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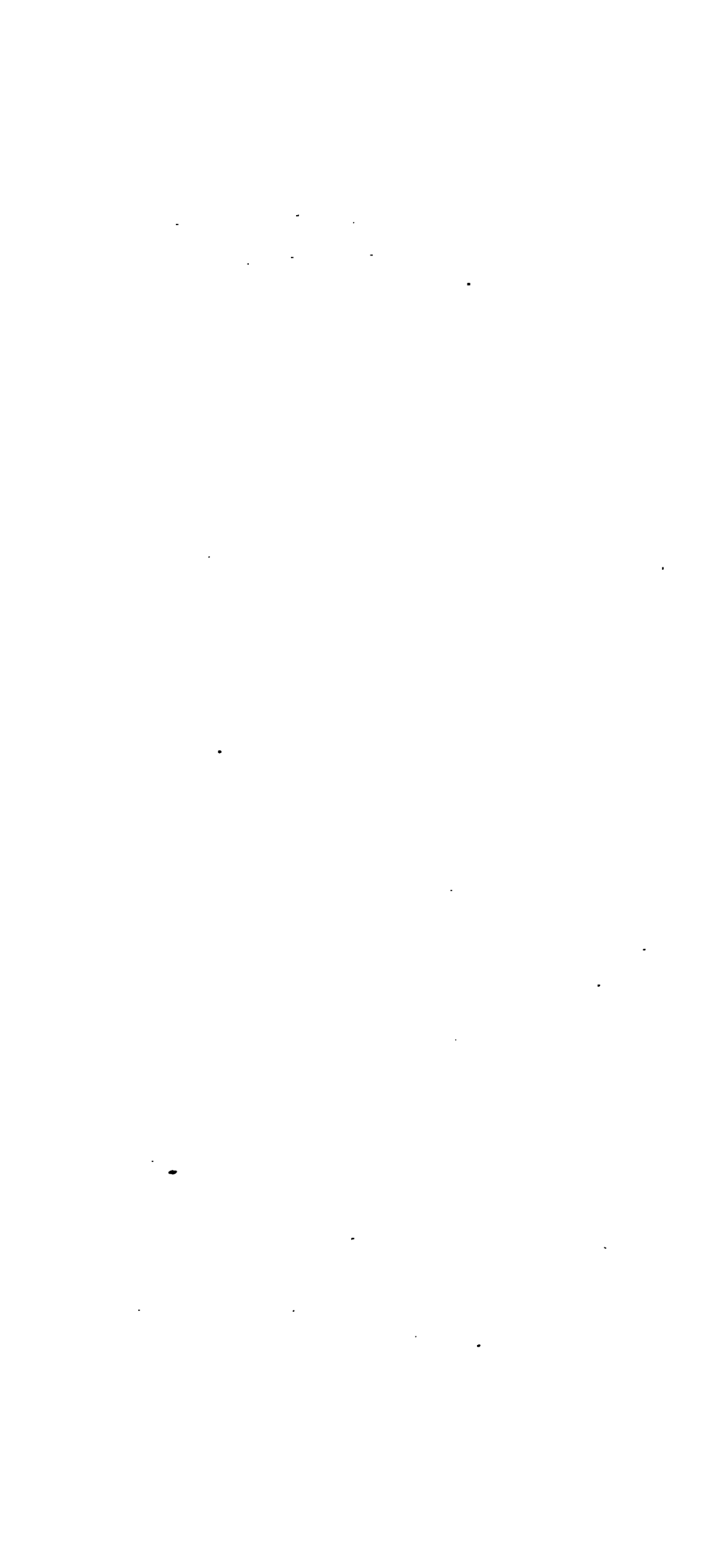


10/62

Church







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ECCLESIASTICAL REGISTER.

CONDUCTED BY

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EDITOR AND PROPRIETOR.

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THE
AMERICAN QUARTERLY
CHURCH REVIEW,
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VOL. XVIII.

APRIL, 1866.

No. 1.

ART. I.—PRIEST, ALTAR, AND SACRIFICE.

- (1.) *Brett's Collection of Ancient Liturgies, with a Dissertation, &c.* London : 1720.
- (2.) *Constitutions and Canons of the Holy Apostles.* New York : D. Appleton & Co. 8vo., 1848.
- (3.) *The two Books of Common Prayer*, set forth by Authority of Parliament, in the reign of King Edward VI ; Compared with each other. By EDWARD CARDWELL, D. D., Principal of St. Alban's Hall. Second Edition. 8vo., Oxford University Press, 1851.
- (4.) *The Westminster Assembly's Directory for Public Worship*, 1645 ; and *Baxter's Reformed Liturgy*, 1660.
- (5.) *The Nonjuror's Offices*, 1718.—*The Scottish Communion Office*, 1724—43—55—64.

HAS the Christian Church a Priesthood, an Altar, and a Sacrifice? and, if so, in what sense? In offering a few thoughts to our readers upon this question, we avow in the outset, that we do not write in the spirit of controversy. We confess, too, that it is an inquiry which enters into the very

depths of Christianity, whether viewed as a Supernatural Institution, or as a System of Revealed Truth, or as the living, practical working Body of Christ. There is not a Heresy, ancient or modern, not a duty, private or social, which it does not touch, immediately or remotely. Our object is, to present what we believe to be the Truth of God upon the subject, and especially as bearing upon the present state of theological sentiment in this country, and in the Church.

We take for granted, that there is such an Institution as the Church of God, a Visible Institution, the Church of the Redeemed, a Church essentially One from the first divine interposition after the Fall of Man, to the final surrender of Christ's Mediatorial Throne in the New Jerusalem ; One, in the Love which prompted the plan ; One, in the Covenant of Mercy, and the purchase of that Covenant, "the Lamb slain from the foundation of the world ;" One, in the great objects of that Covenant, the magnifying of God's perfections, and the salvation of men ; One, in the essential characteristics of the faithful in every age.

And yet, while the Church is thus one in all its grand features, the manifestations by which the Plan has been gradually unfolded, have been varied. There was the Ante-diluvian Church, the Church in the days of Noah, the Abrahamic Church, the Mosaic Church, and, last of all, the Christian Church, when the wall of separation was once more broken down. Yet, in each and all these Dispensations, there is one distinguishing characteristic. It is the ever-present Mediatorship of the adorable and ever-blessed Second Person of the Trinity, the Great I AM. In each and all, "No man cometh unto the Father, but by Me." John xiv. 6. As soon as man fell, and Death became his doom, then God in His Mercy interposed. He knew how to contrive a Way by which He could protect every attribute of His character, and every interest of His government, and still save man. Jesus Christ, in the very beginning, was that Way. Then the Plan was instituted, and the promise made, **THE SEED OF THE WOMAN SHALL BRUISE THE SERPENT'S HEAD.** The Plan, even as then revealed, contained in a germ, the whole substance of the Gospel, and was

all that Faith needed on which to rest. Faith did rest upon it. Sacrifice was the great type appointed,—Sacrifice with Blood. Men received it, observed it, and looked for the coming Deliverer. Not only Cain, and Abel, and Noah, and Melchisedek, and Abraham, and the Jews, sacrificed, but all Nations observed the Rite. Everywhere the doctrine of Expiation by Blood was accepted.* Men had been taught, with more or less distinctness, to find in this Institution an answer to the deep questionings and yearnings of their own spiritual nature. And there was throughout all the East, the ancient home of the highest civilization, a universal looking forward to the coming of One Whom these Sacrifices foreshadowed, and Who thus was the DESIRE OF ALL NATIONS. Job, Balaam, and Abraham, saw Him distinctly. The Magi, who represented the learning and wisdom of the East, knew at once the meaning of the Star which Balaam had already described, and they came, with royal gifts, to worship. Tacitus, and Suetonius, and the Heathen Poets, bear testimony to the universal waiting of the Nations, to what Archbishop Trench calls the “Unconscious Prophecy of Heathendom.”

Now, as to the origin of this Institution, Sacrifice with Blood, there is but one explanation. Mere human philosophy never has shown, and never can show, that there is any *natural* connection between Sacrifices with Blood, and the Forgiveness of Sin. The mystery, so deep that angels cannot fathom it, is only so far solved now, and for us, in that we are pointed to Him Who was, and is, “the Lamb slain from the foundation of the world;” the Great High Priest; Himself both the Priest and the Sacrifice; “Who offered Himself without spot to God;” (Heb. ix. 14;) and Who, “after he had offered one Sacrifice for sins, forever sat down on the right hand of God.” (Heb. x. 12.) But what the exact nature of that Sacrifice was, philosophy knows as little now, as Abel, and Abraham knew; though Schisms and Heresies, and blasphemies, almost innumerable, ancient and modern, have been, and still are, the

* For full proof of the universal prevalence of Sacrifices with Blood, see Magee's *Discourses on Atonement and Sacrifice*, pp. 67—84.

fruit of the ceaseless attempt to be wise above what is written. Hence, we have Calvinism, and Socinianism, and the other modern *isms*, down to Bushnellism.

But besides this great Sin-Offering, there have always been required Offerings of another character ; Sacrifices, not to take away sin ; Sacrifices made acceptable to God through the all-sufficient merits of the One great Sin-Offering. It is a great mistake, and yet a common one, to suppose that the word Sacrifice always and of necessity denotes a bloody or propitiatory Offering for Sin. On the contrary, the Hebrew word *minchah*, signifying Sacrifice, and the Greek word *thusia*, *thusia*, by which the *Seventy* translated the Hebrew word in more than a hundred instances, denote Offerings in general, whether Bloody or Unbloody, whether for Sin, or of Praise and Thanksgiving.

This kind of offering, too, is universal. It proves itself, by such acceptance, to accord with the instincts and sentiments of men, at all times, in all places, and under every variety of circumstances, and every shade of civilization. And, as everything offered up to God is a Sacrifice, in the true and proper sense of the term, so a Sacrifice implies an Altar and a Priesthood. In this perpetual Order of Priesthood,—an Order in its origin antedating the Priesthood of Levi and of Abraham,—an Order unchanged in its essential features in all these succeeding Dispensations, and so “having neither beginning of days nor end of life,”—we see a perpetual type of the Great High Priest, Jesus Christ. Here, too, we understand the meaning of the inspired Psalmist, in that wonderful Messianic prediction, “The Lord sware, and will not repent, Thou art a Priest forever, after the Order of Melchisedek.”

This conception of Sacrifice, as an elementary principle of all Religion, as entering, of necessity, into the very nature of Worship, belongs also to Christianity.

The prophet Malachi, ere he closes the sacred record of the old Dispensation, declares, in that sublime passage :—

“From the rising of the sun, even to the going down of the same, My name shall be great among the Gentiles ; and in every place incense shall be offered unto My name and a pure offering ; for My name shall be great among the heathen, saith the Lord of hosts.” Mal. i. 2.

As the Septuagint was in the hands of our Saviour and His Apostles, and was by them in constant use, so its language, or term signifying Sacrifice, was frequently applied to various acts of Christian Worship and devotion, by the inspired writers of the New Testament. To the Hebrews, the Apostle writes :—

“By Him, therefore, let us offer the *Sacrifice, θυσίαν thusian* of praise to God continually, that is the fruit of our lips, giving thanks to His name.” Heb. xiii. 5.

“We have an Altar; whereof they have no right to eat which serve the Tabernacle, * * * by Him, therefore let us offer the *Sacrifice Thusian*, of praise to God continually; that is the fruit of our lips, giving thanks to His name.” Heb. xiii. 10, 15.

The word Sacrifice is also applied to *good works*, and especially to *deeds of charity* :—

“To do good and to communicate, forget not, for with such *Sacrifices Thusians*, God is well pleased.” Heb. xiii. 16.

The term Sacrifice is also applied to the act of self-dedication to God. St. Paul, thoroughly imbued with the spirit of both the Old and New Dispensations, said :—

“I beseech you, therefore, by the mercies of God, that ye present your bodies a *living Sacrifice, thusian zosan*, holy, and acceptable to God, which is your reasonable service.” (Rom. xii. 1.)

To the Corinthians he wrote :—

“Ye cannot drink the Cup of the Lord and the cup of devils; ye cannot be partakers of the Lord’s Table, and the table of devils.” (1 Cor. x. 21.)

Language which, of necessity, involves the whole idea of Altar, Priest and Sacrifice, and is a mere quibble or play upon words under any other interpretation.

To Cornelius the Angel of God said, in a vision :—

“Thy prayers and thine alms are come up for a memorial before God.” (Acts x. 4.)

The Sacrificial character of Prayer is more distinctly declared by the Apostle St. John, in his vision; when the Lion of the Tribe of Judah, the Root of David, came and took the book, and—

"The four beasts and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials, full of odors, which are the prayers of saints." (Rev. v. 5, 8.)

And, after this,—

"Another Angel came and stood at the Altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden Altar, which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the Angel's hand." (Rev. viii. 3 and 4.)

St. Peter also declares, distinctly, that the Offering of Sacrifice is a feature of the Christian Dispensation. To the Jews, scattered abroad, he says :—

"Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious Blood of Christ, as of a Lamb without blemish and without spot; Who verily was *pre-ordained before the foundation of the world*, but was manifested in these last times for you. * * * To Whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, an Holy Priesthood, to offer up Spiritual Sacrifices, acceptable to God, by Jesus Christ." 1st Pet. i. 18-20, and II. 4 and 5.

We have testimony stronger even than all this. One greater than St. Paul, and St. Peter, and St. John, said :—

"Therefore, if thou bring thy gift to the altar, *Thusiasterion* and there rememberest that thy brother hath aught against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." St. Matt. v. 23, 24.

The whole Psalter, which the Blessed Saviour constantly used, and commended to the employment of His Church, is full, throughout, of this idea of Priest, Altar and Sacrifice.

Such, in brief, is the argument, that Sacrifice belongs to the Christian Church. Indeed, as self-sacrifice to God is a fundamental principle in all true Religion with all orders of moral beings, so self-sacrifice to God, *through Jesus Christ*, is the cardinal element of the Christian Religion, and is both the law and the measure of the Christian Life. How this great rule differs from the first axiom of modern New England Theology,—to wit: that Man's happiness is his ruling motive, and that he serves God in preference to serving the devil, be-

cause it "pays,"—we shall not stop to discuss. But it does differ completely. The two Systems are wide apart as Heaven and Earth. Sacrifice, as an idea, a principle, a duty, runs throughout the whole System of Christianity. The entire abnegation of self, and the complete surrender of one's whole being, body and soul, to Christ, is the essential characteristic of the Christian. "He that findeth his life shall lose it ; and he that loseth his life, for my sake, shall find it." St. Matt. x. 39. Alms, prayer, praise, confession, intercession ; self-denial of ease, pleasure, honor, position ; the enduring of affliction, hardship, reproach, persecution, if need be,—all this, as an Offering to God, and acceptable to Him through Jesus Christ, hath the true nature of a Sacrifice.

Practically, the principle is one of unspeakable value and importance. See how it hallows and dignifies the lowliest and most revolting duties ; how it sweetens the bitterest cup ; how it intensifies faith, and gives importunity to prayer ; how it nerves and animates the private Christian, the Minister, and the Missionary, with the boldness of a martyr spirit ; how it is the surety of success, and of final victory, even amid apparent failure,—to feel and know that all this is a Sacrifice well pleasing to God. Without this solace, the Christian may submit uncomplainingly to hardship, and trial, because God lays the heavy load upon him. But how differently the burden seems, when he may feel, that he thus knows what is meant by "the fellowship of Christ's sufferings," and that he is thus identified with Him in all His earthly life, of toil and ignominy and sacrifice now, and that he shall be identified with Him in the glory which awaits His mystical Body hereafter. None can read the Earlier Christian Fathers, without being struck with the constant presence of this vital truth, their deep consciousness of the perfect oneness of the Christian with Christ in His Mystical Body, the Church ; nor can he fail to note the striking contrast to all this, in the teachings of our superficial modern theology. And yet, Sacrifice, in all its forms, as we have said again and again, is acceptable to God alone through the One great Atoning Sacrifice of the Cross.

Now, if there be this Sacrificial character in Christian Wor-

ship,—and this is the point to which we come,—and if there be in the Christian Church, an Order of men specially called appointed, and ordained to appear before God, and offer up to Him the Sacrifices of Christian hearts, then that Order of men is a Priesthood ; and that on which such an Offering is made to God, is an Altar ; not figuratively, but as truly, as that the Worship offered is a true and proper Worship.

We come now to a question, which, for many reasons, is of special importance ; it is, indeed, one of the great doctrinal questions of our day. In what respects is the Holy Sacrament of the Supper, a Sacrifice ? We propose to meet this inquiry briefly, but frankly ; because it is one of those points on which the Romish Church has departed most widely from the Primitive Church, and because, in our revulsion from Romanism we are in danger of rushing to the opposite extreme, and ignoring all true conception of Sacrifice, of any sort or nature, in connection with the Holy Eucharist.

In the first place, there is, in the Service of the Holy Eucharist, a three-fold Sacrifice ; first, “of our alms ;” next “of praise and thanksgiving ;” and then, “of ourselves, and souls, and bodies.” Each and all of these, the Church declare to be an Offering to God, and so, in their very nature, a Sacrifice. Even John Calvin says, a Sacrifice is whatever is solemnly offered to God ; *quicquid omnino Deo offertur*.

But there is another part of the Eucharistic Service, characterized by Sacrifice. It is the Oblation of the Bread and Wine to God. The very word, Oblation or Offering, of necessity implies Sacrifice, or something made holy, or consecrated to God. Here is the language of that Oblation :—

“Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesus Christ, we, Thy humble servants, do celebrate and *make here, before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make* ; having in remembrance His blessed passion and precious death, His mighty resurrection and glorious ascension ; rendering unto Thee most hearty thank for the innumerable benefits procured unto us by the same.”

This language is as plain as it can be. There is here an Offering, an Oblation, a Sacrifice. It is not an Expiatory Sac-

rifice ; but a memorial or commemorative Sacrifice before God, offered up to Him, whereby the Church pleads before Him the all-atoning Sacrifice of the Cross ; and with the prayer, that, by the Holy Spirit, He will make the Sacrifice a Sacrament, even the Sacrament of the Body and Blood of Christ. It is first offered as Sacrifice to God, with the prayer that He will make it a Sacrament to us :—

“ We most humbly beseech thee, O merciful Father, to hear us ; and of Thy almighty goodness vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these Thy gifts and ‘creatures of Bread and Wine, that we, receiving them according to thy Son our Saviour Jesus Christ’s holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood. And we earnestly desire Thy fatherly goodness, mercifully to accept *this, our Sacrifice of praise and thanksgiving* ; humbly beseeching thee to grant that, by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His passion.”

This characteristic feature of the Eucharistic Service is thoroughly Scriptural and Primitive. At the time of the institution of this Holy Sacrament, when at the Paschal Supper Jesus Christ offered himself to God, as the true Paschal Lamb—and that He did thus offer Himself, the whole argument in the Epistle to the Hebrews goes to prove—all the words of our Lord, which He then used, are not recorded. And yet, the sacred record, even as given, (1 Cor. xi. 23–5,) clearly teaches or implies all that we have said as to the nature of this Sacrament.* We have already seen that the *idea* of Altar and Sacrifice pervades the Scriptures of the New Testament. So, also, we find it everywhere in the writings of the Church in the age immediately succeeding the Apostles. The Second of the Apostolical Canons, says :—

“ If any Bishop or Priest offer anything in the Sacrifice at the Altar, beside what the Lord hath commanded, &c.”

Justin Martyr, who wrote only about fifty years after the

* See Brett’s Dissertation on the Principal Liturgies, &c., p. 106. London: 1720. Also, Bishop Seabury’s Sermon Of the Holy Eucharist. Seabury’s Sermons, Vol. I. pp. 144–162.

death of St. John, calls the gifts of Bread and Wine an Offering, *προσφορά* and also a Sacrifice, *θυσία*.* He says :—

“That the Sacrifices of Christians are supplications and giving of thanks; and that these are the only Sacrifices which Christians have been taught they should perform, in that thankful remembrance of their food, both dry and liquid, wherein is also commemorated the Passion which the Son of God suffered by Himself.”

St. Ignatius, Bishop of Antioch, three times uses the term, Altar, in his Epistles to the Philadelphians, Trallians and Ephesians. To the former he writes :—

“For there is but one Flesh of our Lord Jesus Christ, and one Cup in the Unity of His Blood; one Altar, as there is also one Bishop, together with the Presbytery and Deacons.”†

So also Origen, a little later, uses similar language. These, be it remembered, were all authorities of the Ante-Nicene age, when the Church was as yet in her purity, to which age we look for exact statements of Faith, Discipline and Worship, before they had become corrupted. Hagenbach says :—

“In the Apostolical Fathers, and with more definite reference to the Lord’s Supper in the writings of Justin Martyr and Irenæus, the idea of a Sacrifice already occurs; by which, however, they did not understand a daily repeated propitiatory Sacrifice of Christ, (in the sense of the Romish Church;) but a thank-offering to be presented in Christians themselves. * * * Justin Martyr calls the Lord’s Supper *θυσία*, *Sacrifice*, and *προσφορά* *Offering*, and compares it with the Sacrifice under the Old Testament Dispensation.”‡

Dr. Jarvis says :—

“The Eucharist is the voluntary, but not the piacular Sacrifice of the Christian Church, perpetually praising the adorable mercies of our blessed Redeemer, and forever thanking Him for that one Oblation of Himself, once offered, by which He “blotted out the hand-writing of ordinances,” by which we were condemned, ‘and took it out of the way, nailing it to His Cross.’ Col. ii. 14. This was the sense in which the ancient Church regarded the Eucharist as a Sacrifice; and, if necessary, I might quote all the great writers, from the Apostolic age to the close of the fifth century, speaking of it as the Sacrifice of praise and thanksgiving, but never as piacular or expiatory in itself.”

* *Dia cum Tryphon.* c. 117.

† Ep. to Philadelphians, Sec. 4.

‡ History of Doctrines, Vol. I., pp. 204, 210.

§ Jarvis’ Reply to Milner’s End of Controversy, pp. 166–7.

Bishop Bull, writing against the Romish doctrine of the Sacrifice of the Mass, and so using guarded language, makes the following statement ;—

"It is true, the Eucharist is frequently called by the Ancient Fathers an Oblation, a Sacrifice; but it is also to be remembered that they say also, it is a 'Reasonable Sacrifice, a Sacrifice without Blood.' * * * In the Holy Eucharist, we set before God Bread and Wine, as figures or images of the precious Blood of Christ shed for us, and of His precious Body, and plead to God the merit of His Son's Sacrifice, once offered on the Cross for us sinners, and in this Sacrament represented, beseeching Him, for the sake thereof to bestow His heavenly blessing on us. * * * The Eucharistic Sacrifice, thus explained, is indeed, a 'Reasonable Sacrifice,' widely different from that monstrous Sacrifice of the Mass, taught in the Church of Rome."*

This feature of Oblation or Offering is found in all the most Ancient Liturgies of the Church. We are aware, that in respect to the Doctrine of the Early Church, little reliance can be placed on most of the Liturgies which have come down to us; simply because we are compelled to receive them only in the dress which they have, as a matter of course, assumed, in all those ages of acknowledged corruption through which they have passed. Still, the appeal to them, when properly guarded, has great weight.† And the point to be specially noted is, that in all these Ancient Liturgies, this characteristic of the Eucharist is clearly marked. The Oblation of the Elements has the full force of the unanswerable argument, Antiquity, Universality, and Consent.

The Liturgy of St. James, used in the Church of Jerusalem, the first Christian Church, is as follows :—

"We sinners offer to Thee, O Lord, this tremendous and unbloody Sacrifice, beseeching Thee not to deal with us after our sins, &c., &c. Send down, O Lord, this Thy most Holy Spirit upon us, and upon these holy Gifts here set before Thee, that by His holy, good, and glorious Presence, He may sanctify and make the Bread the Holy Body of Thy Christ, and this Cup, the precious Blood of Thy Christ."

* Bishop Bull's Answer to the Bishop of Meaux, Vol II. p. 251. See also Joseph Mede's Works, Book II. ch. vii. London, 1672.

† The fullest and we believe the only complete collection of the Ancient Liturgies, is that of Asseman, a copy of which is in the Library of the General Theological Seminary.

The language of this Liturgy is the more important from its great antiquity, which has never been called in question. One of its Prayers makes supplication for that Church as “glorious Zion, *the Mother of all Churches.*”

The Clementine Liturgy, also of unquestionable antiquity and preserved in the Apostolical Constitutions, (Book viii. ch 12,) is as follows. The Rubric says :—

“When this is done, let the Deacons bring the Gifts to the Bishop at the Altar; and let the Priests stand on his right hand and on his left, as disciples by their master.”

In the Prayer of Consecration is the following :—

“We Offer to Thee, our King and our God, according to His Institution, this Bread and this Cup; giving thanks to Thee through Him that Thou hast thought us worthy to stand before Thee, and to Sacrifice unto Thee. And we beseech Thee that Thou wilt look graciously on these Gifts now lying before Thee, O Thou self-sufficient God, and accept them to the honor of Thy Christ; and send down Thy Holy Spirit, the Witness of the sufferings of the Lord Jesus, on this Sacrifice, that He may make this Bread the Body of Thy Christ and this Cup the Blood of Thy Christ.”

St Mark’s Liturgy, used in the Church at Alexandria, is as follows. The reference to the prophecy of Malachi is unmistakeable :—

“Wherefore, giving thanks through Him, to Thee, together with Him and the Holy Ghost, we offer this reasonable and unbloody Worship, which is offered to Thee by all nations, from the rising to the setting of the sun; from the North unto the South. For thy Name is great among all Nations, and in every place, Incense, Sacrifice and Oblations, are offered to it.” * * * “Send down Thine Holy Spirit, upon us, and upon these Loaves, and these Cups, that the Almighty God may sanctify and thoroughly consecrate them, making the Bread the Body, and the Cup the Blood of the New Testament of our Lord Himself, our God, our Saviour, and Supreme King, Jesus Christ.

The Liturgy of St. John Chrysostom, used in the Patriarchate of Constantinople, has the following :—

“Through all, and in all things, we offer to Thee, thine Own, out of Thine Own gifts. We offer to Thee this reasonable and unbloody Worship, and beg, pray, beseech Thee, to send down Thine Holy Spirit upon us, and upon these Gifts lying before Thee. Make this Bread the precious Body of Thy Christ, and what is in this Cup the precious Blood of Thy Christ.”

The English Church, at the Reformation, retained this feature of the Eucharist in her Liturgy. In the First Prayer Book of King Edward VI., the language is :—

“Wherefore, O Lord, and Heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here, before Thy divine Majesty, with these Thy Holy Gifts, the Memorial which Thy Son hath willed us to make.”

In arranging this Eucharistic Office, the Reformers had before them, as their guide, the most Ancient Liturgies. The principle of Oblation to God was clearly recognized. The old Reformer, Ridley, says :—

“The whole substance of our Sacrifice, which is frequented of the Church in the Lord’s Supper, consisteth in Prayers, Praise and giving of thanks, and in remembering and showing forth of that Sacrifice upon the Altar of the Cross, that the same might continually be had in reverence by mystery, which, once only and no more, was offered as the price of our redemption.” * * * “The Priest doth offer an unbloody Sacrifice, if it be rightly understood. * * * It is called unbloody, and is offered after a certain manner, and in a mystery, and as a representation of that bloody Sacrifice.” Parker Society Publications, pp. 211, 250.

The same doctrine is preserved in the Scotch Liturgy. Unfortunately, however, in the Second Liturgy of Edward VI., the influence of John Calvin and his disciples, Martin Bucer, and Peter Martyr, was strong enough in the English Church to expunge it ; and, as Whateley says, “the most Ancient Forms and primitive Rites were forced to give way to modern fancies.” The better Class of English Churchmen contend that it is not a serious, certainly not a fatal omission, inasmuch as the Prayer of Oblation, (or rather what is left of it,) is transferred to the Post-Communion Service, where it is still used after the elements have been already distributed and consumed ! If they are satisfied with such an explanation, we surely will not complain. But we esteem it a special mercy to the American Church, and one fully recompensing for the long delay in gaining the Episcopate, that we derived not only our Ministerial Orders, but our Liturgy also, in this its great and most marked feature, from the Primitive and Catholic

Ritual of the Scotch Church, which, in this respect, is in full harmony with Scriptural and Apostolic times. Thus, in our Prayer Book, the Offering of the Elements to God is called an Oblation, or Sacrifice. The language of the Office is,—

“Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make.”

In our Office for the Institution of Ministers, the Priestly character of the Christian Ministry is taught as plainly as it can be. The Bishop's Letter of Institution says :—

“We do fully confide our license and authority, to perform the Office of a Priest in the Parish [or Church] of E. And also do hereby institute you into said Parish, [or Church,] possessed of full power to perform every act of Sacerdotal function among the people of the same.”

So also, it is said, “The Lord hath ordained that they who serve at the Altar should live of the things belonging to the Altar.” The expressions “Sacerdotal function,” “Sacerdotal relation,” “standing on the right and left of the Altar,” are used. And among the Prayers to be offered by the Institutor is the following :—

“O Holy Jesus, who hast purchased to Thyself an universal Church, and hast promised to be with the Ministers of Apostolic succession to the end of the world; be graciously pleased to bless the ministry and service of him who is now appointed to offer the Sacrifice of prayer and praise to Thee in this house which is called by Thy Name.”

That the doctrine of Priest, Altar and Sacrifice is therefore the doctrine of the American Church, admits of no dispute. What the nature is of this Priesthood, Altar and Sacrifice, we think enough has been said to show. Archbishop Bramhall in his defence of the English Reformed Church against the Romish Bishop of Chalcedon, thus clearly defines this doctrine

“We acknowledge an Ecclesiastical Sacrifice of praise and thanksgiving; a commemorative Sacrifice, or a memorial of the Sacrifice of the Cross; a representative Sacrifice, or a representation of the Passion of Christ before the eyes of His Heavenly Father; an impetrative Sacrifice, or an impetration of the fruit and benefit of His Passion, by

way of real prayer ; and, lastly, an applicative Sacrifice, or an application of His merits unto our souls.”*

We reach, now, another important point in this examination. At what precise period in the history of the Church the true conception of Sacrifice in the Holy Eucharist was lost sight of, we shall not inquire. It is with the fact itself that we are now concerned, that the primitive doctrine of a Memorial Commemorative Sacrifice offered to God, with the Prayer that it may be made a Sacrament to us, gave place to the doctrine of the Offering of Christ’s Body and Blood really upon the Altar, as a Propitiatory Sacrifice for the quick and dead ; a doctrine, as Bingham says, “ no ancient author or Ritual ever mentions.† Then, at length, came the doctrine of Transubstantiation ; and, at last, that culmination of error and blasphemy, the Canons of the Council of Trent.

“ *Canon I.*—If any shall say that in the Mass there is not offered to God a true and proper Sacrifice, or that what is offered is nothing else than that Christ is given us to eat, *let him be accursed.*”

“ *Canon II.*—If any shall say that the Sacrifice of the Mass is only one of praise and thanksgiving, or a bare commemoration of the Sacrifice which was made upon the Cross, but not propitiatory ; or, that it only profits him who receives it, and ought not to be offered for the living and the dead, for sins, pains, and satisfactions, and other necessities, *let him be accursed.*”

“ *Canon V.*—If any shall say that to celebrate Masses *in honor of the saints*, and to obtain *their intercession with God*, as the Church intends, is an imposture, *let him be accursed.*”‡.

The effect of this change, as to the nature of the Holy Eucharist, words cannot measure or describe. It destroys the Sacrament. It changes the whole character of the Christian Priesthood. It robs Christ of His honor, and His Cross of its efficacy. It contradicts the plainest testimony of Holy Scripture ; wherein we are taught that Christ “ entered in once into the Holy Place ;” (Heb. ix. 12.) “ Now, once in the end of the world, hath He appeared to put away sin by the Sacrifice of Himself.” (Heb. ix. 26.) “ We are sanctified through the

* Bramhall’s Works, Vol. II., p. 276.

† Bingham’s Antiquities, Book II., Ch. xix. Sect. 15.

‡ Council of Trent, 22d Session, A. D., 1562.

Offering of the Body of Jesus Christ once for all." (Heb. x. 10.) "After He had offered one Sacrifice for sins, forever sat down at the right hand of God." (Heb. x. 12.) "There is no more Offering for sin." (Heb. x. 18.)

The effect of this corrupting the Faith, in so vital a principle, on the law of individual Christian life and growth, is equally disastrous. It sinks the Eucharistic Sacrifice into a mummary, a show. It loses sight of the voluntariness of love, and faith, and obedience. With its *opus operatum* theory of the Sacrifice of the Mass, on which Christians are to gaze, rather than to receive the Sacrament in penitence, faith and love, it does not, and cannot develop, elevate and strengthen the inner life of the believer. Our XXXI Article defines the true doctrine of the Sacrifice of the Cross, and characterizes the Romish corruption of that doctrine, as follows :—

"The Offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none *other* satisfaction for sin but *that alone*. Wherefore the Sacrifice of Masses, in which it was commonly said, that *the Priest did offer Christ* for the quick and the dead, to have remission of pain or guilt, were *blasphemous fables* and dangerous deceits."

We take no note, now, of Socinian cavils, or Infidel sneers, or the subterfuges of the modern School of critics; all of whom wrestle perpetually against that great doctrine which is the death-blow to human pride, Man's Fall in Adam, and his recovery in Christ. Here is the true secret of the ceaseless hostility of this School of Critics, ancient and modern, to Miracles, Inspiration, and especially to the Mosaic record. It is not because such a man as Colenso is a scholar, that he quarrels with the story of the Fall of Man, and with Messianic Prophecy,—for he has shown himself as wanting in sound scholarship, as he is in conscientious regard for his own solemn oaths, and in that manly honesty which even the world has a right to look for in a standard-bearer of any sort. No. No. The real difficulty does not lie in Geological strata, and the "discrepances" of the inspired page. It lies in the obdurate Pride and stubborn conceited Self-Will of the human heart; which will believe everything, however silly and ridiculous, which will

suffer everything, however bitter and painful, which will do everything, however toilsome, rather than humble itself, and bow like a little child at the foot of the Cross, and receive mercy as a sinner. Socinianism, which denies all Atonement, and Romanism, which dares try to make an Atonement for itself, are only different phases of the same thing. The two Systems are not greatly unlike ; as their mutual sympathies and common hatreds so often show. And hence, in Boston and elsewhere, conversions from one of these to the other, are far more readily made than to the Church.

The point now distinctly before us is, that there was that in the Sacrifice on the Cross, by which, in its very nature, it stands, and will forever stand, alone. It admits of no degree, no supplement, no perpetuation, no repetition. For it, all that preceded was but typical, indicative, preparatory. All that succeeded, was, and is, but to distribute its blessings, and secure its trophied ends. The Cross, nothing but the Cross, is the one symbol of Man's Redemption. When the Blessed Saviour said, "*for this cause came I unto this hour ;*" when He prayed, "*Father, if Thou be willing, remove this Cup from Me ;*" when, "*being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood, falling down to the ground ;*" when He cried with a loud voice "*IT IS FINISHED,*" and bowed His head in death ; then, there, and thus, it was that "*He hath appeared to put away sin by the Sacrifice of Himself.*" Then and there was paid the price of what He calls "*THE NEW TESTAMENT IN MY BLOOD.*" We do not mean that Christ's Incarnation, His life, His Resurrection, His Ascension, His perpetual Intercession, the gifts of the Holy Ghost, are not all essential parts of one great scheme ; but we do mean, that the Cross is a Central, Cardinal, vitalizing feature of the Gospel, equally removed from the speculations of Rationalism and Humanitarianism on the one hand, and from the equally impious presumption of Romanism on the other ; both which rob the Cross of its power and glory.

The Church, the true Church, leads her child personally and directly to the Cross. She bids him, in penitence and faith, behold the LAMB OF GOD bleeding and dying upon it to take

away the sins of the world. She baptizes him into Christ for the remission of his sins, and for the spiritual sustenance wherewith she feeds him in the Sacrament of Christ's Body and Blood. She bids him ever follow Christ's perfect example. She calls him to join in the perpetual Worship, the Eucharistic Sacrifice of Praise and Thanksgiving ; and so she fits him for that sublime Worship which St. John saw in beatific vision. This is the doctrine of our own branch of the Church. This is the doctrine of the Primitive Church. All that is truly subjective in the Christian life and character ; all that can address a living consciousness, and guide and strengthen the individual conscience, and train and sanctify the intellect and heart, and develop the graces and virtues of the Christian character, is secured ; while all that Christ hath ordained which is positive and objective, and suited to our two-fold nature, is received and observed.

The Church of Rome, however, steps in between her child and the Cross. She will not, dare not, let him look, with a personal faith, upon the bleeding, suffering, dying Saviour. She claims herself to offer Christ afresh on the Cross, as a propitiatory Sacrifice for the sins of the quick and the dead. She bids her child have faith in her, ever repeating, supplementing, perpetuating, Christ's "finished" work. She annihilates and ignores the individuality and authority of consciousness and conscience. She meets their remonstrances with curses and threats. And then, she has her scale of prices for all this ; and so, with her chaffering of souls, she fills her exchequer, while she holds her child spell-bound to herself, by playing upon his fears and his imagination, with her sceptre and her wand, her power and her sorcery. What there is in all this to elevate Humanity, what there is of the power, and beauty, and symmetry of the Christian life, let her past and present record show, in all the nations where the experiment has been fairly and fully made.

So intense has been the abhorrence of this Romish error, so deep the conviction that it vitiates Christianity itself, at its most vital point,—for around the Cross the whole Gospel centres, as the grand luminous fountain of Life and Light,—that multi-

tudes of modern Christians, and not a few Churchmen, have hesitated to employ the terms, Priest, Altar and Sacrifice; except in connection with Him, "the Lamb of God Who taketh away the sins of the world." Yet many of the noblest and truest of the English Reformers have felt the importance of the principle involved, and have spoken and written accordingly; and not a few of the more moderate of our own Church, like the late Bishop Henshaw, have contended earnestly for the great truth, of a Priesthood, an Altar and a Sacrifice, in the Church of Christ.*

The Church should not, because of the Romish corruption and perversion of a doctrine, give up the doctrine itself, and so, in her revulsion from Rome, rush to an extreme where she can no longer be in harmony with the Church in its purest days, nor be such a Church as the human heart instinctively craves. This would be folly and madness. Let her rather cherish a doctrine which hallows and clothes her Worship with such sublime significance, making it an image of the Worship of the Heavenly Hosts, and which such multitudes of the saintliest on earth have found to be a doctrine of unspeakable comfort and blessing. Let a sound sentiment pervade the Church on this subject, and we shall no longer be compelled to witness such a shameful profanation of sacred things, as now too often exists; where the holy vessels are but a symbol of stinginess and slovenliness; and the Holy Table is made a convenient receptacle for hats and umbrellas, and secular books and newspapers, and is appropriated to other equally unhallowed and disgraceful uses.

* Bishop White's objection to the terms Priest, Altar, and Sacrifice, in the Christian Church, is based upon the *assumption* that the Greek word *θυσια* *Thusia*, by which the Seventy translated the Hebrew word signifying Sacrifice, always denotes an animal, bloody, propitiatory Sacrifice. His whole argument hinges upon this point. Yet in this, he is certainly mistaken; a mistake which he subsequently frankly admitted. See Dr. Wilson's *Memoirs of Bishop White*, p. 378. In both the Septuagint, and in the writings of the New Testament, the word is often used to denote Unbloody Sacrifices. Even Bishop White acknowledges that the Sacrament is a Commemoration of an Atonement made once for all; that there is an "Oblation in that Ordinance;" "the Bread and Wine of the Eucharist are an appointed Memorial of the Body and Blood of Christ," "in which we offer them to the Father as typical of His Blessed Son's Body and Blood." He here yields everything which we claim.

It is not to be forgotten, however, that this fatal error, this distinguishing feature of Romish corruption, this change of a Commemorative Sacrifice and a Sacrament into the Expiatory and Atoning Sacrifice of the Cross, is one of those points of Doctrine where our late perverts to Rome first gave clear token of their apostacy. Newman, and Ives, and that whole class of men, at an early period in their downfall, began to use language concerning the Eucharistic Sacrifice, and especially the REAL PRESENCE, which was un-Scriptural, anti-Primitive, and essentially Romish.* The two Systems, of Doctrine, and of Worship based upon that Doctrine, are thoroughly antagonistic, and men cannot long remain in one System, while they yet hold all that is characteristic and distinctive in the other.

In this connection it should be noted, that some of the Ultra-Ritualists of the English Church, at the present day, have most certainly given up the Catholic view of the Eucharist, in exchange for the Romish interpretation. As the writings of this class of men are likely enough to exert some influence in the American Church, this feature of modern ultraism is worth noting. Thus in the *Directorium Anglicanum*, noticed in our last Number, we find the nature of the Holy Eucharist thus defined :—

“Even the Calvinist will concede the Liturgy to be an Act, and not a bare form of Prayer. But the Catholic priest, *who knows that this action is done in the Person of Christ, who knows his office to be to perpetuate on the altars of the Church Militant on earth the same Sacrifice which the Great High Priest consummated once on the Cross, and perpetuates, not repeats*, before the mercy-seat in Heaven, will reverently handle such tremendous mysteries, will be greatly careful that no dishonor be thoughtlessly done unto His Lord, Who vouchsafes to be present on our altars.”

* We do not, of course, discuss now the doctrine of the Real Presence. Let it suffice to say, that both the two opposite errors, the Romish, which leads to superstition, and the Zwinglian, which leads to irreverent contempt, sprung from an attempt to define what has never been revealed, the nature of that Presence. Both these definitions destroy the nature of the Sacrament. The Early Church, before the spirit of philosophy crept in, simply believed that to the faithful are given, and by them are received, the Body and Blood of Christ in the Lord's Supper. With this they were content. Our blessed Lord, when He was charged with giving “His flesh to Eat,” as He did not in the slightest degree qualify His language, but, rather intensified it, so neither did He explain it. (St. John, vi. 51–8.) Hence, all such expressions as “objective” Presence, are to be avoided, as unauthorized, and tending to evil.

A late writer in the *Union Review*, speaks of—

“The Sacrifice of Calvary, perpetuated sacramentally in the Sacrifice of the altar.” * * * “The leading minds in our midst have been led to discern the true nature of Catholic worship, for the first time for three hundred years; the absolute necessity, if we would have a communicant people, of encouraging all from early childhood to worship the Lamb in His redeeming love, to go with their Lord to Calvary, *to see Him lifted up in the sanctuary to receive their adoring homage.*” * * * “First and foremost, the doctrine of the Perpetual Sacrifice must be proclaimed.”

Again :—

“The Ritual of Heaven is objective, and the principal worship of the Church is equally so, by reason of its being identical with the Normal and Apocalyptic ritual, and thus containing a great action, even the *perpetuation of the Sacrifice made upon the Cross*, in an unbloody manner on the altar.”

A little work has lately been published in London, by this class of men, entitled, “A Manual of Devotions and Directions for Members of the Church of England, when attending the Service of the Divine Liturgy without Communicating.” It is a curious index of doctrinal views. Much of the Ceremonialism which it recognizes and describes, such as processions, frequent bowings, and genuflections, and crossings, is in close harmony with the Romish, but not with the truly Catholic Church. In “the prayer *for the whole state of Christ's Church militant*,” when the Priest comes to the words, “We also bless Thy holy name for all persons departed this life,” etc., the Priest makes a pause, during the interval of which, the manual directs the young worshipper to say, “Grant them Thine eternal rest, O Lord, especially those departed this life for whom my prayers are desired.” But this is not the point now before us. At the Prayer of Consecration of the Elements, the following words of devotion are put into the mouths of the worshippers :—

“And now, O Jesus, Thou art really coming to visit us. Thou art really coming to thy Altar. *Thou art really going to be offered up in Sacrifice to the Father.* Now, O my soul, see how the heavens are opening, how the angels of God are descending upon our Altar, and surrounding it. See how they are bending and prostrating themselves before it; for they know that Jesus is about to come upon our Altar, and make it His throne. Eternal Father, we offer unto Thee this Al-

mighty, Immaculate, and Adorable Sacrifice. Behold the Almighty Victim lying there."

At the conclusion of the ceremony, the worshipper finally exclaims .—

"All is over. *The Sacrifice of the Lamb is complete.* We are redeemed to God, through His blood. Alleluia," etc.

No one can deny, in studying carefully this little Manual, that according to these men, the Priest does, really and truly, offer up the Sacrifice of the Mass, in the literal Romish sense of that term.

To show the extent to which Ceremonialism is carried, we give an account of the manner in which the Order of St. Benedict celebrated last Good Friday :—

"The Chapel was hung with black, and all daylight was carefully excluded, but two large candles glimmered before the altar. After a few seconds, however, it was apparent that a procession was advancing, at a snail's pace, through the gloom, and threading its way carefully, through a rather numerous and closely-packed congregation, principally of the poorer class. Brother Ignatius wore a cloak of gold vestment on his back, while his head was covered with the cowl of the order. The Rev. G. J. Ouseley closed the procession, wearing a vestment of black, with a large white cross on the back. The monks, pure and simple, wore only their ordinary black dresses and cowls. Brother Ignatius had carried in the procession what appeared to be a small coffin, draped with black, and surrounded by a crown of thorns."

"At the words, 'It is finished,' and 'He bowed His head and gave up the ghost,' an attempt was made to portray the lightning and thunder which the Scripture narratives record to have attended the real event. Brother Ignatius, Mr. Ouseley, all the monks, and most of the congregation, prostrated themselves for a few seconds. Brother Ignatius then completed the reading, or rather the singing of the gospel, after which, various collects or prayers followed, each being preceded by the formula, 'Let us pray,' 'Let us kneel down,' 'Let us rise up again,' the effect being that Brother Ignatius, Mr. Ouseley, the monks, and the faithful, were continually rising and falling, and falling and rising, although they were standing when the prayers were read." "The crape was then further removed, the crucifix again held aloft, and the words, 'Behold the wood of the cross,' repeated with the same response. Then the crape was entirely removed, and the figure of the Saviour was exposed, Mr. Ouseley saying, 'Behold the wood of the holy cross, on which hung the salvation of the world.' The response having been sung, the crucifix was lowered to the ground, and Brother Ignatius, creeping towards it, reverentially kissed it. Mr. Ouseley,

taking off his cross-embroidered vestment, followed his example. Brother Ignatius then said, that 'in the name of the Father, Son, and Holy Ghost,' he desired to say a few words to the congregation, whom he addressed as 'men and women, sons and daughters of our fallen race.' He accordingly ascended a kind of pulpit, and in a tone of impassioned entreaty, besought all present to show their love for Jesus by coming to adore His holy cross. They kissed, he said, the pictures of relatives and distant friends, why not kiss the emblem of their faith, the cross of their Lord? He then prescribed that, during the 'creeping,' a hymn should be sung, that the faithful, in drawing near the altar, should make three prostrations, and finally, that they should kiss the hands and feet of the figure on the crucifix."

Now, taking the Romish view of the Sacrifice of the Mass, all this is in full keeping. If we were to really believe, as Romanists do believe, that the Priest re-enacts, actually and truly, the stupendous tragedy of Calvary, that he perpetuates or repeats what Christ "finished," no possible degree of awe, or method of its manifestation, would seem out of place. Not only the "creeping" of these Benedictines, but the quaking earth, the rending rocks, the opened graves, the darkened heavens, might well give forth their language of horror. But, most assuredly, this would not be that most comfortable Sacrament to which the Holy Scripture, the Primitive Church, and our own, invite us, and which we are bid approach and receive, with deepest penitence and humility, yet with the voice of praise and thanksgiving. The *Christian Remembrancer*, for Jan., 1865, has the following:—

"It is far from our wish to counsel any timid repudiation of Ritualism. It is because we believe that Ritualism is the natural law of the English Church's worship, and because we believe that Englishmen are coming round to that conviction far more extensively and far more completely than we could have thought possible some years since, that we regret the blindness of those who would drive back this happy tendency, by over-laying the legitimate Ritual of our Church with a mass of startling observances, which, to the common mind, speak of nothing but Rome."

Archdeacon Denison, speaking of these extreme Ritualists, said:—

"He had the utmost regard and respect for many of those who differed from him on the subject, because he knew that among them

there were many of the most pains-taking and hard-working of God's Ministers, and therefore he desired to deal with the subject tenderly. At the same time, he could not doubt that they were committing a great mistake. It was not by pomp and ceremonial that our Lord and the Apostles induced the people to bow down and confess the truth, but by the use of the simplest forms."

Neither so far as mere scenic effect is concerned,—and this seems to be the great argument at the present day,—is anything gained in the end, by such awful pageantry. Even the scenes of the Cross, as a mere pompous display to charm the senses, wear out at last, and lose their power. In Italy, even High Mass has become an old story. A writer in the (London) *Guardian*, (Oct. 18, 1865,) says :—

"At the Cathedral of Florence, High Mass now often goes on at the grand altar in presence only of a few curious strangers or lookers-on. The officiating priests themselves seem to be quite conscious that they have lost their audience on such occasions, and to feel as though they were going through a form that had become well-nigh obsolete. Nothing can exceed the rapidity with which the Office is conducted. The vast band of performers wheel about with the celerity of a *corps de ballet*; and the business is got through and the long procession files off into the sacristy and disappears, in a way not at all usual with Roman Catholic ceremonies which are in vogue. The impression conveyed is, that this most solemn celebration of divine worship and chief observance of the Sunday, is fallen in popular estimation, and that the officiators are aware of it, and get through the prescribed ritual, as far as possible, as through a worn-out piece. Meanwhile, however, at precisely the same hour and on the same day, the chapel of the Virgin, which stands immediately behind the neglected chief altar, is blazing with lights and thronged with devotees of all classes and sexes, though chiefly females; and if you take your stand for a time by the marble screen which encircles the high altar, you will see that the entire tide of congregation, ladies of the highest fashion as well as the humblest *contadina*, including such men as enter the Church—all, almost without exception, pass by the principal service, even as it is going on, and join the more popular assemblage on the other side."

Before leaving this whole subject, there is another aspect of it, on which a few considerations may be offered, as a fitting conclusion. The conception of Priest, Altar, and Sacrifice, does not comprise all the functions of the Christian Ministry. The Christian Dispensation, as such, differs from the Jewish Dispensation, which it followed and supplemented. How it differs, what the distinguishing features of these two great Sys-

tems are, is not a matter of human speculation. He Who "taketh away the first that He may establish the second," has framed His Church and ordained its functions, as it pleaseth Him. That He appointed the Sacrament of His Supper, and that that Sacrament has all the essential features of a Christian Sacrifice, we have aimed to show. Yet no one can examine the language of His last Commission to His Apostles, no one can read the inspired record of the labors of those men, clothed with the special Gifts of the Holy Ghost, without feeling that the Offering of Sacrifice was not the only vocation to which these men were set apart; as it had been the special duty and service of the Jewish Priesthood. They were, as their very name implies, emphatically the "Sent."

"All power is given unto Me, in Heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you, always, even unto the end of the world." Matt. xxviii. 18-20.

"And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." John xx. 22, 23.

Here is their Commission, the letter of their instructions. They followed those instructions. They went forth to spread the blessings of a "finished" work,—the work "finished," completed on the Cross. Judaism, as its special mission, foreshadowed the Sacrifice of the Cross. Christianity proclaims and dispenses to all the nations the Gospel purchased by Christ's Blood. Study the history of those inspired men, read the life of St. Paul, catch, in all his Epistles, the spirit, intent, object, which filled and fired his heart, and see what he conceived to be his great work. With more than four-fifths of the twelve hundred millions of our race, still, in this nineteenth century, in the very depths of heathenish darkness, with such multitudes at our doors, and all around us, educated and uneducated, rich and poor, to whom the preaching of Christ and Him Crucified is as intense foolishness, as it was to the Greeks in the days of St. Paul; with the frightful

spread of Heresy and Schism, on our right hand and on our left ;—look upon all this, and then say, whether a Eucharistic Sacrifice of Praise and Thanksgiving, measures all the Church's duty. Say, if a most fitting Sacrifice for Churchmen to render, at the present day, is not the Sacrifice of themselves, their souls and bodies,—of all that they have and are, on the Altar of obedience to the last command of our ascended LORD and GOD, JESUS CHRIST ? Will He accept any other Sacrifice, or look upon it as other than a solemn mockery, a hypocritical and vain show, so long as this is withheld ?

ART. II.—WHO WERE THE EARLY SETTLERS OF MARYLAND?

IF this question be answered in reference to individuals, we are shown that Kent Island, in the Chesapeake Bay, the first settlement in what is now the State of Maryland, was settled under the proprietorship of William Claiborne, a member of the Council and Secretary of State, of the Virginia Colony. But the names of the individual settlers under him during the first five years, have not come down to us.

The next settlement, four or five years later, was under the proprietorship of Cecelius Calvert, Baron of Baltimore. In his third "relation of Maryland," that of A. D., 1635, he has given us the names of his first Colonists, styled gentlemen, and the number of their servants. The gentlemen adventurers that embarked, were seventeen, namely: two of his Lordship's brothers; two Commissioners; a son of Sir Thomas Gerard; two sons of Lady Anne Wintour; a son of Sir Thomas Wiseman, and nine others, whose names, simply, are mentioned. These, with their servants, numbered about two hundred. Of these, George, one of the sons of lord Baltimore, remained in Virginia, and never came to Maryland; and two died on their passage, leaving only fourteen to have settled here. Of this fourteen, at the end of four years, nine had died, or moved. In a few years, four of these five died, and the last one returned to England. No one of all these left any descendants in the Province. The names of the servants, for the most part, are still found on the land records,—as are those of the subsequent emigrants,—and at the end of four years, some of these had become land-holders, and have the titles of "freemen" and "gentlemen," affixed to their names. Of this class, some of their descendants are among the most prominent families in the State.

In the further answer to our question, we may look at it in two aspects. First, what was their Nationality, and secondly, what was their Religion.

In reference to the first, it is generally stated in our newspapers, and in our school books, that it was settled by the Irish. This is a palpable error, and truth requires its correction. In this paper, it is not designed to go at large into an examination of this point. But it may be stated, in passing, that the larger number, for thirty years, were from the Province of Virginia; so that it was early said, and frequently said by those of that Province, that one half of it was depopulated to settle Maryland. It is not indeed probable, that all of these settlers were natives of that Province; but from what foreign country those who were not, came, cannot here be shown, save generally, that they were of English birth.

The next larger number were natives of England, including Wales. Then came, in no inconsiderable numbers, natives of Scotland. Then, those of France, who were Huguenots. Then, from Germany, Holland, Bohemia, Spain, Italy, and last, if not least of all, from Ireland,—saving Irish servants. It was a mingled mass of Celtic, Gothic, Slavonic and even Hamitic origin. To examine this point at large, and in detail, however, is not our present purpose. Though interesting, in many points of view to do so, we have neither time nor space. It is a subject sufficient for a paper by itself. What has been stated, is enough to show the untruth to which we have referred, and should lead to the correction, at least of the school books of our country. They have too long already taught positive error on this point.

In reference to the second aspect mentioned,—it is generally, nay, almost universally held, that Maryland was settled, in early times, by and with Roman Catholics; using the name in its popular acceptation. In answer to this, the following statements will tell their own story, and that faithfully and truly. We will look, first, at the early settlements of each of the ten Counties established under Lord Baltimore's administration of the Government, previous to 1688,—when, as a Romanist, his government ceased.

(1st.) The first, in chronological order of settlement, was *Kent County*, embracing, at its beginning, Kent Island only. This was in 1628 or 9. It is the Island, as so well known, in

the Chesapeake Bay, opposite to the City of Annapolis. The settlers here were then a part of the Virginia Colony, and all of them were Church of England men,—as were all in that Colony,—no others being then allowed to reside there, by the regulations of the English Government. The Rev. Richard James, and other Church of England Ministers from Jamestown, ministered in this settlement; all this we are shown from Virginia records and English documents. This settlement was a Protestant settlement.

(2d.) The next, in order of time, was *St. Mary's County*, under Lord Baltimore, who, by the way, as so well known, was an Englishman, as his long line of ancestry also had been. His title, indeed, was that of an Irish Baron, though he himself never resided in Ireland. In 1634, he sent over his first Colonists, all Englishmen; consisting, as before mentioned, of seventeen gentlemen and their servants, who seated themselves St. George's on the River emptying into the Potomac, and not very distant therefrom, in a town which they named St. Mary's.

Who this Colony was made up of, may be seen from the letters of Father White, who came over with the first emigrants. His statement is this; "if you except sea-sickness, no one [on board the vessels coming over] was attacked with any disease, till the Festival of the Nativity of our Lord [Christmas]. That the day might be more joyfully celebrated, the wine flowed freely, and some who drank immoderately, about thirty in number, were seized the next day with the fever, and twelve of them not long after died, and among them, two Catholics, Nicholas Fairfax and James Barefoot, which caused great regret with us all." These were two of the seventeen gentlemen before mentioned. This may show us, that a very large proportion of the Colonists certainly were not Romanists. Among them, however, were two Jesuit Priests, who at once secured a chapel for their services in St. Mary's Town.

How soon the Protestants had a Church, is not stated. But in our very earliest documents, we find mention of Trinity Church, on Trinity Creek, six miles south of St. Mary's. Soon after, we have mention of St. George's Church, four or five miles West of St. Mary's; and in 1642, we have a church

of a Protestant Church in St. Clement's hundred, on St. Paul's Creek, some twenty or thirty miles up the Potomac. There were now, thus, three Protestant Churches, but no second Romanist Chapel had been yet established; and Protestant Churches still stand on, or near the ground, where these three were.

Three years after this, that is, in 1645, occurred here what is known as Ingle's Rebellion, (not Claiborn's, as it is so often called,) he acting, as it is stated, under the authority of Parliament, which was then in the ascendant in England. In a letter written by the Maryland Assembly to Lord Baltimore, touching the matter, they state that *almost all the Romanists were driven out of St. Mary's at that time*. The government, consequently, fell into the hands of the Protestants, and St. Mary's itself was then Protestant. But in about two years, Governor Calvert, by the aid of Virginia soldiers, recovered his government. What portion of the banished Romanists returned, has not been ascertained.

(3d.) In 1648, Lord Baltimore appointed Colonel William Stone, of Virginia, a Protestant, his Lieut. Governor in Maryland, on condition of his bringing into the Province five hundred Colonists; and with this condition it was accepted. Now then we have a third settlement, known as *Ann Arundel County*. It was on the Western shore of the Chesapeake Bay, North of St. Mary's, and opposite to Kent Island. It included all the territory on the Bay, North of the Patuxent River. In the next year, 1649, and soon after, the five hundred Colonists engaged to be brought in by Col. Stone, arrived. Some were from England, but the rest came in from Virginia, and settled on the Bay Shore, and its tributaries, from the Patuxent to the North of the Severn River. These were all Protestants, for, as we have seen, no others had been permitted to reside in Virginia. Of this number, about one hundred were of the Puritan stamp, and settled immediately on the Severn. The rest were adherents of the Church of England.

In 1650, there arrived from England another small Colony. This was under the command of Robert Brooke, Esq. For this Colony, Lord Baltimore created a County on the South

and South West side of the Patuxent, reaching from the Chesapeake Bay upwards, along its borders some fifty miles or more, which he named Charles. This County lay between St. Mary's on the South and Ann Arundel on the North. To Mr. Brooke, Lord Baltimore, as the document has it, gave the license and advowson of all the Churches in his County, which might be built. With him, came in the Rev. William Wilkinson, a Church of England Minister. This, too, was a Protestant Colony,—Mr. Bozman thinks it was Puritan; but it was of the "High Church" stamp. In one of the hundreds which this County included, there had been previously settled a few Romanist families.

In 1654 there occurred, near where Annapolis now stands, the celebrated battle, between the St. Mary's County men, under Gov. Stone, and the Providence men, as the residents of Ann Arundel County were then called. Of this battle, Capt. Heamans published a statement. In the year following, Mr. John Hammond, a friend of Lord Baltimore, published an answer, now before us. In that answer, we have these words,—“but those *few* papists that were in Maryland,—for indeed they were but few.” Mr. Hammond had resided in Maryland, and spoke of what he knew. Nor was he at all partial to the men of Ann Arundel. This was only twenty years after the landing at St. Mary's.

(4th.) After this battle, and during the year 1654, the lower part of Ann Arundel, and Mr. Brooke's Charles County, were combined into one County, which was called *Calvert*. This constituted the fourth County. This arrangement, however, did not change the character of the population embraced in it; it was well nigh all Protestant.

(5th.) The fifth County established, was *Charles County*, now so known. This was in 1658. It is on the Potomac River, and North West of St. Mary's, from which it is separated by the Wicomico River. It was created thus, out of the north western part of St. Mary's County, and its population, consequently, was a mingled one of Roman Catholics and Protestants, just as it was before being made a separate County.

(6th.) The sixth County was created in 1659. This was named *Baltimore*, and embraced the northern part of *Ann Arundel* County, extending from *below* the Patapsco River, to the northern limits of the province. What part of this County had been settled, was, as was all *Arundel*, Protestant. The additions to its population were from England, and of the Church of England.

Thus much for the five Counties on the Western shore of the Bay, to 1659, and no new one was added, for near forty years. Three were entirely Protestant, and the other two, only in part Roman Catholic.

About this time, there came in some Quaker preachers from England, and numbers of the Puritan part of the settlers in *Ann Arundel*, and in *Calvert*, East of the *Patuxent*, went over to that denomination.

Turning now again to the Eastern shore of the Chesapeake, we have already seen that the first settlement on Maryland territory, was made on that shore, and became *Kent* County, and that it was Protestant.

(7th.) In 1660, or in 1661, a new County was constituted, out of the southern part of *Kent* County, extending South to the *Choptank* River. And, as was the population of *Kent*, so consequently was this, Protestant. Its early population had been much added to by emigrants from *Ann Arundel* County, and also from England, who likewise were either Puritans or Church of England men,—Protestants of course.

(8th.) Five years after this, in 1666, a third County was created, and named *Somerset*, extending from *Accomac* County in Virginia, northward, and from the Atlantic shore on the East, to the Chesapeake Bay and *Nanticoke* River on the West. The early settlers of this County were all from *Accomac* County, and, as the Virginians were, excepting three or four Quakers, were of the Church of England. We have a full account of them from Virginia Records. Shortly after the County was constituted, it had a large accession of emigrants from Scotland. These were Presbyterians, who erected a number of their churches; and here, says Webster's History of Presbyterianism, was the first organized Presbytery, and

here was the cradle of that denomination in the United States. It was thus an entirely Protestant County.

(9th.) In 1669, *Dorchester County*, on the Bay, north west of Somerset, and South of Talbot, having Choptank River on the North, was created. The population, like that of Somerset, was Protestant. Some of it, indeed, was Puritan.

(10.) Five years after that, in 1664, *Cecil County* was created, it having before been the northern parts of Kent, and Ann Arundel Counties. It extended from Delaware, on the East, to the Bay and Susquehannah River on the West, and North to the limits of the Province. Above the Bohemia River, the population was Lutheran. Before the settlement at St. Mary's, the Swedes had made a settlement on the Delaware. Soon after the Dutch came on, and in the progress of thirty years, the population had extended across to the Bay. Subsequently, there came in from New York, the Hermans, and settled a little below Bohemia River. They, too, were Lutherans. Cecil thus was a County of Protestants. Thus, on the Eastern shore of the Bay, every one of the five Counties were settled by Protestants, and no one, even in part, by the Romanists.

Such, in this aspect of the matter, were the early settlers of Maryland, during the first thirty years. In the ten Counties, five being on each side of the Bay, only two, St. Mary's and Charles, on the Potomac, had any Roman Catholic population, and these were only in part such. And yet it is claimed now, and said constantly, that Maryland was settled with Roman Catholics!!—betraying an ignorance utterly without excuse.

To the statements now made, taken from more than thirty documents, we will refer to subsequent documents on record, either sustaining them, or showing the permanent continuance of the truth, of what might justly be inferred from them.

And first, we have Lord Baltimore's own statement, made twelve years after the last date mentioned. In 1676, complaint was laid before the Privy council, by the Bishop of London, about the want of support given to the Church of England Ministers in Maryland. Its population was now stated at 20,000. Lord Baltimore's answer was very soon laid before

the Council, and is still in their archives. (2. Anderson's Colonial Church, 398.) In that answer he said, that Presbyterians, Independents and Quakers, constituted three-fourths of the population, that is, 15,000; and that the four Church of England Ministers, already in the Province, had a decent subsistence. Assuming the statement of the three-fourths to be correct, there was but 5,000 left of Church of England men and Romanists. If the Church of England Ministers, ministered to scattered congregations, of which there were many, counting in all eight hundred or a thousand to each Minister, we see at once how very few Roman Catholics there were then in the two counties in which they were found; and yet, such as we have seen, was Lord Baltimore's own statement. And we cannot deny that he was a competent witness.

Twelve years after this, that is, 1688, occurred in Maryland, what is known as the Protestant Revolution. At that time, the Roman Catholic Lord Baltimore's government ceased in the Province; and as Roman Catholic, ceased forever. For the *third time*, the government now fell into the hands of the Protestants, and so ever after continued. But though the government was thus wrested from Lord Baltimore, his chartered estate was continued to him.

In a letter of Mrs. Barbara Smith, who had resided in Maryland, dated Dec. 1689, just subsequent to the Revolution, touching Calvert County, she tells us, that, "the men of estate, or men of note, *were themselves, as were most of the County, Protestants*;" and that "the County of Ann Arundel, accounted the most populous and richest of the whole Province, *had but one Papist family*;" thus coinciding with what is stated of these Counties forty years before. They had not lost anything, during that period, of their early Protestant character.

In 1692, the Church of England became the established Church of Maryland, by the Act of its General Assembly. In this Assembly, the Roman Catholics were excluded, and the only other opponents to the Act, as we shall see proof of presently, were the Quakers. The population of the Province was now, 25,000. By the passage of this Act, we are shown that

the Church of England men were decidedly a majority over Lord Baltimore's Presbyterians, Independents and Quakers. Had it not been so, how could the Act possibly have been passed?

Within two years after the passage of this Act, the several County authorities, as was therein provided, divided their Counties into thirty Parishes. We will give a condensed statement here of the reports on record of these parishes, constituted by these authorities, as returned to the Governor and Council, adding, only in a few cases, some items from ancient parochial records, which we have examined.

St. Mary's County, according to the returns made, was divided into two parishes, which had the three Churches mentioned in 1642, but only one Minister.

Kent County was divided into two parishes, and had two Churches, but had no Minister.

Ann Arundel County was divided into four parishes, but had only two Churches, and one Minister.

Calvert County was divided into four parishes, and had three Churches, and two Ministers.

Charles County was divided into three parishes, having but two Churches and one Minister.

Baltimore County was divided into three parishes, but had only two Churches, and no Minister.

Talbot County was divided into three parishes, having four or more Churches, and two Ministers.

Somerset County was divided into four parishes, but had only one Church, and one Minister.

Dorchester was divided into two parishes, and had one Church, but no Minister.

Cecil County was divided into two parishes, and had two Churches, yet but one Minister.

There were thus, in these thirty parishes at this time, twenty-two Churches, and nine Church of England Ministers.

Two years after, three more Churches had been built, and nine Ministers had come in, making the whole number of Ministers in the parishes, eighteen, and the number of their places of worship, twenty-five.

At this date, 1696 or 7, we have the Report of the Governor of Maryland, from items furnished him, on his requisition, by the Sheriffs of the Counties, made to the Bishop of London. It is found in the archives of Maryland, and in those of that Bishop. From this Report, we have condensed the following statement, using, far as possible, its own words.

Kent County had no Popish Priest, lay brother, nor Romish place of worship, and but three Papists. There were twenty-four Quakers, who had one meeting-house.

In St. Mary's County, there were two Priests, one lay brother, and four Chapels. But there were no Quakers, or Dissenters.

In Ann Arundel County, there was neither Priest nor lay brother. But the Quakers had two meeting-houses, two meetings in private houses, and two preachers.

In Calvert County, there was neither Priest nor lay brother, nor any of their Churches, or Chapels. But the Quakers had one meeting-house, and one meeting at a private house.

Charles County had three Romish Priests, one lay brother, and four Chapels, but had no Quaker meeting-house, and only two Quakers.

Baltimore County had neither teacher, nor place of worship, either of Roman Catholics or Quakers.

Talbot County had no Romish Priest, or lay brother, and but one Romish Chapel. It had, however, four Quaker meeting-houses. The number of preachers is not given, if there were any, at this time.

Somerset County had no Popish Priest, lay brothers, or any of their Chapels, and no Quakers. But it had three Dissenting [Presbyterian] places of worship.

Dorchester County had no Romish Priest, or dissenting Minister.

Cecil County made no returns. There was indeed none to make.

Prince George County, which had been constituted the previous year, made of the northern parts of Calvert and Charles Counties, lying between the Potomac and Patuxent Rivers, reported that there was in it, neither Papist, Priest, nor lay brother, nor Chapel, nor Quaker meeting house.

Thus we have, in the two Counties where they were found, in their beginning, five Romish Priests, two lay brothers, and eight Churches and Chapels, and none in any other County, except a Chapel in Talbot.

In four Counties, the Quakers had eight meeting-houses, and three meetings in private houses, and none in the other Counties. Only two preachers are returned by the Sheriffs.

In one County, the Presbyterians had three houses of worship, and we may add, from other documents, two Ministers. Two others, one in Talbot and one in Ann Arundel, were there in 1694, but, as it appears, they were now gone.

Thus we have, *in all*, Roman Catholic, Quakers, and Presbyterians, according to the returns made, nine religious teachers and ministers, and twenty places of worship, not of the Church of England; while that Church had eighteen Ministers, and twenty-five places of worship,—thus outnumbering all the other denominations.

And now we will quote from a document which carries us back to the beginning again. In July, 1700, a Committee of his majesty's Council to the Governor, was appointed to address the Privy Council in England, vindicating the Governor and Council from some aspersions cast upon the Government of Maryland, by some persons calling themselves *ancient planters*, in connection with the Act establishing the Church. And they say:—

"We humbly assure your Lordships, that whatever titles persons may give themselves, of dissenting Protestants, there has *no sect of Religion* here, opposed the law, but the Papists and Quakers, and, as for their [the Papists] being ancient settlers, we acknowledge that *some*, though but *few* Papists, were at the *first seating*. But, so far were the Quakers from being the most ancient seaters, that when they first came in, [in 1659,] they were ordered to be whipped out, for disturbing the government, and they are now, so far from being any considerable part, that we are confident they will not make the twentieth part of the province."

It is but fair, however, to state, that it is said the Quakers disowned these disturbers of the Government.

This is signed by John Addison, Thomas Brooke, Thomas Tasker, and John Hammond,—names well known in the

descendants, and who came into the province before thirty years after the first landing at St. Mary's. They knew whereof they affirmed.

Of the same date, 1700, we have a statement from the Rev. Dr. Bray, touching the then present state of things. He was the Bishop of London's Commissary in Maryland, and a man of high character. In a Memorial addressed to the House of Bishops in England, this year, after having been in Maryland, he writes thus :—"The Papists in this province appear to me to be not above a twelfth part of the inhabitants, but their Priests are very numerous, whereof more have been sent in this last year, than was ever known. And though the Quakers brag so much of their numbers and riches, yet they are not above a tenth part [of the population] in number." This was not indeed guess work ; it was shown by the return of the County Sheriffs.

These testimonies, we doubt not, will be sufficient to show who, in respect to their Religion, were the early settlers in Maryland. They would be held so in any Court of Law, and more especially so, where, as in this case, there is no counter testimony.

But it may not be without interest to give some later testimony, to show how this matter continued, subsequent to 1700.

In 1715, The Lords Baltimore, having become Protestant, the Government of Maryland was restored to them by King George I., and continued to be Protestant, just as it had been since 1688. Henceforward, the Governors of the Province were appointed by them, just as they had been by the King, for the last twenty-five years.

During the administration of one of the Governors, that of Gov. Sharpe, there was quite a panic in the Province, in which the Roman Catholics were implicated. It was spread abroad that a general massacre of the Protestants had been plotted. To counteract this, the Governor ordered the County Sheriffs, in 1758, to make returns to him of all the Roman Catholics in their respective Counties, and these returns are on record still, in the archives at Annapolis. And we have the summing up of them, in a letter from Gov. Sharpe to Lord

Baltimore, of Dec. 19, 1758, in these words:—"The people of that Religion, [the Roman Catholic,] do not, at present, make a thirteenth part of the inhabitants, [the population now was upwards of 200,000,] as I find by the returns of the Sheriffs and Constables, who have, in obedience to my order, made the most strict inquiry in their respective districts. And the rolls returned by the collectors of the land tax, show that they are not possessed of a twelfth part of the land, which is held under your Lordship, as proprietor of Maryland." We are shown, thus, that during the one hundred and twenty-four years of the existence of the Province, there had been no increase of the proportion of Roman Catholics to the Protestants in Maryland. It was still Protestant, *not* Roman Catholic Maryland.

We have yet another series of papers in the Maryland archives, of no little interest, not as showing so much the comparative numbers of the Established Church with the other Denominations, which it nevertheless does to some extent show, but its comparative ability and liberality. Since 1695, three new Counties had been added to the eleven then mentioned; namely, Frederick, on the Western, and Queen Anne and Worcester Counties, on the Eastern shore.

In 1760, there was a great fire in Boston, Mass., which destroyed one hundred and seventy-four dwelling houses, and as many warehouses and shops and other buildings, which, with the furniture and goods burnt, made the estimated loss to be £100,000 sterling; \$433,000. The Governor of Massachusetts applied to the Governor of Maryland for aid, and Governor Sharpe issued his brief, now before us, to *every worshiping congregation* in the Province, with directions, that collections be taken up, and the amounts severally remitted to him. This was done, and the returns made give us the following facts:—

St. Mary's County, from its 4 parishes, with 4 Clergy-	<i>£</i>	<i>s.</i>	<i>d.</i>
men, sent - (sterling,)	146	13	0
" " " 4 Romanist Clergymen, sent	31	13	0
Charles County, from its 4 parishes, having 4 Clergy-			
men, sent, - - -	125	06	1

40 *Who were the Early Settlers of Maryland?* [April,

	£	s.	d.
Charles County, from its 2 Romanist Clergymen,	45	19	3
Prince George Co., from its 3 parishes, having 3 Clergymen, sent	196	16	9
Frederick Co., from its 2 parishes, having 2 Clergymen, sent	56	1	6
“ “ the Presbyterians, sent	9	3	7
“ “ the Dunkers, “	6	0	0
“ “ the Lutherans, “	4	16	0
Calvert Co., “ its 2 parishes, having 2 Clergymen, sent	54	3	5
Ann Arundel Co., from its 5 parishes, having 4 Clergymen, sent	127	9	5
“ “ “ the Quakers, sent	92	5	0
Baltimore Co., from its 4 parishes, having 4 Clergymen, sent	142	14	9
“ “ the Quakers “	23	19	0
“ “ the Baptists “	7	0	0
“ “ the Romanists “	2	17	6
Cecil Co., from its 2 parishes, having 2 Clergymen, sent	53	9	4
“ “ the Presbyterians sent	25	11	0
Kent Co., “ its 2 parishes, having 2 Clergymen, sent	72	18	1
“ “ 3 Quaker meetings, sent	18	0	0
“ “ the Presbyterians, “	2	2	6
Queen Anne Co., from its 4 parishes, having 4 Clergymen, sent	120	18	8
“ “ “ the Presbyterians, sent	10	2	6
Talbot Co., from its 2 parishes, having 2 Clergymen, sent	232	19	7
Dorchester Co., from its 3 parishes, having 3 Clergymen, sent	123	16	2
Somerset Co., from its 3 parishes, having 3 Clergymen, sent	109	0	6
“ “ the Presbyterians, sent	43	3	1
Worcester Co., “ its 2 parishes, having 2 Clergymen, sent	61	17	0
“ “ the Presbyterians, sent	19	12	0

Thus from the 14 Counties,

The Church, from its 42 parishes, having 41 Ministers, sent	1,503	7	11
The Quakers sent	134	4	0
The Presbyterians, “	107	12	2
Six Romanist Priests—5 contributions, sent	76	0	9
The Baptists sent	7	0	0
The Dunkers sent	6	0	0
The Lutherans sent	4	16	0

Making nearly \$9,000 in all, or £1,839 0 10

The other denominations than the Church, sent £315 12 11 of this amount.

It will be seen that while, since 1700, the increase of Counties had been only three, that of the parishes had been twelve.

The next statement we give is from Mr. Eddis, dated April 2, 1772, then Surveyor of Customs, residing at Annapolis. Writing to a friend in England, he says, "their number [the Romanists] are at present very inconsiderable, and their influence of no weight in the concerns of the Province."

More testimony, indeed, might be presented, concurring with what has now been brought forward. But this is deemed sufficient to sustain the fact, that Maryland never was "Catholic Maryland," notwithstanding the slang of our School Histories, and speeches of politicians. We have here, all these documents, running through a period of one hundred and thirty-five years,—documents which have never been impeached, never contradicted, all telling the same story.

As a fitting *appendix* to the foregoing, we conclude this paper with the following extract from the speech of Governor Hart, to the General Assembly of Maryland, in 1720, copied from its proceedings.

"Gentlemen:—The pretence of the Romanists that Maryland was granted as an asylum to them, from the rigor of the penal laws in England, is a position of theirs which has long amused the world. It was an imposition. For they cannot have a better right, than what the Charter admits them to, and, in my opinion, there is so far from a provision made therein that the government should be in their hands, in any degree, that there is not an exception made for the exercise of their Religion. 'It hath been affirmed, that Cecelius, Lord Baltimore, published a declaration, inviting all persons that believed on the name of Jesus Christ, to settle and inhabit this Province, promising them equal privileges. Yet I presume it will be admitted, that noble Lord could not give greater powers than he had.'

"For, after all the privileges mentioned in the Charter, toward the conclusion, there is this provision made, namely:—"provided always, that no interpretation be admitted thereof, by which God's holy and truly Christian Religion, or the allegiance due unto us, our heirs and successors, may in any wise suffer any prejudice or diminution.' The Charter was granted by King Charles the First, who was a Protestant, and certainly could not intend the proviso for any other Religion, than that of which he was a zealous professor. But to make this the more evident, it is expressly stipulated in the body of the Charter, that all churches, chapels, and oratories, be dedicated and consecrated according to the Ecclesiastical law of the kingdom of England.

— This so well explains itself, that it wants no comment. I am only surprised, from what latent cause the Papists derive any privileges here, beyond what the connivance of Government may indulge them in.

“ In reply, the Lower House of Assembly said :—‘ We know of no legal right they [the Papists] have to any more than they enjoy,’ ” &c.

This, it may be remembered, was the publicly expressed and received view of those in the highest places of authority in Maryland, one hundred and twenty-five years ago.

ART. III.—DR. BEARDSLEY'S HISTORY.

The History of the Episcopal Church in Connecticut, from the settlement of the Colony to the death of Bishop Seabury.

By E. EDWARDS BEARDSLEY, D.D., Rector of St. Thomas' Church, New Haven. New York: Hurd & Houghton. Boston: E. P. Dutton & Co. 1865. pp. 470.

To write the history of a single Diocese is no easy task. The larger field of a National Church allows wider views, and sweeps away many matters of minute detail. The narrower limit of a single Parish requires detail, and excuses from more general statements. But the Diocese is the very point where the general and the minute—of very need—so meet and mingle, that their adjustment becomes a delicate, and, often, a perplexing task.

We mention it at the outset, as a prime excellence in Dr. Beardsley's admirable History, that he has succeeded in this point of capital difficulty. The life-giving detail always keeps the interest alive, while yet it never clogs the march and movement of the general view. In fact, the two work together; and whether the author gained this point spontaneously, or toiled for it with conscious labor, he *has* gained it, and, in so doing, achieved no mean success.

A second excellence of which we wish to speak before we proceed to other things, is found in the distribution of the subject matter, the divisions of the period treated of. Somebody once said, that he never sat down to read a History till he had looked over the table of contents, and saw how the author laid out his plans; deciding, by this, whether to read or to let alone. It was no unwise precaution. An intelligent division makes an intelligent history, and *vice versâ*. In the one case you have an articulated body of facts, in the other a hap-hazard jumble. Dr. Beardsley's admirable division has much to do with the lucid clearness of his narration.

These greater excellencies include most minor ones. And so Connecticut and the Church at large have to thank our author for a work, so well done that it leaves nothing to be desired—except its continuance and completion.

The writer of the History of our Church in any part of New England, finds himself, of course, brought at once into contact with the Puritans, and is forthwith driven to the ungracious work of the iconoclast. It is impossible to tell the plain historic truth, without exposing the hollowness and shams of the image so long worshipped. It is difficult to make the exposure which truth demands, and yet do the justice which is equally required. It is easy to picture men as saints: it is easy to paint them as sinners. But to bring out the mixture of qualities, characteristics and motives, which, in nine cases out of ten, forms the task of the historian, is another, and a much more difficult thing. And the difficulty is greatly increased when, as in the present case, unreal claims dispose people to look with suspicion upon real ones. If the Puritans are likely, in these days, to be rated at a lower than their real worth, it is simply the result of the pertinacious claim which has been so long set up for them, of purposes which they never entertained, and principles from which they would have shrunk with horror.

One sentence, quoted by our author from Dr. Trumbull's History of Connecticut, brings out the unreal claim, the pressing of which has, as we have said, driven people to the other extreme. "The settlement of New England, *purely for the purposes of religion*, and the *propagation* of CIVIL and RELIGIOUS LIBERTY, is an event which has no parallel in the history of modern ages." Now that civil and religious liberty have come to be the possession of the dwellers in New England, is quite true. That the Puritans intended to make them their possession, that they knew, recognised or possessed the principles of either form of liberty, is utterly untrue. They claimed liberty for themselves, they never intended to give it to others. Nor can they be asserted to be its founders, by any other process than a free use of the fallacy *post hoc, ergo propter hoc*.

They brought with them to New England "the stock of

freedom." Was it their invention? It came to them in all its elements, and almost all its forms, from the old Saxon days. Nor was it a new thing when Alfred embodied its principles in his code, for even then, to use the words of Blackstone, "the customs and maxims so collected were of higher antiquity than memory or history can reach." And a marvellous vitality this stock possessed. In the mother country, it was overlaid, and often stifled, by feudal usages, royal prerogative, papal usurpations, and yet it lived and at last bore flower and fruitage. And so here, it came to the same results, not because, but in spite of the purposes and systems of the Puritans. Their ecclesiastical tyranny, not unlike in character to the papal, could no more kill it, than Warwick-like barons or Tudor and Stuart Kings. It lived in spite of all of them; but it owes none of them much thanks for its existence.

And as to religious liberty, why look—the story is an old one, but we cannot help it—at Anne Hutchinson, and Roger Williams, and the Quakers, and John Cotton's "Bloody tenent washed and made white in the blood of the Lamb," and Governor Dudley's Epitaph, written with his own hand, "I died no libertine," and a hundred other things that have been quoted and urged over and over again. The Puritans only knew the theory to detest and repudiate it. To claim them as its founders is just *post hoc, ergo propter hoc*, again.

The truth is, civil and religious liberty, as we understand them, were known nowhere in those days. They were struggling into light. But they had not reached the light. And had the descendants and eulogizers of the Puritans modestly contented themselves with the simple truth, that they were as all others in these regards, they would have secured a much more general and much more ready acknowledgment of the many striking and noble qualities which, spite of all his faults, the Puritan really possessed. For, in this matter of persecution for conscience sake, we have all enough to be sorry for and ashamed of, as we look back on our respective histories. It is the unreal claim alone that blinds men to real ones. We feel bound, however, in all candor, to add, that we verily believe no people ever more readily mistook their wills for their consciences,

than the Puritans, and that "the little finger of Puritanism was thicker than the loins of Prelacy."

Dr. Beardsley strikes the balance well. He does not deny persecution in the Church of England. He quietly exhibits its severity in Puritan Connecticut. He can afford, while he sweeps away the shams with which school books and orations, and what goes under the name of history too, have enveloped the founders of New England, "to admire and honor none the less their zeal and bravery, their earnestness and energy, their faith and devotion." He writes moderately and calmly, like a man who has a reserved force at his command, and need not be over anxious to tell all he knows. And his words are, therefore, weighty. His condemnation tells, because it is accompanied with words of commendation, when commendation can honestly be given.

As we write, we cannot but remember, and remembering, we cannot but record the fact, that, at last, a descendant of the Puritans, and he not a Churchman, has, in a work published in Boston in the last year, fairly stated the simple truth. Says Mr. Parkman, in his most valuable "Pioneers of France in the New World ;" "At the outset, New England was unfaithful to the principles of her existence. *Seldom has religious tyranny assumed a form more oppressive than among the Puritan exiles.* New England Protestantism appealed to Liberty; then closed the door against her. On a stock of freedom, she grafted a scion of despotism; yet the vital juices of the root penetrated at last to the uttermost branches." At last the truth! "Church and State were not *united*, they were *identified*. A *majority* of the people, including men of wealth, ability, and character, were deprived of the rights of freemen, because they were not Church members. When some of them petitioned the General Court [in Massachusetts] for redress, they were imprisoned and heavily fined as guilty of sedition." Founders of civil freedom! "A New England Synod could not *coerce* an erring Church, it could only *advise* and *exhort*. This was clearly insufficient, and, accordingly, in cases of heresy and schism, the *civil power was invoked*. That is to say, the Churches, acting in their *ecclesiastical* capacity, consigned doc-

trinal offenders for punishment to the same Churches acting in a civil capacity."* The Church of Rome called it "handing over to the secular arm," and in the naming lies the only difference, *quoad hoc*, between the two communions. Apostles of religious liberty!

We cannot follow Dr. Beardsley along the line of the persecutions endured by the early Churchmen of Connecticut. They are so inwoven into the narrative that they can hardly be separated from it. For the very full and clear statement of one matter, however, we are specially thankful; the history of the plots to prevent the introduction of the Episcopate into this country. Here it was that the jealousy of the Standing Order, and the culpable indifference of the Government at home, went hand in hand. Let Churchmen say what they would, assert what they would, the Puritan ministers would not believe that if Bishops came to America, they would come with any other character than that which they had in England, and be officers of State saddled on the country. Archbishop Secker might say in 1764, (only echoing what all the clergy who, on this side, urged an American Episcopate, had said), that the Bishops were to have no concern with any not of the Church of England, that they were to hold no courts, and try no causes, nor "to be vested with any authority now exercised, either by provincial Governors or subordinate magistrates;" and the sturdy Mayhew might be softened by it. But, though the statement was repeated and re-repeated from every quarter, Chauncey could insist, in 1767, that what was aimed at was nothing less than "complete Church Hierarchy, after the pattern of that at home, with

* Parkman's *Pioneers*, &c., p. 396: text and notes. In an earlier portion of his work, he cites an Address presented to the King of Spain, by one Dr. Pedro de Santander, in 1557, in which occur these words.—"This [he is speaking specially of Florida] is the land of promise possessed by idolaters, the Amorite, Amalekite, Moabite, Canaanite. This is the land promised by the Eternal Father to the Faithful, since we are commanded by God, in the Holy Scriptures, to take it from them, being idolaters . . . and to put them all to the knife . . . save maidens and children." Can the author have misquoted from Cotton Mather or some kindred spirit? Cotton Mather's explanation of the peopling of America by the Indians, was, "that the devil decoyed those miserable savages hither, in hopes that the Gospel of Jesus Christ would never come here to destroy or disturb his absolute empire over them."

like officers . . . with a large revenue for their grand support and with the allowance of no other privilege to Dissenters but that of bare toleration ;” and the General Association of Pastors of Connecticut could thank him for the slander.

After all, this opposition, not even in the form of that coalition which the unguarded publication of the Minutes of Convention revealed, is not the saddest page in this dreary part of our Church's colonial history. This might have been expected; this could be met. But what shall be said of the cruelty and apathy of the British Government? What of the deafness turned to those appeals which came borne on every west wind breeze? What of the fact that one-fifth of those who went on the weary journeys to England for ordination, never returned but fell martyrs to their convictions of truth and duty? Here there can be no excuse. Here there can be only condemnation. And yet the very men whose plea was thus flung back in indifference and scorn, were the men who, a few years later, held their oaths to that very Government too sacred to be violated, and suffered *for* that *from* which they had suffered much and so long. An American Churchman forgets the trials placed on his Church by open enemies, when his blood boils; it is right sometimes for blood to boil—at this cruel neglect, the part of those to whom she had a right to look for help. But does the treatment differ greatly from the action of the Government in regard to the Canadian Church in our own time? Has it not always, and everywhere, sacrificed those whose allegiance it knew to be secure, that it might conciliate those on whose allegiance it could not count?

Let us turn to a brighter, better page; that on which is recorded the nursing care and noble beneficence of the Venerable Society for the Propagation of the Gospel. No Diocese owes more to it than the Diocese of Connecticut. For more than half a century it did there a work of fostering and cherishing the fair fruits of which are seen, to-day, through all the Church's borders. The alms and charities of all those years as well as the trials and sufferings, are laid up in the book of God's remembrance. We may forget them, we do forget them. But He does not. The soil of that old Diocese was wet with

the tears of men whose souls were wrung with bitter trials in their labors for the Faith and Church of Christ ; it was consecrated by the prayers of men who broke away from every earthly tie, because they loved Christ more, and who, in not few instances, "counted not their lives dear" to themselves, but laid them down for Him ; and alms were scattered over it, which, like the dew of heaven, were never seen, but in the issuings of bud and blossom, fruit and ingathered harvest. God be blessed for that noble Society, in remembering whose loving care, we forget the wicked apathy of civil rulers !

Dr. Beardsley shews, however, that in one respect the Society had less to do in Connecticut than in other places, namely, in finding missionaries. One is struck in reading the story, with the fact that almost all the missionaries of Connecticut were sons of the soil, men who—to use the words of Mr. Anderson—"not from a mere hereditary attachment to the Church of England, or indolent acquiescence in her teaching, but from a deep, abiding conviction," gave up more than we, in this day, are apt to think, for Christ and His Church.

It was, indeed, no light thing to do that which these men did. All influence, wealth, power, temporal advantage were in the hands of the "Standing Order." And on the other hand, the Churchmen were poor, despised, "a feeble folk," "everywhere spoken against." It is within the memory of living persons, that a young man was told in a village in Connecticut, that it seemed impossible he should be a Churchman, he was so evidently a person belonging to the better class in society. God chose then, no more than in Corinth, the "mighty and the noble." Their lack of this world's goods was long a reproach thrown by their Puritan neighbors on the Churchmen of Connecticut. And this lot of contempt and poverty was assumed by those "sons of the soil," whose convictions led them to the Church of England.

Nor was this all. There was that weary, dangerous voyage to England—a venture, be it observed, involving all the sea risks of the *Mayflower*, and how often repeated!—and there was beside a rupturing of family ties, that it is difficult for us to comprehend. When the venerable Mansfield set out on his

quest of Holy Orders, his own sister "prayed that he might be lost at sea!" Surely, if ever men, since the primitive age, left brethren, sisters, father, mother, houses, land, for Christ's sake those men were the first missionaries of Connecticut. Well may we believe that the rest of the promise has been made good to them.

And yet they came, leaving all, they came, incurring all risks and hazards. A glance at the index, merely, of Dr. Beardsley's volume, shows the names of thirty-six natives of Connecticut, who, between 1722 and the war of the Revolution, sought Holy Orders in the Church of England. To such men ordination by a Bishop was a reality. While the very fact that they were born and bred on the soil, amid the scenes where, and with the people among whom, their labors were to be, explains the form of the growth of the Connecticut Church and is one among many reasons why it has leavened as it has the body of the people.

Still—and we thank Dr. Beardsley for the admirable way in which he brings it out—it was no "one idea" process, that led these men to our Mother Church. The question of Orders was, as in all such cases it must be, a present and a pressing one. It is interesting, in looking over some of the MSS. of Dr. Johnson*—*clarum et venerabile nomen*—to see one containing reasons why he thinks he may rest in his congregational commission, and then, years later on, another, telling why he cannot; and one can see how hard the struggle was. Still this question, we say, was not all. It is well known that apart from the question of the Episcopate, deep views of the Faith and the Christian life entered into his conversion. Scott's Christian Life was one of the books that had great weight with him; and he says, in a letter to President Clap† of Yale College, given in the Appendix to Dr. Beardsley's volume, "I would desire you to understand that my zea

* We can never forget the thrill with which we heard an aged Churchman say that he just remembered seeing Dr. Johnson. It was almost like seeing the founder of the Church in Connecticut ourselves.

† President Clap thought Dr. Johnson had scruples about the Divinity of Christ. Very likely Dr. Clap did not quite understand Johnson's Nicene statements.

for that sacred *Depositum*, the CHRISTIAN FAITH, founded on those principles, a co-essential, co-eternal Trinity, and the divinity, incarnation, and satisfaction of Christ, is the very and sole reason of my zeal for the Church of England . . . as I have long been persuaded that she is, and will eventually be found, the only stable bulwark against all heresy and infidelity."

So it stood with Johnson, the founder of the Church in Connecticut. The Faith of the Catholic Creeds, as distinguished from the metaphysical systems of the New England Churches; the Christian Life of the Gospel-Law, without the conventionalities of Puritanism; these, besides the demands of what he held to be Apostolic Order, entered into his conversion. And what is true of him is true of others. It is a noble story. May the diocese, whose history it adorns, never forget it!

We have called attention to some of the salient points of Dr. Beardsley's History. A review of it we have not undertaken, for a review, in the proper sense of the word, can hardly be written. The book itself must be read. We are sure it will be. It should be found in the family of every Churchman in Connecticut, nay, we think, throughout the Church. But we speak especially of the former, because for them especially it was designed. To them it must have an interest which it cannot have elsewhere. We trust it will brighten, for them, the links in the chain of historic connection, carry them back into a more living sympathy with those who went before them, and help to settle them in those hereditary principles which have done so much, and done it so well, for Christ's Church within their borders. We know the author asks no better result of his labors than this will be.

A single word—and that we are sure a very satisfactory one to our readers—in closing. We are confident in the hope that the present instalment will not be all its author will give us of the History of the Episcopal Church in Connecticut. We can afford to wait patiently for another volume, resting on the excellent promise of the first.

ART. IV.—THE STATE OF OUR RUBRICS, AS BEARING UPON NEW DEVELOPMENTS IN RITUALISM.

It is to be remembered, that our body of Rubrics is small and insufficient ; too small, indeed, for the requirements of the Service. For example, there is no rubrical direction for the conclusion of the Service on Sunday Morning, after the Sermon, when the Holy Communion is not to be celebrated. The same is true of all that follows Evening Prayer, on Sunday including the Sermon. Some of our special Services, as that of Baptism, and that of Confirmation, are wanting in directions, as to the posture of the congregation, and on other points. And many other such deficiencies may be noted in the Prayer Book. Hence arises a variety of usage which cannot be controlled. In the Primitive Church, the voice of the Bishop determined these points. With us, it is quite as likely to create rebellion. There have been instances among us, of Episcopal recommendations, intended to produce uniformity of worship ; but we have never heard of one that was successful. The Minister may, if he will, submit a doubtful point of order to his Diocesan. Otherwise, he must, in such cases, be guided by the best authorities accessible to him. But this refers only to points where the Rubric is incomplete ; and does not sanction the addition of Forms beyond the need of the Service.

It may be said, that, where there is no Rubric, there is commonly a *general usage* ; and this may be supposed to have the binding effect of law. Not necessarily ; for a general usage may be a very vicious usage, which has arisen in a low state of the Church's life. With us, there are general usages which are worse than this ; which are in violation of *written law*. How few observe the rule with regard to the time of Baptism of young children. The Rubric at the end of the Communion Office implies, that the Communicants shall remain after the Blessing, to assist the Minister in eating and drinking the consecrated Bread and Wine ; but it is next to never done. Who ever sees water poured into the Font, as the

first act in the Service of Baptism ; though the Rubric requires it ? And so of the time of placing the Bread and Wine upon the Holy Table : compliance with the Rubric is increasing ; but general usage still violates it. And so of many other points, which we need not stay to notice. We lately heard a Minister spoken violently against, because he “*humbly* presented and placed” the Alms upon the Altar ; though the Rubric told him to do so.

There can be no question, that, when general usage violates the written law, the Minister has the right to abide by the latter ; and he ought to be allowed to return to it without censure. It is necessary, indeed, to do so, if the Prayer Book is to be the rule of practice. There may be, also, general usages which are no violations of law, but which have grown up in lax times, and which, on sound principles, deserve only reprobation. It were dangerous to say, that whatever has become common is, therefore, obligatory. The irreverent or slovenly practice of a few may grow, in time, to be the habit of the many. General usage, therefore, ought not to be beyond the reach of individual judgment.* We cannot but think, that a Minister has a right to attack and, if he can, abolish, at least for his own congregation, settled practices which violate the Apostolic precept of “*decency and order.*” The tendency of the age, and of most of our American notions, is to irreverence in sacred things ; and, therefore, of the two evils, excess and deficiency in reverential forms, it is more excusable for a Clergyman to incline to the former, than to the latter. Indeed, this is the strongest argument which we have heard, in favor of new developments of Ritualism. They may be needed, to bring the general practice of Church people up to the standard of the Prayer Book. This does not justify them in principle ; but, it may make one regard them with more patience, and with more hope of good results. By so much as one falls below the Prayer Book, the other exceeds : and hence there is

* We need not look many years back to remember a strong and wide-spread prejudice against *chanting* the Psalter. It exists still, in many minds. And yet, *reading* the Psalter is, unquestionably, a degenerate use ; and the prejudice is the mere creation of long-continued habit.

a counterpoise. What is not fit for nutriment, may be good for medicine. But we need not all run into extremes. There is the middle way of the Church; and that is the line of duty.

Even when the general usage is not, in itself, reprehensible it may be set aside by any Minister, or congregation, for what shall appear to them sufficient reason. The use of the metrical Psalms and Hymns, for example, is almost universal among us; but there is no obligation of law to use them in those parts of the Service where they are now used, or even to employ them at all. They are "allowed," not required, "to be sung in all Congregations of the Church." A Minister may discontinue the use of them, without censure, other than for the possible inexpediency of the act. And so of the mode of terminating the Service, Morning and Evening. There is a general custom, though by no means a uniform one,—some congregations concluding with a Collect and the Blessing, after Sermon in the Morning, others, with the Offertory and Prayer for the Church Militant, followed by the Blessing. There is also, some variety of conclusion, in the afternoon. And each congregation, or its Minister, is legally at liberty to introduce still another method.

But the most difficult question arises with regard to the addition of entirely new Forms, or ceremonies. It is curious to see how they grow. Once, preaching in the black gown was almost universal among us. Now, preaching in the surplice, on Communion Sundays, is, we believe, the prevailing practice; and it is common on all occasions. Formerly, bowing in the Creed was far less general than now; and many Churches have, without offence, restored the ancient practice, required by Canon in the Church of England, of bowing at *every* mention of the Name of Jesus. One cannot but have noticed the increase, of late years, of the custom of Ministers and Choirs turning to the East, in saying the Creed, and in singing the *Gloria*. It is already established in good repute; and is likely to become a common practice.

Where are to be the metes and bounds of these additions? Sometimes, they are merely new ways of doing old things; as

in the change of direction in singing the *Gloria*. The Prayer Book prescribes nothing upon the subject ; and, custom aside, each way is as lawful as the other. It may be said, that no change should be made from established method, unless it be to return to a former usage which is more correct : but this leaves the door open to boundless innovations, depending only upon the private judgment of the innovator. The truth is, that we need, for our Clergy, a full *Directorium*, established by authority of General Convention : and, until we have it, unauthorized changes and additions are likely to go on, and increase among us. If a congregation sustains its Minister in making them, what is to hinder him ? And yet, in this way, great evils may be introduced, practices inconsistent with the spirit of our Reformed Church. Surplices for Choristers have become respectable ; and they have, in their favor, an argument from the English use. But we lately heard of an instance in which one of our congregations sent to a Roman Catholic Church, to get the pattern of the vestments of its altar-boys, by which to cut the new garments of its own juvenile Choristers.*

The matter cannot be left to the discretion of Bishops,—each settling the details of liturgical usages in his own Diocese, after the primitive method,—without introducing discordant uses in the various Dioceses. We know of a Bishop who has recommended the universal use of the Surplice, in preaching, in his Diocese. We know of other Bishops who prefer the gown. One Bishop has advised the saying of a Collect and the Lord's Prayer, in the Pulpit, before Sermon, as is common in England. Not a Clergyman in his Diocese followed the advice ; and, probably, there is not another Bishop who would give the same advice. One has recommended bowing in the Creed. No Church in his Diocese changed its practice for his recommendation ; and other Bishops, who do not themselves bow in the Creed, would not recommend the act. If Bishops are to have the final control in the matter, each in his own

* A few congregations, perhaps only two or three, bow at the words, " was made man," in the Creed. We may be mistaken, but we can remember no other authority for this than the Roman practice.

Diocese, the authority must be given to them by Canon. Their present right to dictate is not acknowledged, or submitted to. If authority is given by Canon, we must expect conflicting issues. One Bishop will have the Altar against the Chancel wall ; another will have it in the middle of the Sacrarium. One will insist on its being a table on legs ; another will prefer the Altar shape. Practical directions will be guided by Episcopal views of Theology ; and a Clergyman will require a special apprenticeship in each Diocese, before he is competent to officiate according to its "use." This would occasion little inconvenience, if our Dioceses were no more closely associated than those of the Primitive Church. But, under our confederate Constitution, the clashings of different customs would breed the most disreputable family quarrels. If our present system of association is to remain, nothing will serve but a *Directorium*, established by General Convention, or, more properly, by the House of Bishops, at the request of the House of Clerical and Lay Deputies.

What, then, is to be done ? Have we no law to restrict innovation ? A congregation formed of homogeneous elements, and having a Rector of like mind with itself, introduces, let us say, vestments for its Choristers, like those of the Roman Acolytes ; adds to the Surplice of its Clergy, the Chasuble, and perhaps the Cope ; replaces the black with colored Stoles ; puts its Deacon's Scarf on one shoulder ; and, in its worship, places upon its Altar lighted candles, during the celebration of the Eucharist ; has the sign of the Cross made in the Invocation, and in blessing the people ; sings an Introit, perhaps in Latin, while Choristers and Clergy enter the Chancel, and does other such like things, sufficient to make its Worship quite unlike what is commonly seen in our Churches, while it strictly observes every Rubric in the Prayer Book ;—is there any existing law which can hinder, or arrest, the change ? We know of none. There is the common judgment of Church people. But, the congregation is independent. Its own members like the new use. The Bishop may condemn it. But he has no authority to abolish it. There is no legal power to prevent it as we now stand. It is easy to see the difference, and the line

of distinction between such a Worship and the sedate, reverent and orderly celebration of the Church's Services, according to the model presented in the Prayer Book, where nothing is added to the written use, unless it may be in some act of Service for the performance of which, as to its method, no rule is given ; and then the method adopted is consonant with the general spirit of our Rubrics, or is determined by the best usage known in our own Communion.

To prevent this overstretch of Ritualism, the Church's law, as held and observed among us, provides no resource. Such a congregation may be ostracised. Other Church people may refuse to attend its Worship. Other Clergy may withhold countenance and aid from its Rector. We know not but that the Convention of the Diocese might exclude it from representation. But that would not banish it from the Communion of the Church ; and, the Bishop could not, legally, withdraw his pastoral supervision, or refuse his official functions. We see not how its Rector could be impeached, as he will have violated no law. He does, we have supposed, all that the Church prescribes. He has exceeded common usage ; but, the exact limit beyond which legalized use passes into transgression, has not been fixed. There are great varieties of practice in the Worship of different congregations, all allowed ; and, there is no legal definition of the bounds of such allowance ; and no man can be condemned without law. The arbitrary opinion of a Court would carry with it no lawful authority. The case is beyond judicature, in the present state of the Church's legislation. One may say, the Bishop's "Godly admonition" ought to avail. But the consequences of his position no one will accept. If it should avail here, it should avail in all matters of Rites and Ceremonies, the mode of conducting Services, arranging Chancels, &c. But who will acknowledge such arbitrary rule, under which may be exercised the tyranny of a partizan and the bitter prejudices of an extremist. The great body of Church people would deny the right of such unlimited dictation. It cannot be enforced, as no law sustains it.

There is no question, that greater attention is now given to the æsthetics of Religion, than has ever before appeared since

the Reformation. It runs parallel with the spirit of the times. Love of show, delight in the beautiful, fondness for whatever gratifies the senses, have grown among us as a people, until some of their manifestations have become both vicious in taste and extravagant in degree. It is the natural outgrowth of our advance as a nation, in wealth, and luxury, and effeminate living. In Religion, it is not confined to any party in the Church, nor to any denomination of Christians. It is seen in increasing taste for higher styles of Music, in more elaborate decorations of the Sanctuary, and in greater fondness for artistic effects, even in Worship. Take the use of *flowers*. Ten years ago, a Bishop refused to visit a Church for Confirmation unless the Rector would promise not to use them for decoration, on occasion of Festivals. Now, their use for such purposes is well-nigh universal; and no one thinks of objecting to it. There may not be much of Religious feeling, or much sense of symbolism, in most persons, when they see them, even at Easter; but, they are a pretty thing, and the people like it. Their use is unauthorized by any rule; but, so are the evergreens at Christmas. Once established in custom, they have the same authority with the verdant dress of the Nativity and they are more significant emblems of the Resurrection than spruce and pine, laurel and holly, of the Birth. The gradual introduction is an instance in point to show how easily, at this day, we advance in æsthetical development. Even the Sects have caught the spirit of the thing; and, naturally; for, it grows out of the general taste of the people. Witness the gorgeous use of flowers, by all classes, at Burial. We know of a Presbyterian Society that spent \$500 for its floral decorations, last Easter; and, a Congregational Society which had, at that time, a large and costly Cross, of the rare flowers, standing upon its Communion Table. And, as for Music, our *Te Deum*, our *Gloria Patri*, our *Gloria in Excelsis* and some of our Canticles, may be heard, rendered in the highest style of art, in many a meeting-house of the Denominations.

It is worth while to note these changes; for they portend and shadow forth the future. Much of the actual and prox-

ised developments of Ritualism have this intent ; no more. They have no theological significancy. They spring from the growing passion for the beautiful. If Roman Catholics had never placed lights on the Altar, our own Rectors might, probably, put them there with as little offense as flowers. And so of new forms and ceremonies : whatever heightens effect is likely to meet with favor ; the more so, if it have in it no repulsive sentiment, or use of a hostile Religion. And, we must expect to see such developments increase. They follow the spirit of the times. They spring from the prevailing taste of the people. It will be easier to regulate than to prevent them : and Religion ought not to exhibit herself as destitute of sympathy with the innocent tendencies of the age. If she does, she will lose her place of dominion. But, this does not imply the ministering to a false pride or vanity, or the modern love of self-indulgence. Much less should it be made the channel for introducing usages which are but the servile imitations of a corrupt Religion. Nor is it necessary. There is, indeed, no excuse for it. The region of Symbolism is so vast, —vast as the domain of Nature,—that we can find all pure and innocent forms of significance, without intruding into a territory where those forms have been marred by corrupt additions of doctrine and usage. Let us confine ourselves to the sober simplicity of our own Anglican Communion ; and, in our æsthetical progress, seek to chasten popular taste by those things in which Religion ministers to it ; while, on the other hand, we preserve her from the taint of a corrupt model of Ritualism. All that Rome has which is Catholic, is ours ; but, the purest and richest age of Symbolism was before Papacy rose.

There is, sometimes, a wonderful difference in the Worship of the Church, where there is no marked difference in form. Manners make the man ; and, we may almost say, Manners make the Service. At least, *this* is true :—the Worship of the Church is one thing, or a wholly different thing, in character and effect, according to the manner in which it is conducted. “Shall we,” says South, “in our applications to the great God, take that to be Religion, which the common reason of mankind will not allow to be manners ?” There can be no

doubt, that many of our Clergy, and Laity too, in their fear of being superstitious, or of seeming so, are hardly decent in their demeanor in the House of God. Anything is good enough for Religion, provided there be the right spiritual affection. We know a Clergyman who has such a horror of reverence for the Altar and its Sacrament, that, in the act of Consecration, he faces half-way round to the people ; and, at the laying on of the hand, gives a flippant touch to the Paten and the Cup ; and there are lesser degrees of irreverence and slovenliness which, if not so shocking, are very exceptionable, as they are very common. The putting on of his Surplice, and, not unfrequently, the condition of the Surplice which he puts on, may show the animus of the Clergyman. If we had a *Clerical Directorium*, as we ought to have, this very act of arraying one's self in sacred vestments, for the solemn duties of the Sanctuary, were worthy to be accompanied by a silent Prayer, prescribed therefor.

And, in the Church,—why, we can almost wish well to the most extravagant Ritualists, when we see how the Service is often treated. First, bad reading, which would disgrace a schoolboy. Strange, that our Theological Seminaries take no more note of this than they do ! Second, careless and irreverent reading, where the Clergyman seems to have no appreciation of the sacredness of the employment in which he is engaged. Third, monotonous reading, when Confession, Supplication and Thanksgiving, are all said in the same unvaried tone. Fourth, preaching-reading, where the Service sounds like a Methodist prayer-meeting. Fifth, affected reading ; which reminds us of the comment of a Boston Paper, on the effusion of a certain Divine, on a special occasion :—" one of the most eloquent prayers ever addressed to a Boston congregation." And then, the postures and movements, and the whole air and demeanor of the Minister,—nothing reverent about them,—no sense of the proprieties of the place,—sometimes a scrupulous avoiding of reverence, lest it be misinterpreted,—no appearance of solemn awe,—gazing at the congregation,—putting one's elbows on the Altar, God's Table, in a manner for which he would chide his son, if he were to do the same thing on his

own table at home ; and, a thousand other indescribable slovenlinesses and breaches of propriety, which show that the man thinks anything is good enough for Religion, if one is only spiritually-minded.

The extreme Ritualist has this, at least, in his favor : his manners become the House of God. He realizes that it is a sacred place. He preserves the form of reverence, which is so essential to having the spirit of reverence. He believes, that too much attention cannot be given to one's conduct and demeanor in the Sanctuary. And, he makes his people reverential in *their* demeanor. We never see the power and greatness of little things more strongly illustrated, than in the difference of effect which manners in the Church create. It is too little thought of among us : and one reason is, that our people are so suspicious of signs of reverence. It is carrying them straight to Popery. They will see it in lowly kneeling ; in a marked bowing in the Creed, anything which goes beyond the "fashionable nod ;" in a reverent laying of the Alms, and of the Bread and Wine, upon the Holy Table ; in the careful handling of the sacred vessels ; in a sedate and devout manner ; in a slow and quiet movement, as if one felt that he was on holy ground ; in the hushed and awed administration of the consecrated elements ; in the "reverent eating and drinking of the same," after the Blessing ; and in everything else which shows, that the Minister has a deep sense of where he is, and what he is doing. We must be careful of these things ; for, extremes beget extremes : and if there are those among us who are inclined to run into unsanctioned forms and practices, it is, in great part, caused by a reasonable discontent with the prevailing habits of more of our congregations. We know this to be the fact ; for, we have talked with many of these Brethren, and we have seen their whole hearts in the matter. They do not believe, and no more do we, that the common habits of our Worship, in Clergy and Laity, are those which become a holy Place, or holy acts ; and, they will not admit, that they fairly represent the spirit or intention of the Church : nor do they. Hence, a seeking for better things. Hence, a desire to gather congregations in which better things may be

had. And hence, (as is natural in all reactions,) is a tendency in some to go beyond the modest middle way, which is the true position of our Church. And, we must add, they are as near right as are those of their Brethren from whom they most differ ; and, they are entitled to the same degree of toleration ; and, they will have it ; for no law, no authority, no equity, can prevent it.

And here we find, as we have already intimated, a true and just consolation, when we reflect upon the issues of these things, of this growing attention to Ritualism. The Tracts for the Times, in their day, were not without great evils. In some minds, their teaching budded into false doctrine. But, who can now deny, that the Religious movement which produced them, has wrought marvellous and most beneficent changes in the Church of England ? So here ; this new development in the æsthetics of Religion, which began across the water, and is now appearing here, may work, though it be attended with some excesses, as great and needed a reformation. Our Worship, (and, in that, we include all appointed Orders and Offices of the Church,) is not what it should be in practice ; and, as we have shown, our provision for the conduct of it is meagre and unsatisfactory. We cannot go on always without a fuller *Directorium*. The new Ritualism will show the necessity for it. Its very existence proves that necessity. While, on the other hand, the efforts of zealous men to inaugurate a new style of associated devotion, will end, we hope and believe, in bringing us all, Clergy and Laity, up to the realization of the Worship of God, in the Beauty of Holiness.

ART. V.—THE CHURCH: PURITANISM: THE FREEDMEN.

- (1.) *Reports, Sermons, Lectures, Addresses, &c., &c.*
- (2.) *Protestant Episcopal Freedmen's Commission Occasional Paper.* Jan. 1866. 8vo., pp. 28.

WE have before us, sent to us, for the use of, and some of them for publication in the Review, a mass of documents, printed and in manuscript, Sermons, Lectures, full and accurate stenographic Reports of Addresses never published, &c., &c., all of which go to prove a deliberate systematic determination and attempt to extend Puritanism into the South, and throughout the land, in connection with, and by means of, the present unsettled abnormal condition of the country. These documents we do not, for several reasons, deem it advisable to print, now. Their publication at the present time would only inflame the public mind, without perhaps subserving any really valuable end.

The main facts, however, which they disclose, belong to history, and should be preserved in connection with the stirring times through which we are passing. These documents show, that leading Puritans have attempted, and are now attempting, to impose Puritanism upon the South, and upon the country, a sort of Puritan Theocracy; an Institution as like as can be, in everything else but well-developed outward form—and hardly lacking that—to the System which Oliver Cromwell represented in England two centuries ago; and which the English nation, after a trial of twenty years, were but too glad to throw off, as an abominable tyranny, a thousand times worse than the Kingcraft from which they were promised deliverance. They have never cared to repeat the experiment. It is the proof of an attempt to extend Puritanism into the South, and to fasten it there, as an Institution, as a Religion, as a habit of thinking, as a philosophy, as a power, that we have before us.

Nor is the matter essentially changed by the fact that there is, in this country, no formal connection between Church and State. A late writer thus lays down the principle:—

"In every country, the policy of the Civil Government will be more or less directly pervaded by the prevalent Religious principle of the people. However loudly the formal union of Church and State may be denounced, there is, in fact, no form of Government in which the two are more closely allied than in a Democracy. The Religious sense of the nation enters into all its legislation, and unconsciously moulds it after its own model. Men may legislate wisely, and insert provisions in the grand constitutional charter, absolutely forbidding the State to manifest any sectarian preference in the public recognition of one Religious Society over another ; but, paradoxical as it may seem, the actual oneness of governmental policy with the prevailing tone of the popular Religion, is inevitable, especially in such a country as ours."

There are several questions connected with the late War, and with the present disturbed condition of affairs, which cannot yet be fully and fairly discussed. The time for calm discussion will come by and by. But they cannot and should not be altogether ignored, even now, for many reasons. In what respects was that War a Religious War ? To what extent do questions of a Religious and Denominational character hinder the return of National Peace, confidence, and prosperity ? Puritanism and Unitarianism, which are only different shoots on the same vine, and are one in their principles of Reform, and methods of working, are both trying to make capital out of the War. They have virtually avowed this design, and publicly, too, in their Conventions. They have identified themselves with the War, at every stage of its progress, and are straining every nerve now to shape and mould the form of its termination. In the Capitol, on political platforms, and in newspapers, they have put themselves forward on every possible occasion, and have sought to engage the public eye, as "the live men" of the age, and as "up to the times." "See," say they, "Our Christianity is no fossilized remains of musty Creed and dead Orthodoxy. We have the genuine article for this nineteenth century." These modern empiricists are already much better understood than they suppose.

Now it is an unquestionable fact, that Puritanism at the North and a half-dozen leading Secessionists at the South, did at the outset, play into each other's hands, in inflaming public feeling, and in inciting Civil War. So far as Slavery was in

involved, as a moral and religious question, it is undoubtedly true, that in some quarters at the South it was justified as right, *per se*, right in principle. And yet, it is equally true that New England Puritans were, in the beginning, mainly instrumental, by their personal agency and by their votes, first in stealing and bringing slaves into the country, and then in fastening the institution upon it; and this too, against the remonstrance of Virginia and the Middle States. They only abolished it among themselves, when it ceased to be profitable. This much Mr. Greeley virtually admits in his "American Conflict;" and the facts themselves are capable of absolute demonstration.

So also in respect to the doctrine of State Sovereignty: If the Secessionists planted themselves upon it, in justifying themselves to their own consciences, and before the world, let it be remembered that the most extreme point to which that doctrine was carried at the South, was not a hair's-breadth beyond the ground taken again and again by Northern Puritans, in the previous history of the country, at a time when they had sectional and mercenary ends which they wished to gain. The proofs of this, also, are as clear as the day, and no intelligent man will deny them.

At the present time, however, the destruction of a cardinal fundamental principle in our Government, the Union of the States, is sought in an opposite direction; and few, we believe, are aware how near we have come,—and mainly through the influence of this same class of men,—to such a centralization of power in the hands of unconstitutional agencies and instrumentalities, as shall change the whole character of our Institutions. We have before us a report of a late "Sermon" in the Hall of Representatives by the Chaplain of the House, the Rev. Dr. Boynton, whose fiery rhetoric was only calculated to stir up the bitterest feelings against the entire South, and to prevent the reunion of the States. Here are extracts:—

"The war has left the South, alike a material ruin and a moral wreck. The ghastly emptiness, the black desolation of their land, filled only with scorched ruins and graves and dead men's bones, fitly represent the general state of the Southern mind and heart."

"They thought they could murder and torture and starve defenceless prisoners, and set about generally to a devil's work, and not become devils themselves."

"For the present, the South must remain incapable of an heroic or a great idea. The statesman may construct the forms of the State, but to reconstruct a ruined soul is beyond his art. The South has committed suicide upon her moral nature, and she must abide the result."

"She may produce cunning intriguers, wire-working politicians, or a fresh brood of conspirators, but with all this she will remain incapable of a noble thing; she will have no recovering life-power, no true manhood, because she rejects the right and the true, and obstinately clings to evil; and if she persists, she will certainly perish and disappear, and that beautiful land will be recovered by the power of the Northern life. The only choice which God has left the South is, repent or perish."

"By this revealing of the Southern spirit, we are brought face to face with some most solemn questions, and we should thank God that they are raised in time to enable us to decide them aright. Can we afford, by the wholesale pardon of these plotters and leaders of sedition, *by the restoration of their property and their political rights*, to declare, virtually, that they have done nothing worthy of punishment, and thus admit their plea that they owed allegiance to their States, and of course secession was neither treason or rebellion?"

This example of a preacher of the Gospel of Christ degrading himself into a partizan political demagogue, is but one instance of what has been, and still is, going on all over the North. In harmony with such teaching, the proposition has been made in Congress to expunge the very name, "The United States of America," and so to bring the whole country, in disregard of all those rights which belong to a Republic, under the power and dominion of a new party. Thank God, the Republic still exists; its hold upon the hearts of the people is as strong as ever; and it will vindicate its claim to be a tangible, living reality.

With this plan to prevent the reunion of the States, we have the effort already alluded to, to extend Puritanism into the South, and to fasten it upon that portion of the country. Such efforts are not even now abandoned. Puritan preachers have attempted,—as President Lincoln characterized it,—*"to run the Churches of the South ;"*—a scheme which he effectually foiled,

whenever placed within his reach. These preachers, unmindful of what even Pagans hold sacred, the sanctity of Religious places and shrines, have thrust themselves into the consecrated Churches of Southern Christians, only to trample upon the holiest memories and tenderest sensibilities of the human heart. And all this has been chuckled and exulted over as a triumph ; and then these men have reported at home that the Southern people, thus goaded to desperation, "hate us Yankees as badly as ever, and are not to be trusted."

A single example of this kind may be given as a specimen. A plan was lately formed and inaugurated, to establish a Puritan "Church," and Puritan Schools, for whites and blacks, in the City of Richmond, Virginia ; the very heart of the South, and, with perhaps a single exception, the most intensely Southern city on the continent. The attempt was to be made, under the protection of United States troops, and by the aid in part, indirectly, but not less effectually, of funds drawn both from the National treasury, and from public charities ; to which not a few nominal Churchmen have contributed. Providentially, and as it would almost seem, by a special interposition, this particular effort was unexpectedly thwarted. But the ground was carefully surveyed. Buildings for the experiment were selected,—and here the whole project was suddenly abandoned. All this was attempted, too, let it be remembered, after the War was formally closed ; and when every consideration which can appeal to the heart of patriotism, philanthropy, magnanimity, and Christian charity, should have dissuaded from such interference.

There is a serio-comic aspect in which this effort of the Puritan propagandist may be regarded, which, if daguerreotyped by Dickens, would make a funny picture. At present, not one of his characters fairly represents it. In the visit of the Puritan missionary to the Capital of Virginia, he seems to have caught a glimpse, of course from the outside, of the elegance, dignity, and refinement of character and manners, which have always graced society in that old State. Notwithstanding the vulgar taunts at the F. F. V.s, by snobs and parvenus, it has not been altogether by accident that Virginia has been the



Mother of Presidents, while New England has swarmed with clock peddlers and the venders of patent medicines.

There is no mystery in all this. It is the result of natural law. The religious element is the strongest of all elements in shaping the character of a people. The two leading ideas of New England Puritanism as a System, to wit : individual unconditional Election, and Independency in the form of Government, foster great individuality of character ; and all those traits which spring from, or admit of, such a form of Religious development, may exist under such conditions in a high degree of perfection. There may be persistence, even to dogged obstinacy. There may be tenacity of memory, and power of mental application, such as grows book-worms and scholars of a certain sort, and as can turn out books of any grade, from a Spelling-book to a Dictionary. There may be ingenuity, such as can construct anything, from a penny whistle to a steam engine. There may be thrift and economy, such as will amass and hoard a fortune. There may be imagination and fancy, within a limited sphere, and artistic culture. But all these cannot make Statesmen. Statesmanship is formed of nobler stuff, and grows on richer soil. It requires a reach of vision and breadth of sympathy which looks beyond the individual ; which regards man as a social being, linked, by the very constitution of his nature, in a bond of brotherhood with his fellow men. George Washington was a representative man. The Church theory which prevailed in Virginia, and the Puritan theory which prevailed in New England, formed two distinct casts of character. A shrewd friend of ours persists in maintaining that he can detect, at a glance, these types of character, even in the physiognomy of the individual.

We honor New England, for what she is, and for what she has done. We estimate her still higher, for what she has it in her power to do. There are nobler elements in New England even now, than those to which we have alluded ;—elements which, if diffused as they ought to be and as they may be, amid the prevailing wreck of their modern Creeds, would diffuse the leaven of a broad, generous Catholicity through the New England mind, and convert a clannish, narrow, mischiev-

ous sectionalism, into a genial, conservative principle in our national character.

Our Puritan adventurer at Richmond seems to have had good sense and sagacity enough to think it a question, whether, after all, the sharp-visaged nasal Pilgrims did really possess quite a monopoly of all the social virtues ; and as he was unexpectedly prevented from inflicting, by military force, his Puritanism upon these proud people ; and as the prospect presented itself, instead of playing the hero, of figuring in altogether another sort of *role*, and as the man at the White House at Washington happens to have a mind and will of his own, he found it entirely convenient to quit the field. Had he succeeded in carrying out his plans, it would, of course, have been a proud feather in the cap of the Roundhead, thus to plant his banners and wave his flag upon the very Gibraltar of the Cavalier.

The effect of all such Puritan intermeddling with the private affairs and personal responsibilities of the Southern people, is precisely what might be anticipated. The intensity of bitter alienation, which has taken deep root in the hearts of the prominent Religious Sects, North and South, it will require a whole generation to eradicate. A New England Puritan divine, who lately visited the South, thus publicly reported his experience.

"It is frequently remarked, that the Religious people at the South are more obstinate than any other class of people there ; and the Ministers are more obstinate than their congregations. * * * We cannot coöperate with you, they say. Ask the Old School Presbyterian, or the New School, if they see the way open ? Ask any denomination, if you can approach them, on this matter ; and you will receive the same reply. There is no coöperation. * * They do not love us a bit better than they did in 1860 ; and why should we expect it ?"

The Presbyterian Synod of North Carolina, lately assembled at Fayetteville ; and among their official declarations was the following :—

"The guilt of Schism is not on us. We protest our desire for union, if it can be effected without a compromise of truth, and of our loyalty to Christ's crown and covenant. Those who may come among us to carry out the unscriptural and Schismatical purposes avowed by

the Old School Assembly of 1865, we reject and oppose, as enemies of the purity and peace of our churches; and declare solemnly before God that we will not and cannot recognize them officially, or by Ministerial intercourse or communion, as Ministers of the Gospel, so long as they maintain such an attitude, or attempt such conduct towards us."

The Presbyterian Synod of Kentucky, which met at Louisville, Oct. 11th, was the scene of a most shameful broil. The famous Rev. Dr. Breckenridge, who represented the Northern radical element, in alluding to the authors of the "Declaration and Testimony," declared; "they have, by that proceeding, put themselves in an Ecclesiastical status, which renders them unqualified and unfit and unworthy to sit in this or any other Church Court. * * * There must be a closer coming together, or a wider separation between us and certain members of the Synod." Waxing warm in his angry debate, and adopting the language of the *duello*, he continued:—"I am not to be brow-beaten by any body—least of all by you. I am disposed to treat everybody like a gentleman, and when I do not, I am responsible in and out of the house."

The Presbyterian Synod of Nashville met at Huntsville, Ala., Jan. 18, 1866. In an official paper, they utter the following language:—

"In a portion of our Synod, lawlessness has been sadly prevalent. Some of our Ministers and many of our Church members have been driven from their houses, for no other reason than that their political sentiments were not pleasing to the mob. *We are sorry to say that some of the Missionaries of the Northern General Assemblies have excited and encouraged this lawless spirit.* Some of our churches have been utterly broken up by this persecution."

Among the Methodists and Baptists, the estrangement is equally decided and bitter. We will not quote from documents before us. It is a shameful exhibition of crimination and recrimination, each party talking loudly about its conscience, and foaming with passion, and each casting dishonor upon that Holy Name which they profess.

Now we do, here, most solemnly, and earnestly, protest against all this wanton interfering with the private, special duties and responsibilities of our Christian brethren at the South. Its only effect will be, to deepen and perpetuate ha-

reds which are already well nigh as bitter as they can be. Allowing that these sectional dislikes exist,—and they do exist,—there is a nobler and surer way to subdue them. If this “War of the Roses” is ever to terminate, and Lancaster and York are to merge their separate interests, and bury the past in one common grave, it will only be, when each shall strive which can show most of magnanimity and Christian love. Until then, let New England and Virginia, Round-head and Cavalier, each in their own sphere, be allowed to cherish their hereditary pride of ancestry, their religious opinions, their traditional prejudices even, if they will. As our National theory of the United States, of States in the Union, is the only one on which peace and prosperity are among the possibilities of the future, so also, among the bodies of professing disciples of Christ, there must be mutual respect and confidence, and the recognition of mutual rights, duties, and responsibilities.

There is no good reason conceivable, why these old sectional feuds should not now die out. The War, with all its horrible barbarities, is at an end, and Slavery, as an institution, is confessedly, constitutionally, and forever dead. As we said before the War again and again, we say now, this Nation can never be permanently divided. Whatever questions may claim to have been settled by the War as to the fundamental structure of our Government, the laws of Nature and of Providence render it absolutely certain, that as the American people are one in language, one in geographical distribution, one in their mutual dependence and material interests, so they must be, and will be one, in their Governmental organization. Surely it is the duty of the Ministers of Christ, and of Christians of all names and persuasions, that, so far as in them lies, this storm of passion and hatred shall now subside. To persist in stirring up the old fires, which, if enkindled, can only burst out in another still more terrible Civil War, to provoke to madness sectional variance, is not only unmanly and un-Christian, it is cruelty, and wanton wickedness, beyond the power of language to express.

It is cruelty to the blacks themselves. Puritan interference with the internal affairs of the South, where sectional hatred is

already so bitter, can only lead in the end to a War of Races and how such a war would terminate, it needs no prophet's eye to foresee. The weaker race will inevitably succumb, and eventually be exterminated. Already the records of mortality in the colored race are startling. At least one million of the negro race, according to the most accurate estimates, have perished since the beginning of the War; and by the year 1870 it is supposed that two-fifths of the whole number will have been blotted from existence. We know very well that the leaders of the more developed School of modern Puritanism see nothing to regret in such a solution of this difficult question of races. Thus Herbert Spencer, in a late work, which our modern Reformers are endorsing and commending, says;

"It seems hard, that an unskillfulness which, with all his efforts he cannot overcome, should entail hunger upon the artisan. It seems hard, that a laborer, incapacitated by sickness from competing with his stronger fellows, should have to bear the resulting privations. It seems hard, that widows and orphans should be left to struggle for life or death. Nevertheless, when regarded not separately, but in connection with the interests of universal humanity, these harsh fatalities are seen to be full of the highest beneficence—the same beneficence which brings to early graves the children of diseased parents and singles out the low-spirited, the intemperate, and the debilitated as the victims of an epidemic." And this is the way in which "the stern discipline, which we see at work through all nature, is a little harsh that it may be very kind." *

So also,

"In speaking of the entire class of "unfortunates," whether "widows and orphans in the distress of poverty and destitution, the sick and lame, the insane and idiotic," he says, let them alone and "they die it is best they should die;" it is but a "part of that process" by which "nature is weeding out those of lowest development." In this way as he holds, "nature is securing the growth of a race" which "shall both understand the conditions of existence and be able to act up to them."

We are not drawing upon our imagination when we say that such a doom to the colored race as this, would not, in the estimation of this new School of Reform, be regarded in the light of a public misfortune. We have heard such inhuman

* Social Statics, p. 354.

sentiments openly declared by some of the more extreme of this class of men. There is more of the old French Infidelity in this movement, both in its maxims and in its principles, than is generally conceived.

This is not Christianity. It is not Philanthropy, nor Patriotism. On the contrary, the whole body politic bleeding at every pore, society lacerated and torn, hearths desolate, widows and orphans houseless and homeless, villages in ashes, Churches of God in ruins—all these call upon us, and call upon all the people, to pour oil upon the troubled waters, to heal the terrible wounds which War has made, so far as they can be healed, to give forth from warm hearts and willing hands, words and deeds of conciliation and mutual kindness and goodwill. This we will do, so help us God. This is the blessed work to which the Church committed herself at her last General Convention ; which she has done during the war ; which she is still doing ; and which she will continue to do. She has "let the dead bury their dead." She has rendered to Cæsar the things that are Cæsar's, and to God the things that are God's. Though, in the world, she has proved, and she will prove, that she is not of the world. Taunted with cowardice, arraigned before the public as a time-server, challenged by meering infidelity as wanting in philanthropy, it is yet the dynamic influence of Christianity that has done all the real good that has been done ; and the Church, in her own distinct sphere, and in her own way, will still go on conquering and to conquer. She is already a city on a hill ; multitudes who were strangers to her are flocking to her courts, and the sons of strangers are building up her walls.

This late development of Puritanism, this grasping after power, this fighting the Lord's battles with carnal weapons, this ceaseless intermeddling with social rights to gain certain ends, is nothing new. It is a spirit springing naturally from the system itself.

A thorough and well-digested diagnosis of Puritanism, as it was originally, and as it is in its present stage of development, the nature of the thing itself, its infallible symptoms, its uniform influence upon the body politic,—would be a curious and

useful study. We shall not attempt to draw up such a page here. Two characteristics, however, belong to it always, and everywhere. It claims to have a higher moral standard than other people; and then, it claims, as its special vocation, to attend to the affairs of other people. As the specially "elect of God," "the chosen people," and surrounded by the Amorites, and Hittites, and Perizzites, it has its "mission." When it moves for conflict, and, as it is by profession a "reformer," it must, of course, be always on the move about something, and adopts as its watchword some "great moral idea," as it calls it, and makes it for the time being its shibboleth and stock-in-trade. How its theory of Reform differs from Christ's Apostolic Church theory, we are not now pointing out; they differ, radically, and fundamentally, and that difference vitally affects the question of all organic Government, the Family, the Church, and the State. All that we are aiming at now, is to show what its method of Reform is. Mr. Greeley, the representative and oracle of Modern Puritanism in such matters, his "American Conflict," describing the early Puritans in this country, says:

"Their experience of Indian ferocity and treachery, *acting by their theological convictions*, led them early and readily to the belief that these savages, and, by logical inference, all savages, were children of the devil, to be subjugated, if not exterminated, as the Philistine inhabitants of Canaan had been by the Israelites under Joshua

Here is the whole thing in a nut-shell. If, however, it should happen to be true, and it certainly is quite possible for some things, such as virtue, and chastity, and charity, and true Religion, never vaunt—that these Puritans are simply mistaken in what they thus take for granted, if they are really no better than other people, and their noisy pretension to superiority is no proof of its possession, for then the Chinese "Celestials," and the Utah "Saints," would bear the palm; moreover, these modern Puritans are not, in any very peculiar sense, "the specially chosen and elect of God," then, of course their conclusions drawn from such premises, would prove false even as the premises themselves are false; and, in this case, their perpetual interference in the affairs of their neighbor

would be but sheer impertinence ; and these self-boastful “re-formers” would seem to rank as a class of restless busy-bodies and intermeddlers.

For the better class of the original Puritans, to whom, at the first, this name was given as a term of reproach, we have in certain aspects of their character and history, considerable respect. That man has no true reverence for goodness, who condemns these men unqualifiedly and without exception. In all the great questions which mark historical epochs, there are always two sides. There are two sides here. In that day of practical license and doctrinal laxity, when such a man as Dean Swift, who was hobnobbing with such a man as Bolingbroke, and caricaturing such a man as Robert Boyle, hoped to be a Bishop ; when Archbishop Tillotson was denying the Eternity of Punishment, disparaging the Athanasian Creed, and preaching a cold Morality in the place of the Cross of Christ ; in such a day, the Puritans laid hold of, and presented to the world, certain living truths and principles, however much these truths and principles were twisted, and narrowed, and perverted in their hands. Notwithstanding their cant and nasal twang, notwithstanding their sacrilegious and horrible trampling upon sacred places and things, notwithstanding their overstrained morality, which afterwards rebounded with such shocking results, notwithstanding the sheer hypocrisy, the self-will, the quenchless thirst for power, an ambition, whose motto seemed to be “rule or ruin,” notwithstanding the sheer hypocrisy which, in not a few of their leaders, concealed the grossest moral delinquency behind a solemn sanctimonious visage—notwithstanding all this, there was among them real genuine sanctity, and their position was an honest, fearless protest against doctrinal and practical degeneracy.

The Puritans did not represent the best life of the English Church. In this respect, the greatest injustice has been done to the Church at that period. Puritanism then, and Wesleyanism a century later, were extreme developments of a great religious movement in the English Church, which reached the very heart and soul of the Establishment ; and the breadth and depth, and power of the current of Christian life were not

the less real, even though they lacked the noisy demonstration of shallower streams. Let it ever be remembered, also, that every living truth and principle which they represented, every true element of power which they possessed, and every lofty and commanding virtue which they exhibited, they inherited as their birth-right from the good old Mother Church of England, of which they were all members, and the better part of them ordained Ministers.

When these men came to the New World they brought with them their high estimate of Education. Not a few of them were thorough scholars. Thus, John Cotton spoke the Hebrew and Latin languages, the latter fluently, and wrote it elegantly, and read the Greek readily. They knew what Oxford and Cambridge had to do with England's greatness; and one of their first efforts here was to plant those two Institutions, Harvard and Yale, still the leading Colleges of the country. In this respect they were wise men. Would that Churchmen in this country, even now, understood the matter as well. They were not mistaken as to the source from whence the moving power of a people and a nation emanates. But the Puritans, in coming here, left the Church behind them; that Church, which a company of them, on setting sail from England, thus addressed:

"We desire you would be pleased to take notice of the principals and body of our company, as those who esteem it our honor to call the Church of England, from whence we rise, our dear mother; and cannot part from our native country, where she specially resideth, without much sadness of heart, and many tears in our eyes; but acknowledging that such hope and part as we have obtained in the common salvation, *we have received in her bosom, and sucked it from her breast.* We leave it not, therefore, as loathing that milk wherewith we were nourished there; but blessing God for the parentage and education, as members of the same body."*

Sadly at variance with all this was the course of the Puritans on landing upon our shores; how sadly, this is not the place to describe. We do not think their conduct very surprising. They had been taught by old Rome that Bishops and

* Hubbard's New England, pp. 126-7.

Priests were essentially of the same Order, that both were of Ecclesiastical origin and authority only, and that the Pope's authority was alone divine. The writings of the earliest Christian Fathers had been for centuries ignored, and were almost wholly unknown. The *renaissance* of learning had spread the knowledge and power of the Written Word, but had not as yet diffused the writings of the men who wrote or compiled that Written Word. The Forged Decretals, that stupendous magazine of abominable lies, had not yet been exposed, and were supposed to rest on the same authority that makes Bishops. It is not strange, that even the English Reformers sometimes stumbled and blundered at first, and that Mr. William Goode, and they who cite him as an authority, can prove almost anything from them that they wish.

The tribute of those old Puritans to the Mother Church of England, which we have just quoted, is also noteworthy, in that it shows how deserving she was of their confidence and affection as a system of Doctrine and Life. But here, in this New World, they determined to start a new Church for themselves. They proscribed the Church of England. They excluded and persecuted her. They renounced her Ministry and Worship. They created, or attempted to create, a Church and Ministry and Worship. In place of the old Faith of the Primitive Creeds, they substituted John Calvin's philosophical dogmas. What the result of all this has been, we need not here repeat. Their modern Creeds are abandoned, and with them have gone the essential doctrines of the Faith of Christ ; and, in their stead, has been developed a Rationalism, whose daring impieties and horrible blasphemies, are known and read of all men. In forsaking the Church which Christ constituted, and as He constituted it, alas for them, that Church was "the pillar and ground of the Truth."

Politically and Socially, Puritanism has not worked successfully, even in its best estate. Oliver Cromwell illustrated the spirit of Puritanism, when he tried to convert, or to conquer Ireland ; and, in the attempt, was guilty of atrocities, even the reading of which, makes humanity shudder, and the blood curdle with horror. Ireland has never forgotten the lesson.

The Puritans exhibited the genuine spirit of the system in Holland, where the Dutch Clergy pronounced them, as the historian says, "a set of discontented, factious, and conceited men with whom it would be safest to have no connection." And their own explanation of the reason for leaving a country where, for eleven years, they had had every liberty that they could desire, was, that "inasmuch as in ten years time, while we sojourned among them, *we could not bring them to reform anything amiss among them!*"

We shall not trace the political history of Puritanism in this country. It began its career, as we have already said, as politico-religious establishment, forced itself upon the people by the most arbitrary and unjust laws, and proscribed all other forms of Faith by Statutes written in blood. It consented to Toleration, at last, not gracefully, and only from sheer necessity. Some of the old pæans about "Freedom of Conscience," which it used to sing on "Forefather's-day," have been shame into silence; and some of the old libels upon the English Church, and our own, which used to disgrace our Histories and School-books, and which were taught to our children at our own expense, have at last been given up. But its restless, interfering spirit seems to be still alive. Eternal vigilance is the price of liberty. All that we have attempted now, has been to shew that it has sought, and is still seeking amidst and by means of the present distracted condition of the country, to force itself upon uncongenial soil; and where both the men and the measures are alike held in intense dislike; and where such interference in the relations which subsist between the two races, if persisted in, will assuredly end in mischief, and only serve to hinder the return of National Union, peace and prosperity.

Directly at variance, and in open contrast, with all this, is the manner in which the Church is entering upon the work which she is called by events of the times. To invite special attention to this work, and to the principles on which it is conducted, to show how those principles differ from the principles and policy of certain active organizations about us, is the object of our present paper. That work is indicated by the "Occasional Paper" at the head of this Article. It is worthy of the con-

fidence and support of all Christian men ; and the method which it proposes to pursue is the only one by which real and permanent good can be effected, amid difficulties so peculiar and delicate in their character. How, and why this is so, we think has been already shown in our previous pages.

The Church recognizes Southern Christians as members with us of the One Body of Christ. She recognizes, also, the special duties and responsibilities which belong, first of all, to the appointed leaders of the Church of God at the South. She takes for granted, that, as Christian men, they know what those duties and responsibilities are ; and especially to the destitute and degraded population around them. Northern Churchmen ask to co-operate with their Southern brethren in this great work, and to share their burdens. They know that the welfare, the very existence of the colored race requires that the kindest relations shall exist between the two classes ; and that the two races must live side by side in harmony, or that one or the other must perish.

Our brethren at the South understand this whole subject in all its bearings, and are alive to its magnitude and pressing importance. Leading Bishops and Clergy, Ecclesiastical Conventions, public bodies, clerical and lay, have given official expression to sentiments which cover the whole ground, and which, in their scope and spirit, are all that Christianity and philanthropy can suggest or desire. Measures have been instituted for the intellectual, moral, and spiritual training of the colored population, such as shall fit them for their new duties and responsibilities. Our brethren at the South invite our aid, in the same confidence with which it has been proffered. It is a great and glorious work. It appeals only to Christian feelings, and uses only Christian motives and methods. It blends the sympathies, and unites the hearts of brethren. It is a work of love, and so it is Christlike, Godlike. It will tend to bind together the most distant sections of our country, by the strongest of all bonds, mutual affection and confidence. It is only by such ties as these, not by standing armies, that, by the very nature and genius of our Institutions, the body politic can be one, in its future progress of national power and glory.

Besides all this, it is the work of regenerating Africa brought to our own doors, without its romance, and without its terrible fatalities. It is the work of training up Missionaries of the Cross, and messengers of Christian Civilization, who shall go forth to do that for Africa, and in Africa, for which Nature and Providence have specially fitted them ; and which mission to their own native land we believe to be one of God's great and wise purposes in their past history in our own.

NOTE.—Since the above was written, the following language from the Rt. Rev. Bishop McIlvaine, of Ohio, in a speech at Detroit, Mich., has been published:—

“Bishop McIlvaine said that no subject could be of more importance to the Church than that of affording relief to the Southern clergy. They all knew how decided had been his stand during the war, but through all, and especially now in their misfortunes, he entertained the kindest feelings toward his brother clergymen of the South. His heart had been stirred in him by the distressing facts which he had just heard, and by similar ones which he had learned through other sources. He wished the Domestic Committee to send agents to canvass the whole Church for relief, believing that they would meet with great success, and be attended with the most blessed results. *He would like to stand by the agent in every parish and help him with all his might.* He considered the union of the Church the great thing to be accomplished, and the more we show that we are laborers with them, the more will be accomplished. *He said that we cannot hope to supply the Spiritual wants of the South by sending agents there from the North. In fact we could do nothing in that way, but we must work through those who are already there. We must help them on their feet and render them all the assistance in our power.*”

ART. VI.—SCHWEINITZ ON THE MORAVIAN EPISCOPATE.

The Moravian Episcopate. By EDMUND DE SCHWEINITZ, Pastor of the Church at Bethlehem, Pa. Bethlehem: Moravian Publication Office. 1865. 12mo., pp. 28.

Our reprinting of Perceval on the pretensions of the Moravians to the Apostolic Succession, seems to have stirred up that very respectable denomination very considerably. In addition to various little skirmishings in the way of abuse, they now come forward with their proofs. The Rev. E. De Schweinitz, pastor of the Church at Bethlehem, gives the above pamphlet as the argument in favor of the Apostolic Succession of the Moravians.

Our readers will remember, that the especial pinch was in the case of "Stephen, Bishop of the Waldenses," who is asserted to have given them the Episcopacy. Who was he? And who gave the Episcopacy to him? These questions Mr. De Schweinitz answers in this way:—

"In their native valleys of Piedmont, the Waldenses were never an Episcopal but always a Presbyterian Church. The best authorities prove this, and the most recent discoveries of Waldensian documents in the University Library of Cambridge and elsewhere serve to corroborate it. To teach, as has been frequently done, that the Italian Waldenses had a succession of Bishops stretching back to the Apostles' times, and independent of that perpetuated through the Roman Catholic Church, is treading upon most unhistoric ground. In no way can such a position be established. As early as the first quarter of the fifteenth century, however, we find Waldenses in Bohemia, and their ecclesiastical development was wholly different from that of their brethren in the valleys. Paul Stransky, a Bohemian historian of the seventeenth century, says that they were expelled from the South of France, came by way of Germany to Bohemia, and settled near Saatz and Laun." (pp. 12, 13.)

That is to say, the Waldenses always were Presbyterians up to the time of the Apostles. But they got the Episcopacy quite providentially for the sake of the Church of the Moravians.

"Providentially, there lived on the Moravian frontier a colony of Waldenses, with two Bishops who had received the legitimate consecration. Of these Bishops the senior was Stephen; the name of the other is not known. To them a deputation was accordingly sent, composed of Michael Bradacius, theretofore the principal Minister of the Brethren, and two other of their Priests." (p. 12.)

We shall find, by and by, that they were ordained by Roman Catholic Bishops!

Now, here is the statement.

"The Calixtines lent a willing hand, and upon their recommendation two Waldenses, Frederick Nemez and John Wlach, were ordained priests, on the 14th of September, 1433, in the Slavonian Convent of Prague, by Bishop Nicholas (Philibert), a Legate of the Council of Basle!! In the summer of the following year (1434), these two Priests were sent to Basle, where the Council was at open variance with the Pope, and in a full Convocation of Clergy consecrated Bishops by Bishops of the Roman Catholic Church!!! It was done again at the instance of the Calixtines and out of regard for them, the Council being anxious by all possible means to gain their confidence. Thus the Bohemian Waldenses obtained the Apostolical Succession!!! and Bishop Stephen and his colleague, who had been consecrated by Bishops Nemez and Wlach, could legitimately transfer it to the Brethren." (p. 14.)

Here is the authority.

"For this account of the origin and validity of the Bohemian Waldensian Episcopate, the following are the direct authorities:—1. A 'Narrative of the origin of the Unitas of the Brethren,' in the *Lissa Folios*, written in the year 1605, and probably by Bishop Jaffet. It gives facts and dates as we have presented them above, and that under circumstances forming a most indisputable guarantee of their correctness. For, as clearly appears from internal evidences, this narrative was one of the controversial writings with which the Bishops of the Brethren were, at that time, officially meeting the assaults of Wenzel Sturm, a learned and cunning Jesuit, who tried his utmost to render the *Unitas Fratrum*—no longer an obscure community but a powerful Church—contemptible in the eyes of his countrymen, by disparaging, amongst other things, its Ministry. Consequently, if this account of the origin of the Bohemian Waldensian Episcopate had not been authenticated beyond all doubt, the Bishops would not have ventured to base upon it their refutation of Sturm's charges, as he might at once have proven it false, which he never attempted to do." (p. 15.)

That is to say, a narrative written in A.D. 1605, "probably by Bishop Jaffet," is sufficient proof that, in A.D. 1433, a

Legate of the Roman Catholic Church ordained, as Priests, two Waldenses, condemned as heretics by the Law of the Roman Catholic Church ! and, more extraordinary still, that, in A.D. 1434, they were consecrated Bishops in a full Convocation of the Clergy, by Bishops of the Roman Catholic Church !!! And this is told us, in a narrative apparently anonymous, one hundred and seventy years after !! Mr. De Schweinitz calls this "the direct testimony of an original document." p. 15. What idea he can have of the value of testimony, or even of what the phrase "an original document" means, we cannot see. However, he requires us to accept this evidence as peremptory. We say plainly, that in the estimate of the Roman Catholic Church of that date, the Waldenses were heretics. We say, also, that in A.D. 1433, that Church had rules and forms of Ordination, which the Waldenses could not, as anti-Papal, and anti-Episcopal, accept ! We say, also, that a "Legate" should ordain them, and *then Roman Catholic Bishops Consecrate them in a full Convocation!* are so extraordinary assertions, that they require "original documents," *real records*, and *direct evidence*, which is not given by Mr. De Schweinitz.

In regard to Orders, the English Church gives real documents. The registers at Lambeth, with regard to Parker's Consecration, have names, dates, everything. These are "original documents." We know where they have been since the first. They were made at the time. They are of authority. Any one can see the difference at once.

We must be excused, therefore, from believing this Consecration until *bonâ fide* records are produced. For, upon turning to Gieseler's Church History (Vol. iii, p. 184), we find, that there are, both published and in manuscript, profuse records of the Council of Basle, in Mansi's Collection of the Councils, also in seven volumes of MSS., in Paris, and much also in the Library of Basil. Here, then, is the source from which we ought to have records of such a fact as this, if there be any records ! We recommend our Moravian brethren, when they assert that "Waldenses were consecrated by Roman Catholic Bishops at the Council of Basil," to search

records of the Council, to give us the documents that testify to the fact, if it ever took place. The Council of Basle was bold enough, as against the Pope. If they really ordained two Waldenses in a public Convocation, they had it recorded. Let us see the records. The English Church gives us real records of Consecration, as against Rome, so that Roman Catholics, like Dr. Lingard, acknowledge them. Let us have the records here.

Next, we have Palacky in his history of the Bohemians.

"Palacky, who, in his '*Geschichte von Böhmen*' (vol. vii, p. 492) says, treating of the Bohemian Waldenses:—'The narrative given in an old manuscript, is not improbable, namely, that in the autumn of 1433 Bishop Philibert, as Legate of the Council of Basle, ordained Waldensian Priests in the Slavonian Convent of Prague, of whom several, it is said, were in the following year (1434) elevated, at Basle, even to the dignity of Bishops. For it is possible that such an act, just at that time, was meant as an example and encouragement for the Bohemians, that they might be the more ready to agree to the Compactata of the Council.' " (p. 15.)

Now, we simply ask, is not this "old manuscript," "the Narrative written in 1605" of the Lissa Folios? Is not Palacky's evidence simply *an opinion*, "that he does not think it improbable;" and really no evidence at all?

Thirdly, we have Gindely;

"Who, in his '*Geschichte de Böhmisches Brüder*' (vol. i. p. 37), describing the acts of the Synod of Lhota, says:—'It may on this occasion have become known to the Brethren that the (Bohemian) Waldenses of that day claimed a valid Episcopate, and they certainly knew that their superintendents made use of the Episcopal title. In particular did they hear of Stephen, the head of these Austrian Waldenses, who was said to have been consecrated by a Waldensian Bishop that had, in 1434, himself received consecration at the hands of a Roman Catholic prelate—a statement which the Calixtines of Bohemia pronounced correct.' " (p. 15.)

"It may have become known," he says, "that the Waldenses claimed a valid Episcopate." Mr. Gindely is no more certain than Mr. Palacky. Has he any other evidence than the Lissa Folios?

Now, we simply say to the American Church, here are the Moravians claiming an Episcopacy—that is to say, when they

an make an advantage of it, from the Church of England, or our own. The first, and most important point, is the *proof* of his Ordination of Waldenses in full Convocation at the Council of Basle. Let us have this clearly proved, as Parker's Consecration is proved, by records, produced, examined and verified. This, we say, they have not done. They have not pretended to do it. Let it be done, before our Clergy go forward and recognize them on the bare word of Nicholas Count Zinzendorf.

We think that this, at least, is due to the Church. With the evidence already laid before Churchmen, as to the Ecclesiastical character of the Moravians, the doctrinal teachings of Zinzendorf, and the practical workings of the Moravian system, before any individual clergy of our Church shall recognize the Moravians, the Church herself should pass upon their pretensions. And we know no better way, than for our General Convention to refer the whole question to the English Convocation for examination and settlement. In the meantime, we simply say, that our opinion of the character of the Moravians, as a Church validly constituted, which was grievously shaken by Perceval's Tract, is by no means rehabilitated by the pamphlet of Mr. DeSchweinitz. We have simply trenched upon one point of his argument, because that is enough ; although there are many more which we might have discussed. If the neck be cut through, the body can hardly live.

ART. VII.—THE GENERAL CONVENTION OF 1865.

THE General Convention of 1865 must always hold a conspicuous place in the annals of the Church in these United States. It met at an important crisis in the history of the country and of the Church, and had to dispose of problems, weighty and momentous in themselves ; its action upon which, wise or unwise, would involve vital questions of principle and of policy, and tell upon the religious and the civil interests of the country for years to come ; perhaps, for all coming time. We say, upon the *civil* interests of the country ; for, though the Protestant Episcopal Church is not, numerically, a very large body, its wide diffusion, the large amount of wealth, intelligence and culture, and of all the elements of influence which it embodies ; its staidness, sobriety, calmness, and the spirit of order, obedience and steadfastness which pervade it, give it a importance and a power beyond its comparative numbers. Its action is known to be the action of enlightened and reflective men ; its decisions the fruit of thought, of reflection, of deliberation, of patient inquiry and examination.

Under the pressure of this feeling, and a sense of the high responsibility in consequence resting upon them to the Church to the country, and to God, the members of the late General Convention came together in Philadelphia ; and the impression visibly rested upon it during its whole protracted session. A quiet earnestness, a solemn purpose of heart, a thoughtful dignity, and, above all, as the source of these, a lively consciousness of religious faith and obligation, characterized its proceedings in an unusual degree. There have been moments in other General Conventions when the presence of God has been more vividly felt ; but no General Convention, in which that presence has been more constantly recognized, or its aid and guidance more steadily and earnestly sought. It, and its blessed fruits, we have reason to think, were graciously and richly vouchsafed.

Whatever other special thought each member of the late General Convention came charged with, there was one thought present to the minds of all, and in most minds paramount, the restoration of the Church's Unity. A thought in so many minds, uppermost in so many, must soon become articulate, would speak itself out, could not fail to make itself heard. There was no purpose of silence, no compact of silence, that could keep it silent. When men had come together, and looked one another in the face, in thought before aught was audibly said, they were saying to one another, For what are we come hither? And soon, if a man had the gift of utterance, "the fire kindled, and he spake with his tongue." "For the divisions of Reuben there were great thoughts of heart,"—"great searchings of heart."

It greatly facilitated the solution of the problem, otherwise so troublesome, that the Church had never recognized a breach in her Unity. The Church had never said, We are two; and therefore she had no such saying to unsay. She had no conditions to impose, no preliminaries to settle, no forms of reconciliation to exact. She had ignored the separation from the beginning, considered it and treated it as invalid and null, an act in its own nature futile and ineffective. Hence it followed that her best action was no action; and there was no other that could have been either so easy or so effectual. If there had been vacant places in her great Council, they had been vacant only by a laches; and if they were again filled, they who filled them were in them, not by virtue of a vote, an invitation, a permission, a condonation, or a treaty, but in their own right, in the use of a privilege which they had suffered for a time to fall into disuse, but which had all along remained perfect and unimpaired; which had never been forfeited or destroyed, but had been quietly waiting for reoccupation by its rightful owners. And to every such occupant, the beaming eye and the extended hand of Christian love and brotherly fellowship told more eloquently than any words, oblivion of the past, welcome in the present, hope for the future. If her children, in their fancied independence, had put on its airs and assumed its functions, by taking on them the form and offices of a distinct organi-

zation, she knew nothing of it in her corporate capacity. What they had done was to her as though it had been undone.

Nothing could, in our opinion, have more signally vindicated the wisdom of the Convention of '62, in abstaining from all violence and vituperation, from all sentences of excision or suspension, from putting forth any ban, setting up any barrier, than the happy result in '65 ; by means of which the transiently separated streams of ecclesiastical life were left free to flow together as gently mingling waters, no trace of the severance remaining to disfigure or weaken their subsequent onward course. The Church, by her divine instinct, knew that her strength was to sit still ; and she sat still, and God did for her, what she could never have done so well for herself ; while other religious bodies have found the task insurmountable ; or even, in their low and unchurchly estimation of the principle of Unity, have neglected to essay it.

One grave act of the Southern portion of the Church in its temporary alienation and assumption of organic power, called however, for some more definite notice and action. Into the place of the loving and saintly Bishop Cobbs, the Diocese of Alabama had chosen the Rev. Richard Hooker Wilmer, D. D. a man of good report among all the Churches ; and the Southern Bishops, acting on their presumed supremacy, had proceeded to consecrate him. The validity of the act was indisputable ; and its irregularity, on the ground maintained by the Church, equally clear. The act of Consecration had, by its intrinsic force, made him a true Bishop ; and, as a Presbyter of the Church of the United States, consecrated by Bishops of the same, a Bishop *in* that Church. But no compliance with the Canonical provisions applicable to the case, had made him Bishop of Alabama. His exercise of Episcopal jurisdiction in that Diocese was unauthorized, however he and his immediate associates, viewing the subject from their standpoint, might choose to regard it. For this difficulty, which alone stood in the way of a cordial reconciliation, the wisdom that is profitable to direct, as it always will when men on opposing sides act toward each other in justice and in love, found an easy solution. The House of Bishops prescribed, as the

condition of his recognition as Bishop of Alabama, his assent to the "Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church," made by our Bishops at the time of their Consecration, to be certified to the Presiding Bishop.

The Lower House, as we think, judiciously, added some formalities, for the purpose of making the act more solemn and impressive; and the Bishops assented to the change. The requirement has since been carried into effect by the Bishop of Alabama, in a very ample and generous fashion, publicly in Trinity Chapel, in the City of New York, in the presence of the Bishops of Connecticut, New York and Texas, with the administration of the Holy Communion. So the Bishop of Alabama is now numbered among our Diocesan Bishops, and stands in his lot with his brethren in the charge of the Household of Faith; and the only serious stumbling-block in the way of our godly union and concord, is mercifully taken out of the way. Nor must we,—whatever we may think of the original ground of offence, and while to some it will seem a needless scrupulosity, and to others wear the look of an evasive quibble,—withhold from Bishop Wilmer the meed of respect and praise for his manly resistance of military usurpation, and its intrusion into the sphere of the Church's spiritual authority. We do not recognize the right of any secular power, military or civil, to order the Ministers of Christ to pray for rulers, or a particular ruler; though it may justly silence and punish one whose prayers for rulers involve a denial of allegiance to the powers that are rightfully over him. This it may do, not as possessing the right of interfering with Public Worship, but as clothed with power to punish all acts in their nature treasonable or disloyal, whensoever and wheresoever done. For the vindication of this principle, we thank the Bishop of Alabama; and we wish him good luck in the name of the Lord.

The conciliatory and emollient course of the General Convention towards the alienated Dioceses of the South, has proved productive of the best results. The returning Bishops and Deputies carried home with them grateful impressions of the kindness and courtesy they had experienced at their

reports to their brethren, allayed all fear of severity, or of the imposition of harsh and degrading terms of reconciliation. The hand of friendship and of welcome has been eagerly and warmly grasped. "The General Council" has held its final session. Diocese after Diocese has signified its return to its old allegiance. The Freedmen's Commission of the Protestant Episcopal Church has entered upon its work of love, and has everywhere been cordially received, and recognized as an acceptable auxiliary. The uninterrupted flow of ecclesiastical life and fellowship is again felt from one end of the land to the other. And they who live to behold another General Convention, will see Jerusalem at unity in itself, compacted together; and when the Tribes again come up to the testimony of the Lord, there shall not be one Tribe wanting.

In connection with this subject, we must not omit the discussion, by far the most earnest and excited of the Session, which arose upon the Resolution sent down to the Deputies from the Bishops, in favor of a public Thanksgiving to Almighty God for the restoration of peace to the country and to the Church. In the House itself, the debate was conducted with warmth and energy; but never with more than slight departures from decorum and charity; nor ever engendering more than a transient displeasure in the sharp collision of conflicting views: but in the world without, and especially among those who would make the Church of God subservient to worldly and political ends, both in the opinions expressed by individual speakers, and in the judgment rendered by the vote of the majority, it was made the subject of unfriendly criticism and rancorous abuse. Believing, as we do, that the decision of the Convention was wise, and consistent with its whole course in regard to the delicate subject with which the Thanksgiving stood connected, we wish once more, in behalf of the Convention, to repudiate and disavow the unjust and injurious imputations which have been grounded on the action of the Convention, and lavishly put forth in regard to that body, and to the Church at large. The refusal of Convention to express in formal and explicit terms its gratitude to God for the reestablishment of the national authority over the whole territory

of the United States, and the extinction of domestic servitude, has been popularly taken as an indication of disloyalty, and sympathy with the Southern rebellion, in that body, and in the Church which it represented ; and opprobrious epithets without stint have been heaped upon its action, both in the Church itself, by those who have either ignorantly or wilfully misrepresented the issue, and in the outside world.

Time has now given the passions and prejudices of men opportunity to subside, and calmer and juster views have found their way into men's minds. We are writing after an interval of some months, and feel the comfort and relief of the corrective process which that interval has wrought. In the minds of the majority, then, the question was not in the smallest degree a question of loyalty, of the War, of the measures of Government, or the merits of the "peculiar institution ;" but merely of what it was becoming and profitable for the Convention to do, constituted as it was, and in the existing condition of the Church. The whole subject was so ably and conclusively discussed in the printed Letter of the Bishop of Pittsburgh, that, to those who took the trouble to read it, little more needs to be said. General Convention was a healer, "a repairer of the breach, a restorer of paths to dwell in." It was to do that which would *heal*, and not that which, in derogation of its office, would hinder or defer healing. It was to provide a Form of Thanksgiving, in which, if possible, all its members could unite,—one sufficiently comprehensive and general in its terms, to give ample vent to the feelings of those who counted the subjugation of the South and the extinction of slavery, blessings, and not to compel those whose souls were sore and smarting with a sense of discomfiture and loss, either to make a show of themselves openly, by absenting themselves from the Service, or seem to unite in sentiments to which their hearts were strangers. It was not courteous. It was not generous. It was not Christian. It was not right. Large numbers of men in that body, hating rebellion, disliking slavery as cordially as the noisiest declaimer on the floor, thought they knew what, nevertheless, was due to themselves and to their companions, as Christians and as gentlemen, and acted accordingly.

For, it is worthy of notice, that almost every one who had suffered for the cause of the country, whose loyalty had cost him anything, was found in that majority. And it is quite possible that some vociferous advocates of a different course, would have been equally vociferous rebels, if their lot had fallen to them where rebellion was popular. The cheap loyalty of talk talk is a poor thing in comparison with the genuine loyalty of suffering and self-denial.

The wisdom of Convention, we think, has been amply justified by the result. All who would, praised God for just as much as they chose, in the broad language of the Bishops' Service. The sound went through the land with an attractive and healing influence. Southern hearts responded to the generous and forbearing strains. Opposition melted before love. Prejudice was dispelled and removed. We have come together again, and once more we are one. "Neither shall they learn war any more."

The Missionary operations of the Church, the work of Church Extension, in one or another of its forms and adjuncts, occupied a larger space than usual in the doings of the Convention, and took the place of much labor, which has hitherto been devoted to the business of legislation. Of this, not much was done. The time, we trust, has gone by, when Canon-making is to be the main occupation of our great triennial assemblies, and the Journal little else but a magazine of Canons,—some a dead letter, some of little practical use, and some so ambiguously expressed, or so incongruously piled together, that the true intent of the law is not easily ascertained. A few Canons of obvious utility were enacted, and order taken for a reissue of the Digest, to embrace and codify the legislation of the Church, as it now stands.

But nobler aims and objects are now opening themselves to the Church ; and, as we believe, a spirit is growing up in her, which will meet and answer these calls. The meetings of the Board of Missions ran parallel to those of the Convention, continued to its close, and were scarcely inferior to it in importance or in interest. Those who listened to Bishop Coxe's noble defence of the Greek Mission, must feel, that, aside from

the cogency of its arguments, as a specimen of Christian eloquence, it has rarely been equalled. That Mission has been fully vindicated and sustained, and its venerable head, it may be hoped, will, ere long, be cheered by the presence and aid of like-minded helpers. The place of the lamented Bishop Boone was filled, by the election of the Rev. Channing Moore Williams, now a Missionary in Japan, to be his successor. The African Mission vindicated its long established place in the heart of the Church, and an arrangement was completed, by which the Liberian Church, when it pleases, may effect for itself an independent organization; a measure, which, whether wise in itself, or otherwise, is rendered expedient by the restlessness of the Liberian Clergy.

The presence of the Bishop of Honolulu, and his simple and interesting statements of the condition of Christianity in the Hawaiian kingdom, though not directly connected with the business of the Board, were so cognate to it as to harmonize wholly with the spirit and object of its labors. New views of the people, and of their religious state and wants, of the position of the Church among them, and of the need of our assistance in order to the extension of its privileges and blessings, were presented to many minds. As an additional instance of intercommunion with the Mother Church, his visit, as well as that of the Bishop of Montreal and the deputation from Canada, was opportune and gratifying. The latter Prelate did us the favor of preaching the Sermon at the opening of the Convention. And in the venerable Prolocutor, we welcomed one whose name had long been a household word among us, and whose Catechetical instructions had rendered valuable aid in training successive generations of our children.

The need of our great and rapidly expanding country, occupied much of the time both of the Convention and of the Board of Missions. The growing want and work are almost appalling, and well nigh paralyze effort by their magnitude. The luminous expositions of Bishop Talbot, with the aid of a map, opened to many minds novel ideas of the land we inhabit, and aided a little towards giving reality and location to names, which before had no definite significance. The late brave and

laborious Bishop of the North West having retired from the field he had so admirably tilled, to be the Assistant Bishop of Indiana, a successor to him was appointed, and two others were added, thus increasing the number of Missionary Bishops from two to four. Of the three, one has declined the appointment, and the other two have been set apart to their important work by the laying on of hands. This is a most valuable accession to the missionary force in the domestic field, and will doubtless give a fresh impulse to the Church's progress. Yet, it is most inadequate. If one will but think what vast territories, what spreading populations, what untold and unimagined resources, are covered by the phrase "parts adjacent," which hangs as a pendant to the titles of these overtaken and overburdened men, he cannot fail to feel how far behind her work she is in her boldest and most extended efforts, and how much need there is to pray continually, that God would raise up His power and come among us, and with great might succour us ; and that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, His bountiful grace and mercy may speedily help and deliver us through the satisfaction of His Son our Lord.

And this leads us to express our regret that a Prayer to the Lord of the harvest to send forth laborers into His harvest, either in the form of a new suffrage in the Litany, or in some other shape, had not been inserted in the Prayer Book by the General Convention. In the Lower House, a vote in favor of it in the former shape was carried almost by acclamation, with a quite unwonted unanimity and enthusiasm ; and it was a sad disappointment to many hearts that the somewhat, as it seems to us, over strenuous conservatism of the Bishops defeated the measure. We yield to none in love and admiration of the Prayer Book as it is ; and we are not at all inclined to innovation. But we confess that we have no sympathy with that iron conservatism which will keep the Church forever destitute of that which the united voice of the Church declares to be desirable, for what we feel tempted to call the childish fear that somebody will take advantage of its admission to foist in that which we should not like, or expunge that which we do.

When we consider the many safeguards which the Church has thrown around the integrity of the book, with what difficulty and deliberation every change in it must be effected, it does seem to us that such fears are groundless and chimerical. And we venture to hope that ere long they will give way to a sounder and more reasonable conservatism; and that "keeping the happy mean between too much stiffness in refusing, and too much easiness in admitting, variations in things once advisedly established," we may have the Prayer in question, a Prayer for Missions, for Travellers by land, for the interests of Education, and be allowed to use in Church the Commendatory Prayer for a person at the point of death, and not be compelled to pray for his restoration, when it is simply asking for a miracle.

Missionary effort, too, was drawn into a new channel by one of the great results of the late War in the extinguishment of negro slavery. That it may be a blessing to those whom it has suddenly elevated from bondage to the rank of freemen, all the appliances of Christian wisdom and benevolence must be put at their requisition. To speak unkindly of any honest effort for the good of these people, should be far from any Christian heart. But the Church of God cannot but feel that its duty is not one by aiding in promiscuous efforts that can afford no sufficient guaranty of the soundness of their doctrinal, moral or social teachings, and that may be abused to the purposes of licentious unbelief, or an incendiary fanaticism. The Church of God must do her own work in her own way. For this purpose she has instituted a Freedmen's Commission of her own, as an additional branch of her Missionary executive, to coöperate, by agents and missionaries of her own, with Southern pastors and Christians, in the mental and religious improvement of this deeply necessitous and interesting class, as well as by pecuniary and other contributions to alleviate and supply their temporal wants. And surely, whatever men may think of slavery or emancipation, or of this or that political measure, the simple fact, indisputable however occasioned, that such a description of people, so numerous and so needy, exists in our country, should be a reason imperative, conclusive with all true Christians and patriots within our

spiritual pale, to come to the Church's aid in this wise scheme of Christian benevolence.

Not widely separated from this great subject of Missionary work, and Church Extension, is the Provincial System ; which occupied, and as we think, not fruitlessly, though without definite result, much time in the House of Deputies. The necessity of such a System in some form, as an ultimate result, no thinking Christian can well deny. To precipitate it prematurely, would doubtless be an evil. To provide for it in due season when the need of it begins to press, is a mere prudent forecast. To be a safe and healthy thing it must be a growth, and not the mechanical creation of theorists. That the time for it has come in any extended development, we do not at all believe. But that certain preliminary work looking towards it, may even now be advantageously undertaken, we do think. A large Committee on the subject, of very various schools of thought, and from widely distant parts of the country and unlike states of society, at their first coming together possessing for the most part, none but crude and vague notions of the work entrusted to them, arrived at their conclusion with singular unanimity ; and it was adopted in the House by the votes of a large majority. It was supposed to have been passed by the Convention, and was reported and accounted Law, till it was finally discovered to have been lost in the House. The Bishops under the influence of, what we mean no disrespect in calling, an unreasoning dread of innovation.

We regret the result, because we cannot see what harm the measure could do, and we think it might have been of some present and of more future utility. Some opposed it, because it did not go far enough ; was not the full-blown realization of their theoretic ideas. Others were against it, because they regarded it as the entering wedge through which a series of changes would come in, at the end of whose lengthened vista the affrighted eye caught a glimpse of a man in a tiara that might be called a Pope. But it was simply an arrangement by which the Dioceses in any State, be they more or less numerous, might associate together for certain local purposes retaining their common interest in Missionary work, Education

nal establishments, Charity funds, and associating, as they before a division, in their care and management. It seems us, that as our Dioceses multiply, as they must, by the nation of new Sees out of existing Bishopricks, some such n will be expedient and useful ; and we see no very good ion why it was not adopted now. We think the sober re- tion of three years will secure a more favorable issue.

In this subject of the division of Dioceses we hold a mid- position. We certainly do not believe in the mincing cess. We can see serious evils as its results, which we have now space to discuss. And we do believe that great un- dly districts, over which no Bishop with merely human ers can possibly exercise any efficient supervision, ought to lvided. No precedent drawn from Northern Africa, in the s of Cyprian or Augustine, would weigh much with us in r of the one ; nor such huge Sees as London, Lincoln, and ster, in England, convince us of the advantage of the other. process of division is doubtless to go on. May a higher lom preside over it than man's. One pleasant result of process we have in the new Diocese of Pittsburgh, which as the privilege of the late General Convention to welcome its fellowship. We congratulate it on its existence, and ongratulate it on its name,—so much better than the cum- is nomenclature of which the only precedent had set the ern. We hope the new precedent will fix the rule of our cesan terminology.

The subject of Education, not widely disconnected from that ch has been under our consideration, received proper atten- . The appointment of a Committee on Education, among Standing Committees of Convention, has proved a measure ility. The very able and elaborate Report on this subject le to the late Convention, its sensible and thorough discus- of the Family, the School, and the College, as the three t training institutions in which men are to be fitted for the k of this life in subordination to the supreme pursuit of ther, and its clear statement of the necessity of having them eavened with the principles of religious truth and duty, and t in their proper living connection with the Church of Ch

give it great value. It has been widely dispersed, and as widely praised. Would that it might obtain that best form of praise the heedful regard and faithful following out of its wise suggestions. Nothing, besides the preaching of the Gospel and its Sacraments, can lie nearer to the Church's life.

There is one other topic coming within the purview of this Article,—the Hymnody of the Church. Few things within the range of the Church's authority are of equally difficult adjustment. The tastes of men are so various, their constitution, their culture, associations, habits of thought and feeling, that in a matter into which æsthetic considerations enter so largely, it is vain to look for much harmony of judgment. Take a number of cultivated and religious men and set them about the task, and it is pretty certain that no two of them will make the same selection. Any selection that is their joint work must be the fruit of compromise. The only wise and practicable course is to make those comparatively few Hymns which the Christian consciousness of the Church has unanimously approved, the foundation of the Collection; and then leave a pretty wide margin for the accommodation of different classes of worshippers, keeping within the bounds of sound doctrine, healthful sentiment, due reverence and propriety. To throw the whole subject open to individual discretion would be most unwise and dangerous. And to maintain that the Church has done so, after all the pains she has taken to provide for this important portion of God's Worship, may be made plausible by ingenious sophistry, but can be sustained by no solid and convincing arguments. To say, because our present Psalms and Hymns are simply *allowed*, that therefore everything else is allowed, and that these results of the Church's care stand on no higher authority than Watt's Psalms or the Methodist Hymn Book, will satisfy few minds of churchly culture and habits. When nothing is permissible without express allowance, and this is the true ground here, permission in a given instance renders the prohibition of all outside of it the most stringent and emphatic. And is it credible, or in the least according to analogy, or fitness, to suppose that the Church, after having provided for her members Prayers in prose, and strict

prohibited the use of any others, should leave them to pray in rhyme any manner of nonsense, falsehood, or mawkish sensibility that presents itself to them in the guise of devotional verse? She is quite too wise and careful a mother to have done it, or ever to do it. The Church of England is not fairly quoted as a precedent here. For her present practice is simply connivance at an irregularity in a Church so tied and bound that she has no power to provide for her wants, or get rid of her troubles, but can only stand knocking at the door of a Government that is resolutely deaf.

The result of the Church's action on this subject at the late General Convention has been the issuing, under the direction of the Bishops, of fifty additional Hymns to be used at discretion in our Churches, and remain upon probation, as it were, till the next General Convention, for its final verdict. They are printed and before the Church. They are, perhaps, as satisfactory as anything is likely to be. Among them are a considerable number of Hymns which the whole Church will feel to be a great acquisition, belonging to that highest class, which, once introduced, will remain a part of the permanent nucleus of the Church's Hymnody. Others are of less value; but none can be condemned as unsound in sentiment, or greatly faulty in taste. We commend them to the Church as a real and valuable addition to her resources of Praise.

We now take leave of the late General Convention. We believe it will always be remarkable, and, in some respects, will increase in honor, as time rolls on. The Good Lord pardon its errors, and prosper its work, to the advancement of His glory, the good of His Church, and the safety, honor, and welfare of His people.

NOTICES OF BOOKS.

THE CHURCH OF ENGLAND a Portion of Christ's One Holy Catholic Church, and a Means of restoring Visible Unity. AN EIRENICON, in a Letter to the Author of "The Christian Year." By E. B. PUSEY, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. Fifth thousand. London: 1865. Parkers & Rivingtons. 8vo., pp. 409. New York: D. Appleton & Co. 1866.

Aside from the high position which Dr. Pusey fills in the English Church, as a man of profound learning, of earnest piety, and as the acknowledged representative of a large and increasing number of Churchmen, several things have contributed to fasten upon this his latest work no small share of attention, and it has been the occasion of no little excitement, which, as we write, has not yet subsided. The "Eirenicon," in a Letter to Dr. Keble, was called forth as a reply to "Archbishop" Manning's Letter to Dr. Pusey. In this Letter, Dr. Manning had repeated several of the stereotyped charges against the English Church; for (1) "its denials of truths which, he says, it has rejected;" (2) for "detaching the truths which it has received from the divine voice of the Church;" and (3) for "denying the perpetual and ever-present assistance of the Holy Spirit, whereby the Church in every age, is not only preserved from error, but enabled to declare the truth." These general charges against the English Church, Dr. Manning particularizes and applies, with the shrewdness of a man who knows every fibre and throbbing of the English heart, and with that power of language of which he is an acknowledged master.

To this attack, Dr. Pusey was advised to reply, and the result is the volume before us. It is of course impossible for us, here and now, to give any account of the manner in which Dr. Pusey has done his work. But he has placed himself, in dealing with such an antagonist, on what may be called the Catholic side of his subject, and he sought to vindicate the Catholicity of the English Church in her Faith, Sacraments, and Articles. Without criticising his method in this line of argument, or estimating the measure of his success, we observe, that he then proceeds to carry the war into the enemy's camp. And here we do not hesitate to say, that a more complete exposition of the fallacy of several of the dogmas of modern Romanism, has not been made in the present century; and the work is done all the more effectively, from the author's kindness of manner, and his entire avoidance of the popular clap-trap of unguarded denunciation. Take, for example, Dr. Pusey's test and definition of the Rule of Faith, as he gives it by the English Church on the one hand, and by Rome on the other. Nothing can be clearer or better. Take his showing of the Romish doctrine of Infallibility; and of the *cultus* of the Blessed Virgin. Take his exhibition and proof of the influence of the Forged Decretals on the Romish Discipline. If Rome has had heavier blows aimed at her in late years, we do not know by whom. If Dr. Manning is a man

sense, he will rue the day when he provoked such a disclosure of the weakness of the Romish argument.

In some of the strictures called forth by this volume, it has been maintained that Dr. Pusey is untrue, even to the extent of disloyalty to the English Church; and that his apostacy to Rome may most certainly be anticipated. We confess that we believe he is in much less danger of going to Rome than many of those who use such language. Here, for example, and it is only one instance, is what he says of the Church of England. "It is very observable how the presence of the English Church keeps this belief [of the Blessed Virgin] from taking the forms which it does where it is unchecked. This may be one of her offices, in God's hands. She preserves the entire Faith, such as our Lord left it with the Apostles, to evangelize the world. She believes all which the undivided Church believed, as of Faith," &c. p. 259.

In saying all this, however, we add, that we greatly doubt the wisdom and propriety of several of the positions which Dr. Pusey has taken, both defensive and offensive. With our appreciation of the Church of England on the one hand, and the Church of Rome on the other, as brought to the test of a true, genuine Catholicity, we say distinctly, that he has not, on certain points, met his shrewd, wily, casuistical opponent, with the most effective weapons. For example, in one of his defensive and explanatory Letters in the public prints, published since the volume was issued, he avows a readiness, in the event of a restored Unity, to "recognize the Primacy of the Bishop of Rome." Yet, Dr. Pusey must know, that on Catholic principles, there are several other Bishops, whose claims to such Primacy are higher than that of the Bishop of Rome; and not a few, whose claims are at least equal to his; and that of these, the Archbishop of Canterbury is one.

Again, he says, "I have long been convinced that there is nothing in the Council of Trent which could not be explained satisfactorily to us, if it were explained authoritatively, i. e., by the Roman Church itself, not by individual theologians only. This involves the conviction on my side, that there is nothing in our Articles which cannot be explained rightly, as not contradicting any things held to be *de fide* in the Roman Church. The great body of the faith is held alike by both."

This paragraph surprises us. Dr. Pusey knows, that the errors of the Council of Trent, in its Creeds, its Canons and Decrees, are regarded by the Church of Rome herself, as being *de fide*. Besides, there is another point of vital importance. Previous to that Council, Romish Corruptions, gross as they were, were held in a state of solution. At and by that Council, they were crystallized into form, embodied into dogmatic statement, and received the *imprimatur*, formal and authoritative, of that Church. Thenceforth, the hindrance to Union with Rome became normal, constitutional,—one entering into the very foundation of her System; and so, admitting no possibility of explanation. Had Dr. Pusey chosen to say, that that Council was, in no sense, an Œcumenical one, and so, in no way, entitled to the regard

of an English Churchman, he would have intimated a way in which a Union of the Western Churches is among the possibilities of the future; or, had he, like Archbishop Wake, discussed the question of Union with that class of Roman Catholics represented by the moderate Gallicans,—and they were once numerous and powerful,—he would have appealed to the sympathies of all true Catholic Churchmen. But, in respect to Rome as she now is, there are some things of more pressing importance even than Union; for they are conditions on which, and on which alone, Union is either possible or desirable.

Neither does the attitude which Dr. Pusey assumes toward Rome seem to us a particularly commanding one,—explaining away, or showing how may be explained away, certain Modern Romish Novelties and corruptions, as no insuperable barrier to Union and Unity. And all this, too, is at a time when Rome is growing every year more insolent, more intolerant, more infatuated; and, in all that gives character to the System, more offensive to all true Catholic feeling. Such apparent uneasiness at separation from Rome, surely, is not the best way, on the part of an integral branch of the Catholic Church, to command respect, to challenge attention to its own claims, or to lead the Church of Rome to cast aside her uncatholic abuses and errors.

Very different from this is the tone of this same Dr. Manning, on the occasion of his late enthroning at Moorsfields. After such an exhibition of the spirit and designs of that Schismatical Sect, in the very heart of England, we can hardly be surprised at the almost impatience which some of the noblest men in England are manifesting at the appearance of the Eirenicon. Dr. Manning says:—

“England is not further from the faith and unity of the Church now, than when St. Gregory sent the pallium to St. Augustine. And St. Augustine could little foresee the glories of the Saxon Church, or the perilous and majestic greatness of the Norman. What may be our future, God only knows, but we are bound in faith to hope great things, and in fidelity to endeavor them. We should fail in our duty to our Divine Master, if we were to aim at anything less than the conversion of England, the redemption of all our brethren from heresy and from Schisms, the reconciliation of our country, dear to me next after the Church of God, to the Kingdom of Jesus Christ. It is a paltry service and an earthly prudence which aims at anything less than the whole breadth of our divine commission. Two things are certain,—the one, that Protestantism, after running, like other heresies, its course of 300 years, is dissolving and vanishing away; the other, that the Catholic faith is irresistibly expanding on every side. These two operations never rest. Everything that wears the semblance of a theology or of a Church out of the unity of the only true fold, is visibly changing and passing out of sight. In a generation or two, the Anglican religion will be like Donatism or Arianism, a page in history. The immutable and imperishable Church, in the midst of a world-wide conflict, which is rising higher and higher every day, will be all the more visible to the nations of the sole ark of salvation moving upon the face of the waters. For this we will labor on, in

perfect confidence that God will accomplish His own work when and as He wills."

Far more worthy of a defender of an integral branch of the Catholic Church as it seems to us, and better suited to the occasion, are the words of Canon Wordsworth:—"If we of the Church and Clergy of England, seek to make compromises and accommodations with the Papacy, we shall alienate and repel from us those holy, pious, and learned men in Italy and France who best know its corruptions, errors, and usurpations, and its infatuated adhesion to them, and who are weary of them, and groan under them, and who now eagerly yearn for union with us on the solid basis of Holy Scripture, interpreted by the voice and practice of the Catholic Church in primitive times."

THE DIVINE LIFE AND THE NEW BIRTH. By the Rev. JAMES CRAIK, D.D., Rector of Christ Church, Louisville, Ky. Author of "Search of Truth," &c. Boston: E. P. Dutton & Co. 1866. 12mo., pp. 359.

The key note to this book, the distinct idea which Dr. Craik has here so elaborately wrought out, was brought before the Church by him in a former volume, "The Search of Truth." Further reading and reflection, the general discussion of the subject, and the constant developments of various forms of Error in our country,—we suppose these were the influences,—have led the author to recast the volume, and to produce what is almost an entirely new work. In our comments upon Dr. Craik's previous volume, we dissented from some of his phraseology. It is merely a matter of definition of terms. In his present treatise, he recognizes the existence of some of these technical difficulties, and we assure him that he has not over-estimated them. The whole question turns upon the use of the term Life, and its employment in a System of positive Church teaching. Given Dr. Craik's definition, we have not one word of dissent.

The great principle, however, which he announces and illustrates with so much ability and clearness, is not only undeniably true, but it is of the greatest possible importance. That principle is, the Universality of Redemption, and its benefits, in a certain sense, coëval with, and co-equal to, the necessities of Man. The popular theology teaches, or implies, that up to the Advent of Christ, Man was under a mere System of Law; and that the Gospel was only designed for a certain elect few. Dr. Craik, in the great truth which he enunciates, gives the death-blow, not only to Pelagianism, but to that narrow System of John Calvin, and to the Rationalism and Infidelity, which, with the fidelity of a shadow, have followed in its train, on the Continent, and in Great Britain, and in our own country. Reason, instinct, consciousness, and observation are all in revolt against its dogmas. In relieving the Plan of Salvation by Christ of the difficulties which thoughtful and honest-minded, but badly educated men have always felt upon the subject, Dr. Craik has achieved a work of great value. His arguments are always from God's Word and from the very nature of the Atonement, as therein revealed. One of the most

valuable of the Chapters now added, (Chap. VIII.,) gives the testimony of the Primitive Church to this view of the Gospel, and some of the most distinguished of modern divines. In developing his main truth, he also traces it clearly in its relations to the Doctrines and Institutions of the Church; and shows its bearings upon some of the mischievous errors of our times. Four new Chapters, on the Creed; on Divine Revelation—an Appeal to Human Reason; on Church and State; and on Christian Unity, conclude this timely volume.

The Clergy will find the work an excellent one for their Parish and Sunday-School Libraries, and the very thing that they need to place in the hands of a certain class of their parishioners. In this way it should be extensively used.

ESSAYS ON THE SUPERNATURAL ORIGIN OF CHRISTIANITY, with special reference to the Theories of Renan, Strauss, and the Tübingen School. By the Rev. GEORGE P. FISHER, M. A., Professor of Church History in Yale College. New York: Charles Scribner & Company, 124 Grand street. 1866. 8vo., pp. 586.

In our last No. of the Review, in our notice of Dr. Bushnell's work on Sacrifice, we gave an illustration of the extent to which a bald, brazen-faced Infidelity is taught in New England, in the name and under the cover of Orthodoxy. It was with some interest, therefore, that we opened the volume before us, on such a subject, from the Professor of Church History in Yale College. It gives us sincere pleasure to find, that Prof. Fisher has not only no sympathy with the irreverent spirit, the brain-spun speculations of such men as Dr. Bushnell; but, that he has set himself to work, to expose the inconsistencies, the contradictions, the absurdities, of the leaders of what is called the School of Modern Criticism. Prof. Fisher is evidently well read in modern German Theological Literature; and, as with the late Dr. Murdock, he has lost all respect, certainly all reverence, for it. He does not hesitate to say, that "Positivism is Atheism;" and that Theodore Parker, "in his practical use of the documents, is not less arbitrary than his Tübingen compeers. He believes, where it suits him to believe; and elsewhere, the authority of the Evangelist goes for nothing." In that single sentence, Prof. Fisher has described the whole System of modern German Infidelity.

The author does not take up at all the subject of Inspiration, which is of course the great question, nor the alleged discrepancies in the Gospel Narratives. His object is to prove the genuineness and credibility of the Books of the New Testament. Perhaps the ablest of these Essays, certainly the most thoroughly considered, are those on "The Genuineness of the Fourth Gospel," and on "Recent discussions upon the origin of the first three Gospels." St. John's Gospel, especially, so full of the God-man, has always been the object of the intense spite of these petty quibblers. In these two Essays of Prof. Fisher, the silly sophistries and the groundless assumptions of Strauss and Baur are thoroughly exposed, and are treated with quite as much serious attention as they deserve. It is not argument, which can ever

ch them; for argument has very little to do with their present position. And yet, it may be well enough, now and then, to shut their mouths. It should be noticed, however, that when the Professor is to prove the genuineness of St. John's Gospel, and he does not have it, he is compelled to adopt, and does adopt, a method of reasoning which, we beg to suggest to him, proves a good many other things than that for which he makes use of it.

In his "Essay on the origin of Catholic Christianity," as he calls it, he tells us, one of the most illogical and unsatisfactory portions of his work. While he upsets the foundation of the theory of the Tübingen school, he really substitutes nothing in its place; nor can he, and be consistent with himself, while he remains in his present position. We have no room to illustrate at length what we mean. But, speaking of the latter half of the second century, he says; "the Church is comparatively pure in doctrine, and free in government; yet the incipient germinant Papal system is clearly discernible." Now, we beg to inform the learned Professor, that if he will examine the Early Church writers, as fearlessly of consequences to himself, and as impartially, as he has the writings of Strauss and Baur, he will find a solution of some of the most interesting problems of history," without resorting to German nonsense; and he will not find there a single particle of "Papal System," either.

His work cannot but exert a conservative influence upon the younger congregational ministers of New England.

PERSONAL REMINISCENCES of the Life and Times of GARDINER SPRING, Pastor of the Brick Presbyterian Church in the City of New York. New York: Charles Scribner & Co. 1866. Two vols., 12mo., pp. 348, 293.

Dr. Spring has long been known as a leading Presbyterian divine, as Pastor of the largest and wealthiest congregation of that denomination in New York City. At the age of eighty years he writes his Auto-biography. In all cases, even the garrulity of old age does not deserve severe criticism, and the infirmities of second childhood are always to be treated tenderly. There are certain points in his work which strongly provoke plain comment; but these, for the present, we pass by. Dr. Spring was born at Newburyport, Mass., Jan. 24, 1785; was Classmate at Yale College with John C. Calhoun; graduated in 1805, at the age of twenty, with the highest honors of his Class; taught School and studied Law; became religious, entered the Congregational Ministry; and in May, 1810, became Pastor of the "Brick Church" in New York City, which position he still fills. In several respects, these volumes are both interesting and valuable. They show how it is, that a man, even in New York City, with all its distractions, can still accomplish a vast amount of labor—he has been a voluminous author,—besides meeting the constant demands of his own people. They give a glimpse, and it is only that, into the convulsions which have rent Presbyterianism in twain; and which can never be healed, without stultifying one or the other of the

parties. They recall the old doctrinal warfare of Calvinism; and bring once more upon the stage, Edwards, and Emmons, and Hopkins, and Dwight, and Taylor, and Nettleton, and Woods, and Stuart, and Beecher, and Barnes. In all this contest, Dr. Spring seems to have been a sort of "Vicar of Bray;" though his active sympathies were evidently with the more rigid of modern Calvinists. Still, his volumes show, most clearly, that he did not concern himself with the deeper and more vital doctrinal questions which were involved; and hence the charges of inconsistency which were brought against him by one or other of the parties. He was rather a rhetorician than a logician and metaphysician, and his tastes and talents evidently lay in the direction of the practical application of Theology to the heart and life. Here he has made himself felt upon the age and times. His published works are nearly all of this popular character. The volumes also have notices of several important Societies,—the American Bible Society, the American Board of Foreign Missions, and the American Home Missionary Society; with the origin of each of which he was personally familiar. The volumes also contain a considerable amount of gossip, personal, family, and social; of no general interest, but which his special friends and admirers may, perhaps, be glad to see. There is an item of history recalled by Dr. Spring which is worth preserving. It is worth pondering, for many reasons. It was in 1812, when New England was threatening forcible resistance to the Federal Government, and pleading the doctrine of "State Sovereignty," &c., &c., in the face of War with England, that President Madison, in Sept., 1812, wrote to the father of Dr. Spring, as follows:—"I will not conceal the surprise, the pain I feel, at declarations from any portion of the American people, that measures resulting from the national will, constitutionally pronounced, and carrying with them the most solemn sanctions, are not to be pursued into effect without the hazard of civil war. This is surely not the legitimate course. Neither is it the language, on other occasions, heard from the same quarter, nor a course consistent with the duration or efficacy of any government."

NARRATIVE OF AN EXPEDITION to the Zambesi and its Tributaries; and of the discovery of the Lakes Shirwa and Nyassa. 1858—1864. By DAVID and CHARLES LIVINGSTONE. With Maps and Illustrations. New York: Harper & Brothers. 1866. 8vo. pp. 638.

Dr. Livingstone has passed the greater part of his time in Africa for the last twenty-six years. A Scotchman by birth, and a member of the Scotch Kirk, he was sent out by the London Missionary Society, in 1840, to explore the interior of Southern and Central Africa. In 1858 he published his "Missionary Travels and Researches in South Africa; including a Sketch of Sixteen Years' Residence in the Interior of Africa, and a Journey from the Cape of Good Hope to Loanda on the West Coast; thence across the Continent, down the River Zambesi, to the Eastern Ocean." The interest awakened by his discoveries led to the Mission of the Universities, so noble in its

other times and other places. There may be circumstances when they are a necessity in bringing our blessed Religion to bear on society, its poverty, its degradation, its depravity, its suffering. An associated power, a principle acknowledged in all other departments of social life, has been employed among Protestants on the Continent of Europe, in England, and in our own country. To such associations of persons whose lives are wholly devoted to Christ, to serve in specific works of charity, Forms of Devotion, suited to their peculiar needs, are indispensable. Such a volume, the compiler of the one before us has sought to prepare. He has drawn from Anglican, Roman, and Oriental Offices, which are familiar to our best liturgists. And no one who appreciates the heavenly beauty, the rich, almost inspired language of some of the Collects in our Prayer Book, will fail to be assured that there are other treasures for the heart in these sources whence they were derived, and of which they form but a small part. This Liturgical Service of Offices and Litanies, &c., is fully selected and arranged for the Seven Hours of Prayer, for each of the seasons, Advent, Christmas Tide, Lent, Easter Tide, Trinity; and is full of the Atoning Sacrifice of the Cross, and of the language of penitence, and faith, and devotion.

There is another line of thought suggested by this Book of Hours. How can our Holy Religion be made to reach the thousands on the outskirts of the poorer classes of our large cities, who are fast lapsing into the darkest heathenism? They must be gained for Christ in some way. They are living in cellars, and in garrets, and in tenement houses; where retirement and private devotion at home are impossible. To such persons a Church always open, and a Daily Service, and a Religion, which brings not only salvation from sin, but aid in all of daily life, meet their necessities. For example, there are a thousand such people in the lower Wards of this city, which the various Sects, in removing up-town, have utterly abandoned. Now the Choral Service may be uncalled for in an ordinary Parish Church; it may be unedifying to a stranger, or to one not accustomed to it. But to the crowds of these poorer classes who flock to old Trinity Church on Sunday, that Service is a reality; as their hearty responses, and their devout attention to the preacher show. If they can be thus won to Christ, who will forbid!

In the "Book of Hours," admirably guarded as it is in the matter from Medieval errors, there is one Hymn to which we must take exception. It is on the "Holy Eucharist." In it are the following lines:

"Therefore we before it bending,
This great Sacrament adore."

Inconsistent as other portions of this Hymn are with the Romish doctrine of Transubstantiation, and more clearly defined the true doctrine is, in the other two Hymns on the same subject. These lines, or the whole Hymn, we hope, will be omitted in another edition. The lines in the original Latin Hymn, "*Pange lingua*," the *Roman Breviary*, are as follows:

THEORY OF THE SACRAMENT.
VERBUM ET RE.

aimed, as it is, at the *verbi reverentia*. In the original ways signify worship in the true sense of that term, but used to express only a high degree of reverence. yet no man be put in for the word used in the translation before us. *dore* has, in the public mind, but one signification. These do teach the worshipper to "Adore" it, the Sacrament are two parts in a Sacrament. The outward part of Lord's Supper, is "Bread and Wine; which the Lord hath to be received." The inward part, or thing signified, is "the Body and Blood of Christ, which are spiritually taken and received faithful in the Lord's Supper." Now, to adore unequal Sacrament, is, of course, to adore the necessary parts of Sacrament consists. To adore Bread and Wine is idolatry. use to be, and are no longer Bread and Wine, but are, substantially, the Body and Blood of Christ, then it is no sacrament, but is verily that of which it purports to be a

If it is said, in explanation, that we are not to adore the , but to adore Christ, Who is present in, or under, or by, or with the Sacrament; that is giving up the whole thing; or better to give up the language also. For it is only popish-Romish definition, which is certainly a corruption of the which has ever been a great plague in the Church. This aversion is contradicted by Holy Scripture; it has no Earliest Fathers, nor in the most Primitive Liturgies. It is a definition; and definitions have been, and are, the curse of Christendom.

this all; if the Sacrament becomes, literally and substantially every Body and Blood of Christ, and if this same Body is truly offered by the Priest as a Sacrifice on the Altar, then, or of course, the Expiatory nature and merits of that Sacrifice to it; and thus we have full-blown Romanism in one of its

ns. to inspire reverence for the Sacrament, surely it is not to employ language so exceptionable as this, and so certain sense needlessly. Nor need we, in appropriating the phrase we find in the age to which this Hymn belongs, take possession of the dross also.

history of the Church in Connecticut, from the settlement of only to the death of Bishop Seabury. By the Rev. E. EDWARDS, D. D., Rector of St. Thomas' Church, New York. New York: Published by Hurd & Houghton. Boston: Dutton & Co. 1865. 8vo., pp. 470.

review of this important work appears in our previous pages, by the writer, than whom there is no one better qualified to estimate principles by which the early Churchmen of Connecticut lived, and the martyr-like devotion and steadfastness with

which they maintained them. There was no *Namby-pambyism* in them. They were clear-headed, and true-hearted. They knew their work, and they were not afraid to do it.

WAR OF THE REBELLION; Or, Scylla and Charybdis. Consisting of Observations upon the Causes, Course, and Consequences of the late Civil War in the United States. By H. S. FOOTB. New York: Harper & Brothers. 1866. 12mo. pp. 440.

In several respects, this is a very remarkable book. The authors' own antecedents are somewhat peculiar, as our readers will doubtless remember; formerly Governor of Mississippi, and Senator from that State in the U. S. Congress; afterwards in public life in California; and then, Senator in the Confederate Congress from Tennessee. The volume is still more remarkable for the boldness with which he treats of public men and measures, and for the disclosures which he makes concerning them. Apparently scorning, at least, regardless of what the world calls prudence, and judgment, and discretion, and unmindful sometimes, as it seems to us, of consistency and delicacy, he seems to have set himself down, deliberately, to tear away the veil which hides from public view the secret motives and hidden machinations of leading men during the late Civil War, and long before it. Having glanced briefly at the question of Slavery in the early settlement of the country, and at the organization of our Government, he comes down to this disturbing element in our own day. He certainly draws his portraits fearlessly; and his sketches of Calhoun, and Webster, and Clay, and Douglass, and Fillmore, and Pierce, and Buchanan, and Davis, and Slidell, and Benjamin, and Hindman, and Northrop, and Seddon, and Stephens, and Seward, and the parts which they have played in this great tragedy, will command attention and, doubtless, provoke criticism.

THE CRITERION; or the Test of Talk about Familiar Things. A Series of Essays. By HENRY T. TUCKERMAN. New York: Hurd & Houghton. 1866. 12mo., pp. 377.

When the "Popular Lecture" was an "Institution" among us, Mr. Tuckerman's name was enough to draw a crowd; and now that his contributions are thrown into another form, he deserves to rank as one of the best, we think him the very best, of American Essayists. No American author so constantly reminds us, as Mr. Tuckerman, of Addison and Steele, who, a century and a half ago, made the *Tatler*, and the *Spectator*, a power in society. We are not comparing, or contrasting, his Essays with theirs. But we might easily find the secret of the abiding reputation of those English Essayists, without estimating, at all, the intellectual strength, the ripe, rich culture, the genuine warmth, the artistic skill, of those writers, in connection with our American author. They did not write merely to amuse. We cannot define here the qualifications requisite for high excellence in this department of Letters; but in playful humor, Mr. Tuckerman is most

deficient. A solemn, straight-laced dignity, is all very well in its place; but we do not want it always. In his *Essay on Preachers*, there is a tone which reminds one of the prince of modern cynics, Carlyle; and a quasi philosophical dogmatism which, with Buckle, ignores one of the divine conditions of Society. We find this same element less apparent, in the *Essay on "Sepulchres."* A positive Faith here would have changed an ice-berg into a flower-garden. But these are exceptional cases. The other *Essays* are on *Icons, Authors, Pictures, Doctors, Holidays, Lawyers, Actors, Newspapers, Statues, Bridges.*

MASSACHUSETTS ECCLESIASTICAL LAW. By EDWARD BUCK, of the Suffolk Bar. Boston: Gould and Lincoln. 1866. 12mo., pp. 310.

We have heard of a great many misnomers, such as white-black-birds, &c., but we never before met with anything quite so original, as a learned treatise, by a learned lawyer, on Massachusetts Ecclesiastical Law. The old Puritans, when they settled in Massachusetts, brought with them very decided opinions on a good many matters. They knew, to an absolute certainty, that they were "the saints," and that to "the saints" belongs the earth. The limits of Parishes were fixed geographical divisions. From 1638, onward, for a considerable period, every inhabitant was compelled, by the General Court, to pay for the support of Puritanism, and not only this, but to attend upon its worship. Not until 1835, was the Law repealed, which imposed a fine upon the absentee. Only "Church-members" in good standing could hold office, or vote for Civil Officers. Baptists were banished. Quakers were lashed upon their bare backs, their tongues were bored through with a hot iron, and, as a last resort, were hung. Papists, upon a second conviction, "were to be put to death." At an early period in the history of the Colony, such gross inconsistency with their own professions when they asked and obtained their Charters, began to be met with a storm of remonstrance, and at last one concession after another was extorted from these "freedom-of-conscience" men, in behalf of various religious bodies. The volume before us is largely made up of *cases* of litigation constantly occurring under these Ecclesiastical Laws of Massachusetts; as also of the ruling of Courts, and usage in respect to Marriage, the Lord's Day, Public Charities, Burial Grounds, Pew holding, &c., &c. We have also, in this volume, a clear statement of the legal grounds on which these old Puritan Parishes, having become Unitarian in doctrine, were able to retain possession of the buildings, Funds, Records, &c., &c., even though the "Orthodox" seceders were largely in the majority. This contest, which convulsed the whole Commonwealth, and engaged the ablest talent of the State, began in 1818.

As we said in the outset, the volume is *sui generis*. The great principles of Ecclesiastical Law, we thought, were long ago settled; but we had not then seen this volume on the Ecclesiastical Law of Massachusetts. It is a curious book, and we hope to return to it on another occasion. The learned author, in closing his Preface, men-

tions the "reasonable hopes entertained by many Christian men, that Congregational churches are to be the churches of the future." As things now seem, there is very little prospect of their being "the Churches" of Massachusetts, at least; and the record of his pages does not open up a very delightful picture, if indeed they are to be "the churches" anywhere.

THE CONSTITUTION OF MAN, Physically, Morally and Spiritually considered; Or, The Christian Philosopher. By B. F. HATCH, M. D. New York: Published by the author. 1866. 8vo., pp. 654.

We decline noticing this huge book with any particularity, for several reasons. In the first place, the principles upon which the author's theory is based, are so abhorrent to even the instincts of all sound Churchmen, that there is no possible need of adverting to them. In the next place, its course of reasoning, so far as it has even the show of argument, takes for granted the very things to be proved, and does not, therefore, need refutation. In this respect, the work is as unphilosophical as it well can be. And finally, we could not expose the true character of the book, without dipping our pen into a puddle of obscenity, with which, most assuredly, we shall not soil our pages. The author was formerly a Spiritualist, and is, or was, the husband of a certain Cora L. V. Hatch, a famous public "trance-medium." His "Christian Philosophy," as he profanely terms it, is an incoherent, unscholarly, illogical defense of a sort of Animal Magnetism. Whether it is better or worse than Spiritualism, we do not know. All these delusions are the natural fruit of Modern Schism, and yet the believers in them are said to be increasing in numbers, in this country and in England. When the author tells us that he has at last found the antidote to Infidelity, he simply means, as we understand him, that men must, of necessity, believe in spiritual existences of some sort, a truth which they formerly tried in vain to deny.

The two main features of the work before us are, its gross materialism, or a sort of semi-Pantheism, and its disgusting sexualism. This latter characteristic of the system, as seen in its practical working, is so often and so offensively obtruded upon the public in the newspapers of the day, that no further allusion to it is necessary. It is quite suggestive, as bearing upon the popularity of the delusion.

This one reflection forces itself upon our attention. We see the amazing folly, and the terrible danger, of cutting one's-self adrift from the old moorings of Christ and His Church, "the pillar and ground of the Truth," and venturing out, without compass, or helm, or anchor, upon the sea of human speculation, where the learned and the unlearned are equally at fault.

SPIRITUALISM IDENTICAL WITH ANCIENT SORCERY, NEW TESTAMENT DEMONOLOGY, AND MODERN WITCHCRAFT. With the Testimony of God and Man against it. By WM. McDONALD. New York: Carlton & Porter, 200 Mulberry street. 1866. 16mo., pp. 212.

The author was requested by the "Providence District Ministers' Association," to prepare an essay on the "History of Spiritualism," and the present volume is the result. He has sought to be faithful and thorough in his work, though he must have wallowed through a deal of filth and abomination, in the pursuit of his object. He regards Spiritualism, and the Demonology of Scripture, and the Sorcery of the Greeks and Romans, and the Witchcraft of New England, as all the same identical thing, and as alike the works of the Devil. For ourselves, we have always supposed that the nastiness of the system was, of itself, a sufficient reason for giving the whole thing a wide berth, without asking whether the Devil was the instigator of it. The author gives the following anathema, which one of the Lecturers publicly pronounced. "Cursed be the marriage institution; cursed be the relation of husband and wife; cursed be all who would sustain legal marriage! What if there are a few tears shed, or a few hearts broken? They only go to build up a great principle; and all great truths have their martyrs." And there is plenty more of stuff even worse than this.

SOCIAL LIFE OF THE CHINESE. With some account of their Religious, Governmental, Educational and Business Customs and Opinions. With special, but not exclusive reference to Fuhchau. By Rev. JUSTUS DOOLITTLE, Fourteen Years member of the American Board. With over one hundred and fifty illustrations. In two volumes, 12mo., cloth. New York: Harper & Brothers. 1866. pp. 459. 490.

The long experience of Mr. Doolittle in China, and the liberality of the Publishers, and their abundant facilities, have contributed to produce one of the best works on China that has appeared,—the very best on the "Social Life of the Chinese." Under this head, we have minute descriptions, profusely illustrated, of agricultural and domestic matters; betrothal and marriage; married life and children; superstitious treatment of disease; death, mourning, and burial; ancestral tablets and halls; Priests of the three Religions, Buddhism, Tauism, and Confucianism; Popular Gods and Goddesses; Mandarins and their subordinates; the State Religion; Literary Examinations; Annual Customs and Festivals; singular and popular Superstitions; business Customs; charitable practices; social customs; charms and omens; Fortune-telling; Opium and Opium-smoking; Chinese and Scripture customs; Missionary topics; interior view of Peking. This work confirms us in the opinion, that, in the popular apprehension, the Chinese, as a people, are greatly underestimated; and that the small success of the 187 Protestant Missionaries among these four hundred millions of heathens, is scarcely a matter of surprise. Only the very best minds should be sent on Missionary labor anywhere, and especially to deal with the shrewd intellects of the East.

THE PILGRIM'S WALLET; or, Scraps of Travel, gathered in England, France, and Germany. By GILBERT HAVEN. New York: Hurd & Houghton. 1866. 12mo., pp. 492.

VOL. XVIII.

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There is pretension enough in this book to call for a few words of notice. The author we suppose to be a Methodist, perhaps a Congregational preacher. The points which he visited in England, France and Germany, are those around which, to the eye of the scholar and the Christian, cluster the liveliest and tenderest associations. But this Rev. Mr. Haven, while he attempts to sentimentalize, and does really get off, now and then, a "smart" thing, is yet flippant and superficial, and is a fair specimen of what may well be called an American cockney. He reminds one of a third-rate orchestra. There is wind and flourish enough, but the soul of harmony is wanting. He confesses that, on the score of preparation and indebtedness, he "would make grateful mention of guide-books, companions who lightened the task of travel with their fellowship, of but little French, and less German, and far from least, of my canes and boots." As a specimen of the spirit of the writer, while at Canterbury, and at the noble old Cathedral, so hallowed by those sacred memories of four hundred years immediately after Christ, of which he evidently knows nothing, he delivers himself as follows:—"Besides, the Archbishop must live in state at London; and so many here pay tribute to the Cathedral. It is a bloated old spider, that sits in its dusty cobweb, eating modern flies, who feel themselves honored by gratifying its aristocratic palate and filling its ecclesiastical maw. Nothing is more ludicrously senile than the Cathedral Service of England." "A good American prayer-meeting, lively, social, devout, is the best modern expression of ancient Worship. But such a meeting, held in one of these Cathedrals, would break, in an instant, all the rotten strands that bind the Church and State together, and then what would become of our livings? So, like modern fellahs, they use the mummies of their fathers to make the pot boil." Again, he says; "After all, London fame settles on two men,—Punshon and Spurgeon." Now it would be a sufficient reply to all such stuff as this, if it were worthy of a reply, to quote the language of such a man as Henry Ward Beecher, in his glowing description of the wonderful power and almost heavenly beauty and glory, of the same Cathedral Service. But then Mr. Beecher is really a man of some culture. Indeed, the book throughout its record of the author's travels and observations, and in lands so fragrant of the past and studded with the monuments of Science, Art, and Religion, abounds in historical inaccuracies and in pert criticisms. We suspect that he was not infrequently snubbed for the impertinence which American travellers are so often charged with; and so he "spreads" himself in the "American Eagle" style, to his heart's content. And yet, with all the repulsive features of the book, especially to an educated Churchman, and with which he cannot but be constantly disgusted,—it is sketchy, and is well worth looking over.

A TEXT BOOK ON ANATOMY, PHYSIOLOGY, AND HYGIENE. For the use of Schools and Families. By JOHN C. DRAPER, M. D., Professor of Natural History and Physiology in the New York Free Academy, and Professor of Analytical Chemistry in the University

of New York. With one hundred and seventy Illustrations. New York; Harper & Brothers. 1866. 8vo., pp. 300.

There is undoubtedly a tendency, just now, not only to introduce the study of Modern Science, and especially of Modern Languages, and of Physics, into our higher Institutions of learning, but to substitute these for the old *curriculum* of our best Colleges and of the European Universities. The popular cry is for a Practical Education. It is the wrong way to get the "golden egg;" and the tendency, when pushed to the extreme, is full of mischief. Still, there is an element of truth and of good sense at the bottom of this movement. This Text Book of Prof. Draper, contains a course of Lectures delivered before the Free Academy of New York, on Anatomy, Physiology, and Hygiene; and are as simple, and as popular, as such a subject can be made, when treated with anything like thoroughness. He thinks the doctrine of the Unity of the Race, "by far the most natural and probable;" a doctrine which such men as both the Humboldts, Max Muller, and Bunsen, and others scarcely less distinguished, have taught much more positively. We are sorry to see such an unqualified endorsement of Prof. J. W. Draper's theory of "the influence of physical agents on the course and duration of national life."

THE LETTERS OF WOLFGANG AMADEUS MOZART. (1769-1791.) Translated from Collection of Ludwig Nohl. By LADY WALLACE. With a Portrait and Fac-simile. In two volumes, 12mo. New York: Hurd & Houghton. 1866. pp. 332, 297.

Mozart was born at Salzburg, Upper Austria, in 1756; his father being a distinguished musician. At a very early age, the son, while travelling with the father, gave full proof, at Rome, and Naples, and Paris, and London, of his wonderful talent, both as a composer and performer. In 1780, he settled at Vienna, where he was admired and patronized by the Court and City; and in 1788, he was appointed Chapel-Master to the Emperor Joseph. He died at the early age of 36 years, Nov. 5, 1791. It was a singular coincidence, that he wrote his celebrated Requiem in the immediate prospect of his own death. Most of these letters were written to his father. They exhibit that delicate organization and extreme sensitiveness, to which he fell at last a victim,—for he was of too fine a mould to battle with the poverty and jealousy and opposition which were leagued together, up to the close of his life. The Preface, by the compiler, is an extravagant eulogium; but his letters are full of the freshness and beauty of that noble Art, with which his name is imperishably connected.

HOUSEHOLD PRAYERS, for Four Weeks; with Additional Prayers for Special Occasions. To which is appended a Course of Scripture Reading for every day in the year. By Rev. J. E. RIDDLE, M. A. Revised, with additions and slight alterations, by a Presbyterian of the Protestant Episcopal Church. New York: James Pott. 1866. 12mo., pp. 179.

Among the multitude of books for Family Devotion, this is one of the very best. The language is, as it always should be, simple, ear-

nest, and comprehensive. Its general plan is indicated by the title. The Rev. Dr. Hawks is the American Editor.

PRINCIPLES OF EDUCATION, drawn from Nature and Revelation, and applied to Female Education in the Upper Classes. By the Author of "Amy Herbert," etc., etc. Two Volumes in one. New York: D. Appleton & Co. 1866. Small 8vo., pp. 476.

To say that this treatise, by Miss Sewell, is a thoroughly thought-out work, that it is written with a clear view of the true principles of Christian Ethics, that the writer apprehends, distinctly, the loose and false maxims and theories of Education which pervade English Society, and that these are quite enough to explain the growing influence of Rationalism and Romanism, and that she presents, with great distinctness and power to the Christian mind of the English Church, the nature and province of Education at the present day,—to say all this is but to intimate the character and importance of the volume. The treatise is wide in its range; embracing the whole circle of virtues and faults, and habits, and duties, with which Female Education in the Upper Classes has to do. Miss Sewell exhibits a keen insight into the hidden elements and springs of the female character, and motives of conduct; and her suggestions bear the marks of a wise and successful practical educator. No one not of her sex could write such a book. The ideal kept constantly before her and her readers, that of a true, noble-hearted, noble-minded, English woman. The chapters on Definite Religious Instruction, are excellent. If they are pertinent in England, much more are they so in this country, where this "moral blue slipper mud" is the foundation on which Society largely rests, even in the Church. It is an undoubted truth, and alarming one, that the great mass, even of Church women and Churchmen, too, know little, and care less, about any definite, steadfast, abiding Faith. God alone can save the Church and the country; or must get rid of the miserable shams and false notions which are beginning to rule among us, in this fundamental matter of Female Education.

THE CENTENARY OF AMERICAN METHODISM; a Sketch of its History, Theology, Practical System and Success: Prepared by order of the Centenary Committee of the General Conference of the Methodist Episcopal Church." By ABEL STEVENS, LL. D. With a statement of the plan of the Centenary Celebration of 1866. By JOHN MCCLINTOCK, D. D. New York: Carlton & Porter. 1866. 12mo. pp. 287.

The American Methodists are to celebrate the Centenary Anniversary of the denomination; and they could not have chosen a better man than Dr. Stevens to sound the note of preparation. In this volume he undertakes to show what Methodism is; why it has deserved a general recognition; and what are its capabilities and responsibilities for the future. On all these points, Dr. Stevens' familiarity with

history of Methodism, enables him to write with great effect. We find some curious statistics in his pages. He says, "during the period from 1800 to 1850, the ratio of the increase of the Ministry of the Protestant Episcopal Church has been as 6 to 1, of its communicants as 6 to 1; of the Ministry of the Congregationalists, as 4 to 1, of their communicants, as $2\frac{3}{4}$ to 1; of the ministry of the regular Baptists, as 4 to 1, of their communicants, as $5\frac{3}{4}$ to 1; of the ministry of the Presbyterians as 14 to 1, of their communicants as $8\frac{1}{2}$ to 1; of the ministry of the Methodist Episcopal Church (North and South) as $19\frac{3}{4}$ to 1, of its communicants as $17\frac{3}{4}$ to 1." Now, allowing these numbers to be correct,—and a moment's examination would show how unreliable they are,—yet they are no sort of index to the power and influence upon the country of these Systems of Religion. We give some statistics under our Domestic Intelligence, which present Methodism in a somewhat different light. Dr. Stevens has made the most of his subject; and his book is a suggestive one in several respects.

DRIFTED SNOW-FLAKES; or Poetical Gatherings from many Authors. Second Series. Philadelphia: J. B. Lippincott & Co. 1865. 12mo. pp., 208.

With not a little of what is nothing else than prose in rhyme, this neat little volume has a few choice gems of genuine poetry. The sentiment, however, is always religious; sometimes it is beautiful; and is, throughout, of a grade to suit the popular taste.

Carlton & Porter, New York, publish the following four works, very neatly, in uniform style, enclose them in a neat case, and call them "The Earnest Christian's Library."

1. PLAIN WORDS ON CHRISTIAN LIVING. By CHARLES JOHN VAUGHN, D. D. 12mo., pp. 221.
2. SURE WORDS OF PROMISE. 12mo., pp. 196.
3. THE CROSS OF JESUS; or Heaven on Earth to me. By Rev. DAVID THOMPSON. 12mo., pp. 164.
4. THE SOUL GATHERER. By the author of "The Way Home," &c. From the tenth London edition. 12mo. pp. 215.

All these are reprints from London editions. The American Methodist Editor, Mr. D. Wise, has altered the two volumes first named, so as to misrepresent the opinions and teaching of the authors; in one case omitting two entire chapters; also inserting words in brackets, and appending notes, and abridging paragraphs; whereby the volumes are made to teach the Methodist doctrine of "Perfection," and some other peculiarities of that denomination. This Mr. Wise, certainly, has a somewhat singular way of teaching "Perfection;" when he thus begins by perverting the language of men quite as pious, learned, and conscientious as himself, and so inculcating sentiments which those men, doubtless, hold in utter abhorrence. A Methodist

Doctor lately took the ground, that the doctrine of Perfection, as held by that denomination, is to be the true note of victory during the next century. Unfortunately for the Doctor, a good many of these Methodists who claim to have experienced "entire sanctification," have a somewhat different reputation among those with whom they are brought into close relations, and who know something of their real character, their tempers, and their daily life.

WILLSON'S INTERMEDIATE SERIES. A Third Reader, of a grade between the Second and Third Readers of the School and Family Series. By MARCIUS WILLSON. New York: Harper & Brothers 1866. 12mo., pp. 216.

The Introduction, of 12 pages, contains the author's admirable summary of the "Elements of Good Reading," in Three Parts, of Articulation, Accent and Emphasis, and Inflections; with Exercises and Rules under each; and to the Lessons, which are well chosen and beautifully illustrated, are appended brief explanatory Notes, for the use of Teachers and Scholars. The book will be popular and useful.

JEHOVAH-JIREH; A Treatise on Providence. By WILLIAM S. PLUMER, D. D., LL. D. Philadelphia: J. B. Lippincott & Co 1866. 12mo., pp. 233.

The great subject of God's Providence, His special Providences as an ever-present reality and power in the world, is treated by Dr. Plumer in a popular way, and with much force of language, and pertinency of illustration. The author is a Presbyterian divine, and his denominational doctrines and prejudices crop out continually, and sometime offensively; but the truth is one of great importance and consolation in these days of trial to the nation and the Church.

JAMES LOUIS PETIGRU. A Biographical Sketch. By WILLIAM J. GRAYSON. New York: Harper & Brothers. 1866. 12mo., pp. 178.

Mr. Petigru was almost as well known at the North as at the South. Named after his paternal and maternal grandfathers, the one from Ireland, the other a French Huguenot, he exhibited in his character the noblest and strongest traits of those two races. His life has been written by a warm personal friend, and a man of mark in the literary, social and political world. Mr. Petigru, in the very outset, saw the gathering of the storm which has swept over the land, and breasted it in every way, and at all times, even to the very last, with all his might. He predicted everything that has occurred, as the sure result of the War. He died at Charleston, S. C., March 9, 1863, having almost reached the age of 74 years. The biography is the life of an extraordinary man, and is a valuable contribution to the history of the late Civil War.

THE LIVING FORCES OF THE UNIVERSE. THE TEMPLE AND THE WARRIORS. KNOW AND GROWTH ITSELF. By GEORGE W. THOMPSON. Philadelphia: Howard Challen. 1866. 24mo. pp. 155.

The author of this preambular work claims that "it offers solutions for many of the Contradictions which have appeared in all the philosophical schools, from the earliest to the present time: and it renders Conciliations of the Dogmas of all religious creeds and superstitions, which are capable of being resolved into a common-sensuous, harmonious, and progressive system for the culture and advancement of Humanity." He says, "We are in the Movement of a great Progression," &c. &c. "At such a time, and to such free minds I would commit the gift that has been given to me." &c. Discarding the modern inductive method of reasoning, he says, as "a priori cognition of the Divine ideas, the Proleptic Morality, and of the movement forces of nature and life, and the self-possession of the whole, which makes these intelligible, makes him who reaches this union of the Divine and human, a son of God, and crowns him with Light and Love." p. 245. The author is perfectly safe in one respect. If he understands himself, no body else is able to understand him: for he studies to use a terminology which has no accepted meaning. The following passage is quite transparent, compared with others. We quote it as an example, for its brevity:—"Man becomes the diaphanous ectype of the inner spiritual self, as he is moulded and moulds his surrounding organisms, from instant to instant, in their animalistic propensities, their human desires and purposes, and in his higher spiritual manifestations of autopsic willing, intellectualizing and loving."

SYNOPSIS OF THE BIBLE, (Part First,) containing Questions and Answers on the Old Testament, and on the principal events of Jewish History, from the time of Malachi to the Birth of Christ. By Mrs. D. C. WESTON, author of *Calvary Catechism*, &c. Church Book Society, 762 Broadway, N. Y.

The Question-Book, with the above title, forms another of Mrs. Weston's admirable series of books of instruction for our Sunday Schools. It has evidently been prepared with great care from the larger standard works on the same subjects, and condenses and simplifies the whole matter, so that while no adult should be ignorant of the facts presented, yet even a child may understand them. The questions have spirit and meaning in them, and the answers are full of matter. It is decidedly the best book for its purpose which we have seen, and we presume it is already extensively in use. If the children of the Church can be well grounded in such facts as are presented in this little volume, there will be little danger to be apprehended that their faith will be shaken, in later life, by the assaults of the infidelity of the latter days, which does not face facts and history, but deals chiefly with intangible subtleties and vague unrealities. Once again we recommend the book as a most serviceable aid in Sunday School instruction.

POEMS, by EDNA DEAN PROCTOR. New York: Hurd & Houghton. 1866. 16mo., pp. 140.

POEMS OF FAITH AND AFFECTION. By Mrs. WM. H. MILBURN. New York: Hurd & Houghton. 1866. 12mo., pp. 103.

Two daintier, prettier volumes have not lately been issued from the press. We do not care to criticise the "Poems."

The CHURCH BOOK SOCIETY, 762 Broadway, have published the following new books:—

NEW NAMES; or What I wish I were. pp. 48.

FOUR NEW STORIES, by A. L. O. E. pp. 72.

STORIES OF A GOVERNESS. pp. 178.

AMBROSE RODMAN. pp. 62.

MARGARETHE & WALDEMAR. pp. 365.

LOVE AND FEAR. 32mo., pp. 84.

KITTY'S PEARLS AND ROBERT SPENCE'S REVENGE. 32mo., pp. 62.

SPECIMEN OF A CHURCH HYMNAL, Humbly offered for the consideration of those interested. By a Member of the General Convention. Baltimore: 1866. 18mo., pp. 59.

We propose to treat of this little work, and of the subject of Church Hymnody, in the next Number of the Review.

PAPERS OF THE RUSSO-GREEK COMMITTEE, No. IX. Report of the Committee to the General Convention at Philadelphia, October, 1865. 8vo., pp. 24.

This Report to the late General Convention, by the Russo-Greek Committee, gives a concise and well digested statement of what has already been done in the way of opening communication with the Russo-Greek Church, and also valuable statistical information respecting that Church. The Committee has been increased and empowered by the General Convention to prosecute its labors.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE. March, 1866
New York: W. H. Bidwell.

This well-established work still maintains its reputation, giving the very cream of the Foreign Periodicals. Every Number always has something of interest and value, and is also embellished with one or more fine Steel Engravings.

The following new publications have been received:—

BELTON ESTATE. A Novel. By **ANTHONY TROLLOPE.** Author of "Can you Forgive her?" &c., &c. New York: Harper & Brothers. 1866. 8vo., pp. 140.

A MILLION OF MONEY. A Novel. by **AMELIA B. EDWARDS.** Author of "Barbara's History," &c., &c. New York: Harper & Brothers. 1866. 8vo., pp. 176.

DEVERELL. A Novel. By **J. SHERIDAN LE FANU.** Author of "Uncle Silas," &c. New York: Harper & Brothers. 1866. 8vo., pp. 149.

NOBLE LIFE. By the Author of "John Halifax, Gentleman," &c., &c. New York: Harper & Brothers. 1866. 12mo., pp. 302.

WIVES AND DAUGHTERS. A Novel. By **Mrs. GASKELL.** Author of "Mary Barton," &c., &c. With Illustrations. New York. 1866. 8vo., pp. 258.

WIVES. A Novel. By **Mrs. OLIPHANT.** Author of "The Life of Edward Irving," &c., &c., &c. New York: Harper & Brothers. 1866. 8vo., pp. 203.

THE WOMEN OF METHODISM: Its three Foundresses; Susanna Wesley; the Countess of Huntington; and Barbara Heck; with sketches of their female associates in the early history of the denomination. By **ABEL STEVENS, LL. D.** A centenary offering to the women of American Methodism, from the American Methodist Ladies' Centenary Association. New York: Carlton & Porter. 1866. 12mo., p. 304.

MEDITERRANEAN ISLANDS: Sketches and Stories of their scenery, Customs, History, Painters, &c. By **M. G. SLEEPER.** With Illustrations. Boston: Gould & Lincoln. 1866. 12mo., p. 277.

Rt. Rev. BISHOP ODENHEIMER's Second Charge, in St. Mary's Church, Burlington, N. J., May 31, 1865. The Church's Power over her Controversy with Antichrist. 8vo., pp. 24.

Rt. Rev. BISHOP VAIL's Annual Address, to the Convention of the Diocese of Kansas, in Leavenworth City, Sept. 13, 1865. 8vo., pp. 34.

Rt. Rev BISHOP SCOTT's Primary Charge to the Clergy of the Missionary Diocese of Oregon, &c., in St. Stephen's Chapel, Portland, July 3, 1865. 8vo., pp. 34.

Rt. Rev. BISHOP SOUTHGATE's Sermon; True Churchmanship, and the Variations from it; in Zion Church, N. Y., Jan. 14, 1866. 8vo., pp. 12.

The Rt. Rev. BISHOP KIP's Sermon; Lessons of the Faith in Europe. In Grace Cathedral, San Francisco, Cal., Nov. 26, 1865. 8vo., pp. 15.

TWO SERMONS ON THE ATONEMENT. I. By the late Rev. Dr. WILSON, Prof., &c., in the Gen. Theo. Seminary, April 23, 1826. II. By the Rev. Dr. S. R. JOHNSON, Prof., in the Gen. Theo. Seminary, Oct. 19, 1851. 12mo., pp. 23, 18.

A great doctrine clearly presented.

The Rev. B. H. PADDOCK's Sermon: The Communion of Saints; in Trinity Church, Houghton, Mich., Aug. 13, 1865. 8vo., pp. 11.

The Rev. WM. N. IRISH's Memorial Sermon, in St. Michael's Church, Geneseo, W. N. Y., Dec. 31st, 1865. 8vo., pp. 24.

Rev. Dr. S. Y. McMASTERS' Sermon, on the General Convention of 1865, in Christ Church, St Paul, Minn., Nov. 5, 1865. 8vo., pp. 9.

EXTRACTS from Woman's Service on the Lord's Day. With a preface by the Right Rev. the Lord Bishop of Rochester, and an introductory Letter by the American Editor. Philadelphia: McCall & Stavely, Printers, 237 Dock Street. 1865. 8vo., pp. 76.

A very valuable exhibition of the practical working of the Church, by Christian women among the poor.

COMPENDIUM OF CANONS, in reference to Candidateship and Holy Orders.

COMPENDIUM OF CANONS, Concerning the duties of Diocesan Standing Committees towards those seeking Candidateship and Holy Orders.

The Rev. B. H. Paddock, of Detroit, Mich., has done a most useful work, in thus freeing our Canons from misapprehension, and so preventing irregularities.

THE THREEFOLD MINISTRY OF THE CHURCH, as Exhibited in Scripture References. By Rev. J. F. Spaulding, Rector of St. Paul's Church, Erie, Penn. 1865. 8vo., pp. 15.

A clear and strong statement of a fundamental principle of Church Order.

FACTS respecting the present state of the Church in Ireland. By the Rev. ALFRED T. LEE, A. M., &c. London: Rivingtons. 1865. 8vo., pp. 19.

These "facts" are a synopsis of details, such as ought to silence clamor against the Irish branch of the Establishment.

LETTER TO REV. LEONARD BACON, D. D. By J. HALSTED CARROLL. Third Edition. New Haven, Conn. 1866. 12mo., pp. 27.

If the half of what this Letter alleges be true, it only proves, that, men will not have such Bishops in the Church as the Lord has provided, where right and justice are protected by Law, they will, in the end, and of very necessity, fall under the dominion of an arbitrary tolerable despotism. The scathing language of this Letter exceeds severity anything which has lately come under our notice.

UNION OF CONFIRMED. By Rev. Geo. A. LEAKIN, A. M., Rector of Trinity Church, Baltimore. 12mo., pp. 22.

EXPLANATORY INTRODUCTION to the Hawaiian Translation of the Book of Common Prayer. By his Majesty, KAMEHAMEHA IV., King of the Sandwich Islands. Philadelphia: 1865. 12mo., pp. 12.

CATALOGUE of Governors, Trustees, Officers, and Alumni of Columbia College. 1754—1864. 1865. 8vo., pp. 112.

CATALOGUE of Hobart College, 1865—66.

CATALOGUE of Trinity College, 1865—66.

CATALOGUE of Yale College, 1865—66.

1865 Annual Report of St. Luke's Hospital, Detroit, Mich. 1865.

SEVENTEENTH Annual Report of the Church Charity Foundation. Brooklyn, N. Y. 1866.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATION OF THE MISSIONARY BISHOP OF COLORADO

The Consecration of the Rev. GEORGE MAXWELL RANDALL, D.D., as Missionary Bishop of Colorado and parts adjacent, took place in Trinity Church, Boston, morning of the Innocents' Day, Thursday, December 28, 1865. The following named Bishops were present. The Rt. Rev. Bishop HOPKINS, of Vermont; Bishop SMITH, of Kentucky; EASTBURN of Massachusetts, CHASE of Hampshire, CLARK of Rhode Island, VAIL of Kansas, and STALEY of Hawaii. There were also present about eighty Presbyters and Deacons. Morning Prayer was begun by the Rev. E. M. P. Wells, D.D., who read as far as the Psalter; was read by the Rev. T. W. Snow. The first Lesson was read by the Rev. Mulchahey. The Rev. Henry Burroughs, Jr., read the second Lesson, and the remaining portion, from the Creed, was said by the Rev. John L. Watson. A Selection of the Psalms in metre was announced by the Rev. J. P. Robb, which being sung, the Ante-Communion Service was proceeded with. The Rt. Bishop Clark read the Commandments, the Epistle was read by the Bishop of Honolulu, and the Gospel by the Rt. Rev. Bishop Chase. The 99th Hymn was sung, when the Rt. Rev. Bishop Eastburn delivered a discourse, from Acts 1: "Ye shall be witnesses unto me."

The Sermon being ended, Bishops Clark and Vail presented the candidate "vested with his Rochet," to the Presiding Bishop. The testimonials required by the Canons were then read by the Rev. Dr. Balch, of Rhode Island, on the part of the House of Bishops, and by the Rev. John S. B. Hodges, on the part of the Holy Clerical and Lay Deputies.

The Presiding Bishop called the congregation to prayer, Bishop Smith read the Litany. The Presiding Bishop put the usual interrogatories. After the prayer said by the Presiding Bishop standing, the Bishop-elect was vested "the rest of the Episcopal habit" by the Rev. Dr. Payne, and the Rev. S. B. Cook. Afterwards, all kneeling, *Veni, Creator Spiritus* was sung. The prayers following were next said, and all the Bishops present laying hands upon the head of the Bishop-elect, the Presiding Bishop said the words of Consecration. The Bishop-elect then proceeded to the administration of the Holy Communion. *Gloria in Excelsis* was sung, the final prayers were said, and the Benediction pronounced by the Presiding Bishop.

CONSECRATION OF THE BISHOP OF PITTSBURGH.

The Rev. JOHN BARRETT KERFOOT, D.D., was consecrated Bishop of Pittsburgh Jan. 25th, 1866, in Trinity Church, Pittsburgh, by the Rt. Rev. Bishop HOPKINS, D.D., LL.D., Presiding Bishop, assisted by the Rt. Rev. Bishops McIlvaine, of New Hampshire, Williams, Talbot, Cox, and Clarkson. Morning Prayer was begun by the Rev. Mr. Spalding of Erie, the First Lesson (Wisdom vi.) being read by the Rev. Mr. Byllesby, and the Second Lesson (Acts xxii.) by the Rev. Richard S. Fuller. The Rev. Mr. Fuller said the Nicene Creed, and offered the Collect for St. Peter, and prayers following, including one for the Bishop of Pennsylvania who was lying grievously ill. The Bishop of Maryland began the Ante-Communion Service, the Bishop of Nebraska reading the Epistle, and the Assistant Bishop of Illinois reading the Gospel. The Sermon was preached by the Bishop of Western New York, Rev. J. 16. The Bishop-elect was presented by the Bishops of Maryland and Connecticut; the evidence of election was read by the Rev. A. Ten Broeck; the

sent of the Standing Committees was read by Rev. Prof. Passmore, of Racine College; and of the Bishops, by Rev. Henry Edwards, of Hagerstown, Md.; the Litany was said by the Bishop of Connecticut; the Canonical promises were then read by the Bishop-elect, and all present united in the laying on of hands. The Communion Service followed, and the Blessing of Peace was pronounced by the Presiding Bishop.

ORDINATIONS.

DEACONS.

Name.	Bishop.	Time.	Place.
Brown, John Wesley,	Whittingham,	Feb. 25, 1866,	Mt. Calvary, Baltimore, Md.
Buell, Clarence,	Potter,	Feb. 25, "	St. John's, Brooklyn, N. Y.
Carlton, Hiram,	Eastburn,	Mar. 6, "	Emmanuel, Boston, Mass.
Candler, Saml. Poole,	Whipple,	Dec. 20, 1865,	Christ, Red Wing, Minn.
Olson, R. Francis,	Vail,	Feb. 21, 1866,	Atonement, Philadelphia, Pa.
Flower, Abm. B.	McCookry,	Jan. 7, "	St. Paul's, Lansing, Mich.
Galseden, Thomas F.	Davis,	Jan. 24, "	St. Luke's, Charleston, S. C.
Houghton, James, Jr.	Eastburn,	Mar. 6, "	Emmanuel, Boston, Mass.
Heward, DeWitt C.	Whitehouse,	Nov. 30, 1865,	Bishop's Church, Chicago, Ill.
Johnson, John,	Davis,	Jan. 7, 1866,	Grace, Camden, S. C.
Smith, Watson M., D.D.	Eastburn,	Mar. 6, "	Emmanuel, Boston, Mass.
Stet, William M.	Coxe,	Feb. 25, "	St. Paul's, Syracuse, W.N.Y.
Stett, John,	Whipple,	Nov. 26, 1865,	St. Mark's Chapel, Minneapolis, Minn.
Talbot, Richard,	Talbot,	Jan. 14, 1866,	St. John's, Louisville, Ky.
Winslow, Frank W.	Eastburn,	Mar. 6, "	Emmanuel, Boston, Mass.

PRIESTS.

Name.	Bishop.	Time.	Place.
Rev. Battersson, Herm. G.	Whipple,	Dec. 20, 1865,	Christ, Red Wing, Minn.
" Bellam, Thos. L.	Talbot,	Feb. 4, 1866,	Trinity, Michigan City, Ind.
" Bradley, E. A.	Burgess,	Dec. 12, 1865,	St. Philip's, Wiscasset, Maine.
" Brooka, Benj. F.	Whittingham,	Dec. 24, "	Christ, Baltimore, Md.
" Brown, J.	Eastburn, Vail,	Feb. 21, 1866,	Atonement, Philadelphia, Pa.
" Brown, Thos. McKee,	Potter,	Feb. 25, "	St. John's, Brooklyn, N. Y.
" Coster, Robt. John,	Whittingham,	Feb. 25, "	Mt. Calvary, Baltimore, Md.
" Curtis, Josiah F.	Johns,	Dec. 16, 1865,	Chapel, Alexandria, Va.
" Doty, Wm. D'Orville,	Eastburn,	Jan. 25, 1866,	St. Paul's, Boston, Mass.
" De Garmo, H. H.	Whitehouse,	Nov. 30, 1865,	Bishop's Church, Chicago, Ill.
" Dymond, William,	Potter,	Feb. 18, 1866,	Holy Trinity, N. York City.
" Ely, Foster,	Potter,	Mar. 3, "	Holy Comforter, Eltingville, S. I., N. York.
" Hendley, Chas. J.	Whitehouse,	Nov. 30, 1865,	Bishop's Church, Chicago, Ill.
" Kramer, J. W.	Potter,	Jan. 17, 1866,	Grace, Jersey City, N. J.
" Knowles, J. Harris,	Whitehouse,	Nov. 30, 1865,	Bishop's Church, Chicago, Ill.
" McGowan, James,	Whitehouse,	Nov. 30, "	Bishop's Church, Chicago, Ill.
" Payne, John Wm.	Potter,	Mar. 3, 1866,	Holy Comforter, Eltingville, S. I., N. York.
" Pindell, A. T.	Whittingham,	Dec. 24, 1865,	Christ, Baltimore, Md.
" Post, Richard B.	Potter,	Feb. 25, 1866,	St. John's, Brooklyn, N. Y.
" Rafter, W. W.	Kemper,	Dec. 27, 1865,	St. Matthew's, Kenosha, Wis.
" Ray, J. Wainwright,	McCookry,	Dec. 19, "	St. Peter's, Tecumseh, Mich.
" Scripture, James O.	Eastburn,	Jan. 25, 1866,	St. Paul's, Boston, Mass.
" Sweetland, Lucius,	Coxe,	Dec. 24, 1865,	St. James', Batavia, W.N.Y.
" Stewart, Charles,	Lee,	Dec. 31, "	Chapel, Davenport, Iowa.
" Wagner, Edwin A.	Potter,	Feb. 18, 1866,	Holy Trinity, N. York City.

CONSECRATIONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Gethsemane,	Whipple,	Dec. 14, 1865,	Minneapolis, Minn.
Grace,	Coxe,	Jan. 6, 1866,	Elmira, W. N. York.
Holy Trinity,	Potter,	Dec. 21, 1865,	New York City.
St. Paul's,	Potter,	Dec. 28, "	Yonkers, N. York.
St. Stephen's,	Talbot,	Jan. 17, 1866,	Terre Haute, Ind.
Trinity,	Coxe,	Dec. 14, 1865,	Canaseraga, W. N. York
Trinity,	Williams,	Feb. 10, 1866,	Northfield, Conn.
Trinity,	Kerfoot,	Jan. 30, "	Newcastle, Pittsburg, P.

OBITUARIES.

The REV. EDWARD WINTHROP, Rector of St. John's Church, Highgate, Vermont, died in New York City, Oct. 21st, 1865, aged 54 years. He was born in New Haven, Conn., in 1811; graduated Yale College in 1831, with the second honors of his class, and in same class with the Rt. Rev. Bishops Clark and Kip; studied Theology in the Taylorite Divinity School at New Haven, and in Virginia was ordained Deacon, by Bishop Smith, in Christ Church, Lexington, Ky., Oct. 30th, 1836; and Priest, by the same Bishop, in the same Church, Nov. 13, 1837; in 1842, he removed to Ohio, and was Rector of Parishes in Marietta, Norwalk, and Maumee City. His voice failing, he became Principal of a Female Seminary. In 1864, removed to Highgate, Vt., and became Rector of St. John's Church. Mr. Wintthrop was an excellent linguist, and in his knowledge of the Hebrew and Greek of the Holy Scriptures, he had few superiors.

REV. MATTHEW M. GILBERT died at Wellsville, Ohio, Nov. 1, 1865, aged 31 years. He was born, we believe, at Worthington, Ohio; graduated at Kenyon College in 1861; and at the Seminary in 1864; was ordained Deacon at Gambier, May 30, 1864, by Bishop McIlvaine; and Priest June 23, by the same Bishop. His Ministry was spent in Wellsville, East Liverpool, Ohio, and parts adjacent.

The REV. CADWALLADER COLDEN HOFFMAN, Missionary to Africa, died at Cape Palmas, Nov. 25, 1865, aged 46 years. Born in New York City, educated at Columbia College, a graduate of the Andover Theol. Seminary, he was ordained Deacon in Epiphany Church, Philadelphia, June 29, 1848, by the Rt. Rev. Bishop Alonzo Potter. Though he inherited affluence and luxury, he laid all on the Altar of Christ; and for nearly sixteen years he has been a self-denying and successful Missionary to the colonists at Cape Palmas, and the heathen tribes in the interior. His reports in the Spirit of Missions have made the Church acquainted with the man and his work. He died a victim of that inhospitable climate. A truer Missionary spirit has not been manifested in the Church.

The REV. HENRY WILLIAM DUCHACET, D. D., Rector of St. Stephen's Church, Philadelphia, died in that City, Dec. 13, 1865, aged 68 years. On entering upon public life, he was at first a Physician in New York City, of much promise. About forty-two years ago he

ordained to the Sacred Ministry, and having filled several important positions, in 1833 he accepted the Rectorship of St. Stephen's Parish, Philadelphia. For many years he was a leading member of the Standing Committee of that Diocese, in which position his superior learning gave him great influence; in the conventions he was always prominent. He has also been associated with most of the religious societies of the Diocese, for years an interested member of the Society for the Advancement of Christianity in Pennsylvania, of the Church Hospital, the Society for the Relief of Widows and Orphans of the Clergy, and the Bishop White Prayer Book Society. By his agency a great charity was inaugurated, and the Burd Asylum for Orphans will ever stand a monument to his memory and a proof of his influence, as a pastor, with the members of his congregation. Dr. Duhaacet had devoted his handsome property to a most worthy object, the establishment of an Asylum for Disabled Clergymen, and had already taken the preliminary steps to make the legal provisions for that purpose. This noble design has been frustrated by his sudden death, he having died without making his will.

The REV. CHARLES CLEVELAND, Rector of Trinity Church, East New York, died Tuesday, Dec. 19, 1865.

The REV. ALFRED BAURY, D. D. died at Boston, Dec. 26, 1865. He was of French descent, and brother-in-law of the late Bishop Henshaw. His first Parish was in Guilford, Vt.; became Rector of St. Mary's, Newton Lower Falls, in Mass., in 1822, and so continued until April, 1851. He then officiated in St. Mark's, Boston, and at the time of his death was Rector of Trinity, Bridgewater, and St. Paul's, Hopkinton. He was a good reader and preacher, and a man of sterling character. He received the Honorary Degree of D. D., from Norwich University.

The REV. JOSEPH F. PHILIPS, Rector of Trinity Church, Niles, Michigan, died at Niles, Jan. 30, aged 63 years. He was born in Belfast, Maine; graduated at Brown University; he read law in the office of Judge Betts, an eminent lawyer of New York, was admitted to the bar, and commenced practice under very favorable auspices. Law, however, becoming distasteful to him, on the recommendation of Bishop Hobart, he became a candidate for Orders, studied Divinity with the late Doctor Berrien, and was ordained by Bishop Onderdonk about 1832. His first parish was at Islip, Long Island; next, North Hempstead; then Catskill; Middlebury, Vermont; Spottswood, New Jersey; and Niles, Michigan, where he took charge in 1858, and remained until his death.

The REV. ALPHEUS GEER, M. A., died in Norwich, Conn., Feb. 3, 1866, aged 78 years. He was born in Kent, Conn., Aug. 7, 1788; attended College at Cheshire, under the Rev. Tillotson Bronson, D. D.; graduated at Union College, Schenectady, N. Y., 1813; was ordained Deacon in Christ Church, New York, by Bishop Hobart, June 12,

1814; and Priest, in Christ Church, Middletown, Conn., by Bishop Griswold, in 1815. His first Parish was St. John's, Waterbury, Conn., of which he was Rector sixteen and a half years; he was the Rector of St. Peter's, Hebron, Conn., fifteen years; and subsequently was Rector of St. Stephen's, East Haddam, and St. John's, North Guilford. His last missionary work was in the Parish of Christ Church, Harwinton. Having labored quietly and unostentatiously for fifty years as Christ's Minister, he died in the full confidence of certain faith. His burial was from Christ Church, Norwich, Feb. 6th the Rev. Messrs. Mackie, Banks, and Adams officiating.

The REV. NATHANIEL O. PRESTON, Rector of St. Paul's Church Manhattan, Kansas, died at that place Feb. 14, 1866. In 1858 he removed from Philadelphia, where he had previously been settled to Kansas, and organized the Parish in Manhattan; in 1858 he became Rector of Grace Church, Topeka, and Principal of the Diocesan Female Seminary; in 1864, he returned to the Parish at Manhattan and also became Professor in the State Agricultural College then located.

The REV. INTREPID MORSE, D. D., formerly Rector of St. Paul Church, Steubenville, Ohio, died Feb. 15, 1866.

The REV. CHARLES E. PLEASANTS died in Flushing, N. Y., March 13, aged 58 years. He was a native of Pennsylvania, by birth Quaker; was ordained by Bishop Moore in Va., in 1835; removed to Maryland in 1839, and became Rector of South-Sassafras, Kent in 1842 was Rector of All Faith's, St. Mary's; in 1843, of St. Andrew's and resigned in ill health. He has resided mostly in Washington City.

CONVERSIONS TO THE CHURCH.

Mr. JOHN WRIGHT, lately a licentiate among the Congregationalists, has become a Candidate for Holy Orders in Delaware.

Rev. RICHARD TALBOT, lately ordained Deacon by Bishop Talbot was formerly a Methodist.

The REV. JOSEPH CROSS, D.D., of North Carolina, formerly a distinguished Methodist divine, and author of several popular works among them "Travels in Europe," and "Views from Pisgah," has applied for Holy Orders in the Church.

Of the nineteen persons confirmed recently in Saginaw City, Michigan not one had been brought up in the Church, several of them having been members of the Presbyterian and Methodist societies.

Rev. W. J. JOHNSON, lately a Presbyterian Minister, has been admitted Candidate for Holy Orders in Minnesota.

Rev. Mr. CHANDLER, lately ordained Deacon in Minnesota, was formerly a Methodist Minister.

Messrs. MATSON M. SMITH, D. D., HIRAM CARLTON, JAMES HAUGHTON, Jr., and FRANK WINSLOW, lately ordained Deacons in Mass., were all from the Trinitarian Congregational Sect. A writer says: "One had been a Minister in that sect for the space of twenty-seven years; another, also a Minister, had received an honorary doctorate; another was the son of a Minister and Doctor of Divinity; and the fourth was the son of a Deacon in one of the Boston Congregational parishes. All the Clergy officiating as presenters, and in the desk and pulpit, were, with one exception, educated as Congregationalists. These facts were so marked and so well known that they were the occasion of several very bitter articles which have appeared in the sectarian and secular prints."

Mr. JOHN WESLEY BROWN, lately ordained Deacon in Baltimore, was formerly a Methodist Minister.

Mr. THEODORE M. CARSON, and Mr. ISAAC GIBSON, formerly Methodist Preachers, have been recommended for Holy Orders in Virginia.

ALABAMA.

The Council of the Church in this Diocese met in Montgomery Jan. 17. On the reassembling of the Council at 4 o'clock P. M., the Committee on the ecclesiastical relations of the Diocese made their report, which, after a few verbal amendments, was adopted *sem. con.* as follows:

Whereas, The Diocese of Alabama, in the year of our Lord, 1861, recognizing the fact that the State of Alabama had placed herself under the jurisdiction of a new government, deemed it highly expedient and necessary to sever, and did sever, her former legislative connection with the General Convention of the Prot. Episcopal Church in the United States, and with other Dioceses, did subsequently organize a new synodical body, known as the Prot. Episcopal Church in the Confederate States; and

Whereas, The State of Alabama now recognizes herself to be within the jurisdiction of the Government of the United States of America; and,

Whereas, The General Council of the Church in the late Confederate States, at its recent session, did declare, as its judgment, that it is perfectly consistent with the good faith which she owes to the Bishops and Dioceses with which she has been in union since 1862 for any Diocese to decide for herself whether she will any longer continue in union with said Council, and did provide a mode of withdrawal therefrom: and,

Whereas, It is most consonant with the usages of the Church Catholic for all the Dioceses within the bounds of the same civil jurisdiction to be united in synodical action as well as by intercommunion, where such union involves no sacrifice of Catholic principle or the disregard of motives of high expediency pertaining to the well-being and efficiency of the Church: and,

Whereas, This Council cordially reciprocates the spirit of charity which prevailed in the proceedings of the General Convention of the Protestant Episcopal Church in the United States, at its late session in Philadelphia: and,

Whereas, No Christian nor Christian body can, without showing full and sufficient cause, on the grounds of Holy Scripture and Catholic tradition, rightly remain isolated and apart from such union as may most conduce to the peace, prosperity and efficiency of Christ's Church: therefore.

Resolved, I. That the Diocese of Alabama hereby withdraws from her union with the aforesaid General Council.

II. That the Diocese of Alabama hereby accedes to and adopts the Constitution and Canons of the General Convention of the Protestant Episcopal Church in the United States of America.

III. That by this adoption of the Constitution and Canons of the General Convention, the Constitution and Canons of the Diocese of Alabama are necessarily changed as to conform to the new relations thus established.

IV. That the foregoing action shall be considered as duly accomplished when official notice thereof shall have been given to the Bishops remaining in connection with the General Council, as required by said Council.

V. That duly certified copies of the foregoing Preamble and Resolutions be transmitted to the Presiding Bishop of the Protestant Episcopal Church in the United States, and to the Secretary of the House of Clerical and Lay Deputies of the General Convention.

The Right Rev. Bishop then delivered an address to the Council, setting forth his personal views and preliminary steps touching the future ecclesiastical relations of the Diocese, and a detailed account of the interference of the military authorities with the ecclesiastical affairs of the Church in Alabama.

The Council then took a recess for Divine service; after which, with an able sermon by the Bishop, and the Administration of the Apostolic Rite of Confirmation, the Council resumed its session, and unanimously endorsed the action of the Bishop, with cordial and grateful appreciation of his consistent, manly and Christian maintenance of the independent authority of the Church in matters purely ecclesiastical; and, after suitable devotions, the Council adjourned, *sine die*.

RETURN OF ALABAMA TO UNION WITH THE CHURCH.

By the last General Convention, the way was provided by which the Diocese of Alabama might return to Union with the Church, the Rev. Richard Hooker Wilmer, D. D., having been elected and consecrated Bishop of the Diocese during the temporary separation. The conditions were, that he should transmit in writing,—to be signed by him in presence of three Bishops of this Church,—to the Presiding Bishop of the House of Bishops, the promise of conformity comprised in the Office for the Consecration of Bishops; and that he should also transmit to the said Presiding Bishop the letters of his Consecration, or in default of the existence of such letters, other sufficient evidence as to the fact of his Consecration, and the Bishop by whom it was done, and the other persons by whom it was witnessed. These conditions were complied with, in Trinity Chapel, New York, Jan. 31, 1866. The Rt. Rev. Bishop Wilmer was attended by the Rev. Mr. Nevius, one of his Presbyters. The Bishops present were, the Rt. Rev. Horatio Potter, D. D., D. C. L., of this Diocese, the Rt. Rev. John Williams, D. D., of Connecticut, and the Rt. Rev. Alexander Gregg, D. D., of Texas, and a number of Presbyters. The Rt. Rev. Bishop of Connecticut introduced Bishop Wilmer, and read the letter of the Southern Bishops, certifying the facts of his due election and consecration; after which Bishop Wilmer, in a clear, distinct, and very solemn manner, pronounced the following formula:

"In the name of God, Amen. I, Richard Hooker Wilmer, chosen Bishop of the Protestant Episcopal Church in Alabama, do promise conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ."

The administration of the Holy Communion followed, in which Bishop Wilmer was celebrant. He also addressed the students of the General Theological Seminary, who were in attendance. The four Bishops then returned to the society, where the written copy of the Episcopal Oath was duly signed and attested, and all the papers were put in order to be forwarded to the presiding Bishop.

The thanks of the whole Church are due to Bishop Wilmer for the firmness with which he resisted a despotic military order, and secured at last the acknowledgment of that liberty to the Church, which is guaranteed by the Constitution. Neither threats, nor insults, nor the misrepresentations of a partizan press, could drive him from his purpose.

SOUTH CAROLINA.

meil of the Church in this Diocese met at Charleston, Feb. 14th. At this a committee appointed to report on so much of the Bishop's Address as he relation of this Diocese to other Dioceses, unanimously recommend the of a preamble and resolutions.

olutions are as follows:

1. 1st. That the Diocese of South Carolina having constituted with the lately associated with her a branch of the Church Catholic distinct from which she had been previously connected in the United States, does now o withdraw from her present synodical union and to return to that in , had been with the Protestant Episcopal Church in the United States. st accordingly all such parts of our present constitution, canons, and other : as are inconsistent with the preceding resolution, are hereby declared to brth of no force.

st copies of the foregoing preamble and resolutions, duly certified by the id Secretary of the Diocese, shall be sent, one to the Bishops of the Dio- there be any) in connection with the General Council, the other to the Bishop of the Protestant Episcopal Church of the United States, and to e of Deputies of the General Convention of said Church, together with the Journals of all the Councils of this Diocese since 1861 inclusive, with est that they be laid before both Houses of the next General Convention. alf of the Committee.

PAUL TRAPIER, Chairman.

port of the Committee was unanimously adopted. The Bishop in his said:

seminary buildings have been all destroyed by fire, and two-thirds of the ut up with them; its funds, also, are almost entirely lost. This is a great ent. Our Professors are waiting, and anxious to discharge their duties; dates are earnestly desiring to assemble together, and pursue their studies; is no seminary; there is none to invite them, nor to supply their necessa- is is one of the severest strokes this Diocese has felt."

e never known such large congregations filling the courts of the Lord's ; those which I have met since I last left home; and I am persuaded that h is now stronger than ever in the hearts of her people. The list of con- ; also, since our last meeting, making the due allowances for the number as closed, the colored population separated from us, and so large a portion its, absent, is in fair proportion to that of any previous period, and proba- ds it. I have been endeavoring, for some time past, to inform myself as re the prospects of the Church in the Diocese in relation to her colored

. I have not complete statistics, but am convinced, from observation and m, that in all cases where the colored population shall be reinstated in er localities they will return to the communion of the Church."

vention passed appropriate resolutions in memory of JACOB J. HARR, Esq., deceased during the past year. He was one of the noblest of all the lay- have adorned the history of the American Church. We record his name ctionate tribute to his manly Christian virtues.

CHURCH IN GEORGIA.

lowing notice has been forwarded to the Presiding Bishop:—

Right Rev. John H. Hopkins, D. D., Presiding Bishop of the Protestant Epys- copal Church:—

IV. AND DEAR BROTHER:—I have to-day given official notice to my brethren , for a time united with me in the *Ecclesiastical Confederation of the* Dioceses, of my withdrawal from that *Confederation*, and of the return of to the Protestant Episcopal Church in the United States. With your con- ill issue a Pastoral to my Diocese, informing the clergy and laity of my

he sincerest affection, I am. Rt. Rev. and Dear Brother,

Very truly yours,

STEPHEN ELLIOTT, Bishop of

GA., Jan. 3, 1866.

CHURCH IN FLORIDA.

We place on record the *Preamble and Resolutions* adopted by the Diocesan Council of Florida, which met in Tallahassee on the 22d of February: an attestation of which has been received by the Presiding Bishop:—

Whereas, the Diocese of Florida, in the year of our Lord 1863, recognized the fact that the State of Florida had placed herself under the jurisdiction of the Confederate States, did sever her former connection with the General Convention of the Protestant Episcopal Church in the United States, and did unite herself to the General Council of the Protestant Episcopal Church in the Confederate States; and

Whereas, the State of Florida now recognizes herself to be within the jurisdiction of the Government of the United States of America; therefore

Resolved, 1st. That the Diocese of Florida hereby withdraws from her union the aforesaid General Council, and accedes to and adopts the Constitution and Canons of the Protestant Episcopal Church in the United States of America.

2d. That by this adoption of the Constitution and Canons of the General Convention, the Constitution and Canons of the Diocese of Florida are necessarily changed as to conform to the new relations thus established.

3d. That duly certified copies of the above resolutions be transmitted to the Presiding Bishop of the Protestant Episcopal Church in the United States, and the Secretary of the House of Clerical and Lay Deputies.

4th. That notice of the action of this Council be conveyed to the Bishops residing in connection with the General Council.

The foregoing Preamble and Resolutions were unanimously adopted in the Diocesan Council of Florida, on the 22d of February, 1866.

A true copy from the Minutes.

Attest,

F. EPPES,

Secretary of the Diocesan Council of Florida.

NORTH CAROLINA.

From the Rt. Rev. Bishop Atkinson's Address to his Convention, we extract the following, as showing the present condition of his Diocese. The descriptions equally apply to large portions of South Carolina, Georgia, Florida, Alabama, Louisiana, Texas, Mississippi, Arkansas, and Tennessee:—

November 26, 1865.—He visited Newbern, preached twice, administered Communion, and confirmed five persons. The next day he baptized a child. The confirmations would have been more numerous, but that the Church has been without a resident Rector for more than four years. Its prosperity is likely to be very great, the business and population of the place being considerably increased, and the judgment of many persons, not heretofore of our Communion, inclining them, in the presence of recent facts, to unite themselves with it. The Rev. Mr. Forbes, recently elected Rector, has now entered on his duties.

December 2d.—The Bishop preached at Trinity Church, Beaufort, confirmed eight persons and administered the Communion. This congregation suffered very much during the war, but is now likely to be re-established.

December 3.—He preached twice in Washington, confirmed seven persons, and administered the Communion. There were present of the Clergy, the Rev. Wm. Geer, and also Messrs. Hughes, Kennerley, Harding and Eborn. Services were performed in the Court House, three-fourths of the town having been destroyed in the progress of the war, and every house of worship but one little church.

December 6.—At Plymouth he preached, confirmed three persons, and administered the Communion. This town is more than ruined by the war; it is effaced from existence. Probably not more than one in twenty of the population remains. There is no Church in which a Congregation can worship, but the Episcopal, and that, which was never finished, has been struck and injured by shells, has been desecrated by being used as a sleeping place and kitchen for soldiers, and wandering bands of colored people, and can only be made fit for a considerable outlay of money. Still, as all must worship here, who worship at all, there was a tolerable congregation, and efforts are being made to put the church in order.

GLORIOUS PROSPECTS OF A UNITED CHURCH.

It gives us pleasure unspeakable to put on record the fact that the Church, North and South, is once more united, and that "the spirit of truth, unity, and concord" again prevails throughout our borders. The Brethren, North and South, are meeting, as of old, in that fraternal confidence which the love of Christ alone can beget, and are joining heart to heart and hand to hand in one common cause. The devastations of the War, which have carried ruin in their fiery, bloody path to so many Churches, and parsonages, and parishes, are appealing to the best feelings of Northern Churches; and are receiving a response, cordial, prompt; certainly in some degrees, fitting; and in every sense gratifying, in that it is the result of no spasmodic excitement, but of a deep, genuine, Christian sentiment.

We cannot specify all the various forms and instances in which this Christian liberality has been exhibited. The Rt. Rev. Bishop Gregg has received a special gift of ten thousand dollars from a single individual, and the Domestic Committee have at once adopted the six Missionaries whom he nominated; and their quarterly salaries have been paid in advance. The Rt. Rev. Bishop Atkinson, also, has received a similar proof of Christian kindness on the part of the Committee; who have placed on their list of Missionaries the twenty-six names nominated by the Bishop. The other Southern Dioceses have been met, and we are sure will be met, without exception, in the same fraternal spirit. What blessings are in store, for the Church and the country, if this blessed work shall be prosecuted faithfully!

We may well note the contrast to all this which we see around us. As one illustration, we give the following. In the *Presbyterian Banner* (of Pittsburgh, Penn.), of March 14th, we find the following fire-brand scattered among that denomination:—"Could I gain the ear of every Evangelical Church in the North, and were I capable of uttering one fervent, persuasive word, that word should be this—*carry the Gospel to the millions of freedmen while you can. Depend upon it, access to them will be denied you just as soon as the popular will there is allowed to go forth.* Now the door is open. Enter in, and you at once, and for ever, *enable the black man to assert for himself the right to hear the Gospel on the basis of the "Great Commission," and not according to the caprice of his late master.* But allow things to revert to their old channels, *as they must when the military are withdrawn,* and from the denser and more needy masses of the late slaves, you will certainly be cut off for a whole generation—possibly for many. Again I say, enter in; enter in by thousands before the door be shut: *and then the negro will be able to keep it open.*" The effect of all this upon the South we need not describe. Resolutions and protests, criminations and recriminations, alienation and bitterness, are rending these Sects hopelessly.

Nor is this all. The Infidel Humanitarianism of the North, which, a few months ago, was boasting in its Conventions of the conquests it was about to win, already begins to open its eyes to the reality of its true position. A correspondent of the *Christian Register* (Unitarian), in a letter from Baltimore, gives it as his opinion, that the expectations cherished by many last spring, that their "liberal theology" was in a fair way to overspread the South, are doomed to a sore disappointment. He says:

"I am neither a prophet nor the son of a prophet, and shall be most happy to find myself mistaken—and will make a most splendid *amende* through your columns if I am—but I do not believe any of the places at which our men have gone can be held; that there is any persistent vitality in them, with the exception of Washington, which the association has got to hold at large cost as a missionary station, if the Church is to be sustained at all. St. Louis, Louisville, and Baltimore will be the outer line of posts of the denomination. The fact is, Unitarianism is looked at not only as a Northern, but as a Massachusetts idea, and that is enough. They have suffered too much from Massachusetts ideas. They will not hear it. You may get Unitarianism at Charleston if it come from an Englishman, but not if it come from a New-Englander—and Charleston is the only real live society we ever had at the South."

ANTI-SLAVERY AMENDMENT OF THE CONSTITUTION.

The following official paper is so important in the history of the country, that we give it for preservation and convenient reference in our pages:—

William H. Seward, Secretary of State of the United States, to all to whom these presents may come greeting:

Know ye, that, whereas the Congress of the United States on the 1st of February last passed a resolution submitting to the legislature of the several States a proposition to amend the Constitution of the United States,

Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled, two-thirds of both Houses concurring, that the following article be proposed to the legislatures of the several States, as an amendment to the Constitution of the United States, which, when ratified by three-fourths of said Legislatures, shall be valid to all intent and purposes as a part of said Constitution, namely:

ARTICLE XIII.—SECTION I.—Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

SECT. 2. Congress shall have power to enforce this article by appropriate legislation.

And, whereas, it appears from the official document on file in this Department, that the amendment to the Constitution of the United States proposed as aforesaid, has been ratified by the Legislatures of the States of Illinois, Rhode Island, Michigan, Maryland, New York, West Virginia, Maine, Kansas, Massachusetts, Pennsylvania, Virginia, Ohio, Missouri, Nevada, Indiana, Louisiana, Minnesota, Wisconsin, Vermont, Tennessee, Arkansas, Connecticut, New Hampshire, South Carolina, Alabama, North Carolina, and Georgia, in all twenty-seven States;

And, whereas, the whole number of States in the United States is thirty-six.

And, whereas, The before especially named States, whose Legislatures have ratified the said proposed amendment, constitute three-fourths of the whole number of States in the United States;

Now, therefore, be it known that I, William H. Seward, Secretary of State of the United States, by virtue and in pursuance of the second section of the Act of Congress approved the 20th of April, 1818, entitled "An act to provide for the publication of the laws of the United States and for other purposes," do hereby certify that the amendment aforesaid has become valid to all intents and purposes as a part of the Constitution of the United States.

In testimony whereof I have hereunto set my hand and caused the seal of the Department of State to be affixed.

Done at the City of Washington, this eighteenth day of December, in the year of Our Lord one thousand eight hundred and sixty-five, and of the Independence of the United States of America the ninetyeth.

WM. H. SEWARD, Secretary of State.

OPEN VIOLATION OF CANONS IN NEW YORK CITY.

The following paragraph was taken from a secular newspaper of Feb. 26th:

"A PRESBYTERIAN IN AN EPISCOPAL PULPIT.—On Sunday evening, a Presbyterian clergyman, the Rev. Dr. Craven, contrary to the injunctions of Bishop Potter's Pastoral, [and in defiance of a special letter from the Bishop to Dr. Smith], preached the Rev. John Cotton Smith's (Episcopal) Church, corner of 5th avenue and 10th street, his subject being "Christian Unity." The presence of a dissenting clergyman in an Episcopal pulpit attracted a large congregation to the edifice. The Rev. gentleman referred in his address to the necessity of Unity in all the Evangelical Churches."

Such gross, wanton violation of Law and Order, and of Canonical vows made Ordination, is occasioning no little surprise out of New York, where all the facts are not known. Both Clergymen and laymen, especially where the Church is a feeble minority, and who in their Parishes are suffering intensely from the moral effect such misconduct, are expressing great uneasiness that such deliberate tramping

ch Law and Church principle, in such a place as the City of New York, to pass by unnoticed. Such persons may not know, that in this disorder, and in other similar ones that have occurred, there has been an studied plan to dodge the letter of Rubrics and Canons, under the pretence, on these several occasions, the Church was merely loaned for some vice; full and regular Services for "the Congregation of this Church" previously held. And yet in the face of all this, these disorderly misrepresented by these Episcopal Clergymen, to outsiders, as specially in an official, public, formal recognition of the validity of Non-Episcopal and as such they are claimed and gazetted in the Non-Episcopal organs.

These disorderly Church Clergymen are insisting before the public services are meant as "the vindication of this right" of "Pulpit Ex-

At a meeting of the "Christian Union Association," in St. Ann's rooklyn, on Sunday evening, March 11th, at which meeting a preacher of m took a prominent part, the Rev. Mason Gallagher (Episcopal), is re-have delivered himself as follows. He said he "had once been a firm the absurd doctrine of the Apostolic succession, but the vision, as that f the clean and unclean beasts, had shown him that no one whom God a Minister should be refused."

iscopal Recorder, of Jan. 13, 1866, says: "We feel that the Church owes e Rev. John Cotton Smith, D.D.] and his brethren who have vindicated a debt of gratitude. They have shown by their conduct, that the Church *practically* hold the exclusive and unchurching dogma, as they have ted, by their replies to Bishop PORTER, that she never embodied it in her ordinal, as a doctrine. It is a matter of comparatively small moment nively or restrictedly *this now fully vindicated right of pulpit exchanges* practised. It is enough for the great cause of Christian Union, *that it is and incontestibly established.*"

is this whole question is one of argument, it has been met in previous of this Review. Concerning these late developments, we have now two ay.

ow much such a sort of recognition of Non-Episcopal Orders as this, made h circumstances, is really worth to the parties concerned, we leave to be r the gentlemanly instincts of the Non-Episcopal preachers, who have selves as tools to what they very well know to be a mere faction. Be- contentiousness in the Church has revealed several things concerning inational ministers of the City. Not a few of them have shown them- be Christian gentlemen. They have steadfastly kept aloof from all these o get up a Church quarrel. They understand the Church's position in this well as we do; and they only respect Churchmen the more for their con- They say, and say openly, that if we may not look for fidelity to the most edges here, we cannot look for it any where; and that such things as principle, and confidence in men, are an illusion. Some of them, who drawn into the game, are understood to have expressed their regret at g had anything to do with such a business. Some of these denomina- isters regard the whole question of Orders as of no great importance; here are in the Christian Ministry, one, two, or three Orders, or no Orders ource they lose nothing by entering our pulpits, and gain everything; lose everything, and gain nothing. Some of these denominational preach- ave mingled in these broils, evince plainly enough that they hate the ith intense hatred; and are willing to play into the hands of men, whom r to their faces, but whose inconsistency they despise, and laugh at be- backs; while, at the same time, they are accomplishing their own par- selfish ends.

so other thing which we have to say is this. This question of the "right xchanges," instead of being "now fully and incontestibly established," od deal of any such settlement. If they who think otherwise, will give miness to their defiance of Church Law and Church principle, so that, in itative and formal decision, the question can be met, fairly and squarely, i merits, and where there shall be no chance for quibblings and evasions,

we venture the prediction, that it will be very soon determined whether these gentlemen are right or wrong, in their practical interpretation of Rubrics and Canons. Will they, as honest men, test this question in this way? and so put an end to further strife and contention? We shall see.

REFORMATION OF THE ITALIAN CHURCH.

At the last General Convention, after a warm debate, the following resolution was adopted:

"This Convention learns with great satisfaction, by information from various sources, that there is much encouragement to hope for a return of the Italian Churches to the primitive purity of doctrine, discipline, and worship, together with their revival in Christian liberty and zeal, and that it heartily sympathizes with the earnest members of those Churches, both of the Clergy and the laity, who are laboring to that effect; and that it humbly prays the great Head of the Church to crown the efforts now making in that direction with His blessing."

A committee was appointed to sit during the recess to collect Italian information, and report to the next Convention. This committee, we are assured, are already in possession of facts of very great significance. The subject will be presented more fully in the next Number of this Review. Meanwhile, to show the spirit which rules at Rome, we give the following extract of a dispatch addressed by Mr. Odo Russell to the Earl of Clarendon, dated Rome, February 8:—

"Travellers visiting the Pope's dominions should be very careful not to bring forbidden books or Colt's revolvers with them, the custom-house officers having strict orders to confiscate them, and it is not always possible to recover them after the owners have left the Roman States. Forbidden books are those condemned by the Congregation of the Index, books on religion or morality in general, political and philosophical works of every description, and more especially Italian religious tracts published in London. *But above all, travellers should be careful not to bring English, Italian, or other Bibles with them, the Bible being strictly prohibited.*"

The Rev. T. B. Lyman, a Presbyterian of the American Church, has commenced Services in a large room under the same roof with the apartments of the American Minister, which are fully attended. At no distant day, an American Church will be demanded and erected at Rome for all who choose to attend. Our own Government cannot too soon have its attention called to such a reciprocal right. We shall then see how the question will be met by Romanists, both *here* and there. American residents at Rome should petition our Government on the subject.

NATIONAL CONGREGATIONAL COUNCIL.

In June and July last, a Convention of leading Congregationalists in the country, was held in Boston, which continued in session several days. Over five hundred delegates were present. The doings of the Convention were very significant, and, as representing the opinions and drift of a numerous educated and industrious body of men, were worth noting. We can only glance at some of the more prominent features of the "Council."

The formal reception of Gov. Andrews, of Mass., was one of its doings; the members of the Council all rising to receive him. He it was who presided at the Unitarian Convention in New York, that scene of ribald blasphemy and heathenism. He of course made a speech, in which he said, "In a common purpose, with a common hope, encouraged by the expectation of good in this life and the promise of supernal good in that which is to come, let us devote ourselves, with one heart and one mind, towards the realization of the highest hopes of humanity, towards the perfection of all that which distinguishes and characterizes us as a free people, that which inspires the song of angels, and adds to the beatitude of heaven." (Loud applause.)

The attempt to adopt a "Declaration of Faith," developed some curious facts respecting Congregationalism at the present day. It was made manifest, in a long and excited discussion, that the great mass of Congregationalists do not really believe anything positive, or if they do, they do not know and cannot tell what it is. The Rev. Dr. Bacon said, "As a Council we agree 'in substance of doctrine,' and

duty to say what we believe. But he protested against imposing a Confession of Faith, or setting it up as an idol, which is contrary to the second commandment. "Confession we can make can bind any body." Rev. Mr. Allen, of Mass., there was one element of the Congregational Faith which a large portion of the church regarded as a cardinal doctrine;—there were others who believed it to be false. He referred to the doctrine of Original Sin. He had long studied the doctrine of faith, and he was prepared to take a stand against it and discuss it on a broader platform than this."

Something was adopted which was called a "Declaration of Faith." It is a loosely written rhapsody of loose generalities, purposely signifying nothing. The article of that "Declaration" runs as follows: "Standing by the Rock of Pilgrims set foot upon these shores, upon the spot where they worshipped among the graves of the early generations, we, elders and messengers of Congregational Churches of the United States, in National Council assembled—acknowledging no rule of Faith but the Word of God—do now declare our faith in the Faith and Order of the apostolic and primitive churches, held by us and substantially embodied in the confessions and platforms which our fathers in 1648 and 1680 set forth or reaffirmed."

On the subject of Congregational Polity, the Council was as much at loggerheads as on the matter of the Faith. Finally, Prof. Park, of Andover, who belongs to the West School of the "New Christianity," offered the following, which was—"Resolved, That this Council recognizes as distinctive of the Congregational Polity—first, that the local church derives its power and authority directly from Christ, and is not subjected to any ecclesiastical government exterior or superior to itself; Second, that each church is bound to observe the duties of mutual respect to other churches, which are included in the communion of churches one with another, and every church which refuses to give an orderly account of its proceedings to the body, violates the law of Christ. Third, that the functions of the ministry are to preach the Gospel, to administer the sacraments, and to exercise the power of governing, and that ministers not elected to office in any church have no official power in or over the churches."

Theological dishonesty which so often sneaks behind the stereotyped phrases of doctrine," was boldly denounced by one of the speakers, but he only blew against the wind. On the whole, we have in the results of this Council, the fruits of that noisy system, which a few of our own clergy are trying to introduce into the Church. It is a Christianity without Christ; a boasted Humanism without the power to be what it aims at. It scoffs at Creeds, and yet it clings to the forms of life.

A feature of this Convention, if anything so serious can be funny, does not appear on its records. This was a Protest from the Unitarian and Unitarians of that region. It was signed by three of the Unitarians of Boston, as a committee of the "Ministerial Conference"—Rev. Dr. Rev. Dr. Cyrus A. Bartol, and Rev. George E. Ellis. They complain that members of their Conference, although Congregational, have not been invited to the National Council. They say that their churches are among the oldest Congregational Churches in the country; and they object to the exclusion and to the use of the name, Congregational, by the orthodox party. They say: "If we Congregationalists, we can not hold seats in the Massachusetts Convention, or the Congregational Charitable Society, in the impartial distribution of whose funds we have gladly given counsel and cooperation: nor can those who may, without being left in necessitous circumstances receive aid from the funds of those bodies. If this name does not belong to us, the question may be whether funds now held in virtue of bequests to some of the churches or societies with which we are connected for the support of the ministry or for special relief, can be lawfully retained." They therefore give notice that they will not attend and hold the name and rights of Congregationalists.

CONGREGATIONALISM IN CONNECTICUT.

Congregationalism in Connecticut under date of February 17th. written as follows:—"In looking over the minutes of the General Association of Connecticut, held in 1865, we find that one-half of all the pastors in the State were Unitarians."

State were dismissed during the year, and that only eleven young men were ordained; that the salaries paid to thirty-three pastors, was \$500; nine pastors, \$400; one, \$300 and another, \$200; three, no salary; one hundred and four, \$1000; forty, \$1,500; sixteen, \$2,000; four, \$2,500; and three, \$3,000. The average sum paid to ministers in Fairfield county, was \$1,044; Hartford county, \$1,060; Litchfield county, \$880; Middlesex County, \$819; New Haven county, \$1,127; New London county, \$848; Tolland county, \$728; Windham county, \$653. There are now over seventy churches in this State who have neither pastors nor stated preachers."

GROWTH OF ROMANISM IN MASSACHUSETTS.

At a Funeral Sermon, in memory of the late Romish Bishop Fitzpatrick, the preacher said: "When he took charge of the Diocese of Boston, in 1846, there were only forty-five priests and thirty-eight churches in the four States of Maine, New Hampshire, Vermont and Massachusetts. Now, in the State of Massachusetts alone, they count 109 churches and 116 priests, whilst the number of priests in the original diocese amounts now to 168, and that of the churches to 190."

Concerning the Romanists of Boston, there is this to be said. They believe in their own system enough to labor for its extension, and are not perpetually striving to see how much of sympathy they can extend to other and hostile organizations.

DECLINE OF SECTS IN THE UNITED STATES.

LUTHERANS ON THE DECREASE.—The Lutheran Almanac for 1865 gives the following grand total:—Ministers, 1,543; congregations, 2,765; communicants, 292,723. The Almanac for 1866 gives—Ministers, 1,523; congregations, 2,632; communicants, 286,233; or a decrease of 20 ministers, 133 congregations, and 6,450 communicants.

BAPTISTS IN NEW YORK ON THE DECREASE.—The time has come, says the *New York Examiner*, when the Baptists in New York State are making no numerical progress. In 1792 we had 79 churches, with 4,895 members; in 1812, 374 churches and 19,242 members; in 1832, 605 churches and 60,006 members; in 1852, 813 churches and 85,923 members. We have since then advanced to nearly 100,000 members, but have declined again to a little less than 90,000.

METHODISTS IN NEW ENGLAND ON THE DECREASE, AND NOT REALLY GAINING ANYWHERE.—According to the figures in the *Traveller*, there has been a falling off in the membership of the six New England Conferences, during the last three years, to the number of 860.

The *Methodist* (newspaper) of Jan. 27, 1866, contains some remarkable statements. It says: In Bangor, in 1844, we had one strong church with 371 members. In 1864, two weak ones with 456—a gain of 85 only, for the twenty years. Portland does a little better; in 1844 having 650 members, and 1864, 904—a gain of 254; though it has about doubled its population. Portsmouth, N. H., in 1844 had one church with 310 members; in 1864 still but one church with 332—a gain of 22 for the 20 years. In Boston, though the population of the city has very largely increased, and our churches there have the advantage of immigration from all the other New England congregations, as the tendency of population in New England is to the metropolis, and the large manufacturing towns and cities, our gain has been from eight churches with 1,972, to ten churches with 2,550 members—a gain of 578 only. In Providence, Fall River, Taunton and New Bedford, we have done rather better, but in the flourishing little cities of New London and Norwich we have met with losses, and in the latter city they have been lamentably heavy.

In New York, in 1844 there were 10,474 members, in 1864 11,121—a gain of 647, enough only to make two decent city churches, though the population of the city has trebled. Baltimore, in 1844 shows 12,402 members; in 1864, 12,737—a gain of 335 only, for the twenty years. Albany, the capital of the great empire State, in 1844 had 1,434 members; in 1864, 1,613—a gain of 179 for the twenty years. Buffalo, one of the greatest entrepôts of the immense grain trade on this

continent, shows 681 in 1864, against 486 in 1844—a gain of, 201, though I think the population of the city has about doubled in this time.

Even Cincinnati, the Queen City of the West, once so famous for its Methodism, though the seat of our Western Book Depository, with its immense business, the seat of a Wesleyan Female College, and the residence of a Bishop, in 1864 shows but 3,658, against 2,855 in 1844—a gain of but 803, and this gain mostly consists of the three German churches with 681 members. The gain in the English congregations for the twenty years is but little more than nominal.

From the General Conference of 1860 to that of 1864, we lost 50,000 members; and this year, as the result of the labors of 10,000 churches, of 15,000 travelling and local preachers, of 100 schools of learning, of our numerous and powerful presses in all parts of our wide country, and of the expenditure of \$625,000 of missionary money, our whole work in all parts of the world shows an increase of less than 1,000 souls. From the immense amount of probationers which we report from year to year, we find that our actual gain amounts to but about one fifth, or twenty per cent. of the whole number. Thus, among our converts, apostasy is still the rule and perseverance the exception, as it has ever been in all ages of the Christian Church. We yet show a powerfully aggressive force, but sadly lack the conservative. Ours is the most *awakening* ministry on earth, but we sadly fail in the power of *culture*, by which alone the fruits of our labor can be conserved.

PRESBYTERIANS IN WESTERN PENNSYLVANIA ON THE DECREASE.—At a meeting of the Presbytery of Blairsville, held Nov. 7th, the statement was made "that we have six hundred less communicants in the bounds of the Synod of Pittsburgh than we had six years ago! Many, too, who are in the Church, are a burden and a curse to the body, because they are wanting in love and every Christian grace."

RECEIPTS OF THE NEW YORK THEATRES, FOR THE LAST SEASON.

There are in New York City twelve theatres, (including the Museum and the Academy,) six Minstrel or Concert halls, two Circus and Menageries—and the receipts of these places of amusement for the past season, beginning with July, 1864, and ending with June, 1865, amounted to \$1,896,051. Counting in the money taken at the doors of the dozen minor shows and occasional amusements, the amount of money paid by the public for "Amusement" the last "Theatrical year" was probably two millions of dollars.

This sum was distributed—(as shown by the returns made at the Internal Revenue office, which claims two per cent. of the gross amount taken in at every theatre, opera, circus, museum, or other place of theatrical, operatic, acrobatic, or musical exhibition opened for the public)—among the following places of resort:

Barnum's Museum	July, 1864, to June, 1865	280,342
Niblo's Garden	July, 1864, to June, 1865	263,735
Wallack's Theatre	July, 1864, to July, 1865	201,433
Olympic Theatre	Aug., 1864, to June, 1865	159,347
Winter Garden	Aug., 1864, to July, 1865	147,502
Broadway Theatre	July, 1864, to June, 1865	124,684
Stadt Theatre	Sept., 1864, to June, 1865	105,471
Bowery (old) Theatre	Aug., 1864, to June, 1865	92,983
Bowery (new) Theatre	Sept., 1864, to May, 1865	90,878
Academy of Music	Oct., 1864, to Feb., 1865	87,222
Hippodrome	Oct., 1864, to July, 1865	82,646
Bryant's Minstrels	July, 1864, to July, 1865	54,600
American Theatre	July, 1864, to July, 1865	51,573
Wood's Minstrels	July, 1864, to May, 1865	39,641
Campbell & Hooley's Minstrels	July, 1864, to May, 1865	35,955
Van Amburgh's Menagerie	Oct., 1864, to Feb., 1865	33,484
San Francisco Minstrels	May and June, 1865	14,970
Heller's	Sept., 1864, to Feb., 1865	12,436
French Theatre	Oct., 1864, to Mar., 1865	9,872
Varieties Theatre	Feb., 1865, to June, 1865	7,277

SLAVES AND SLAVEHOLDERS IN 1860.

The following tables from the report of the census for 1860, showing the number of slaveholders and slaves in the Southern States in 1860, will be valuable for preservation :

<i>States.</i>	<i>Slaveholders.</i>	<i>Slaves.</i>
Alabama	33,730	435,000
Arkansas	1,149	111,115
Delaware	577	1,798
Florida	5,152	61,745
Georgia	41,082	462,198
Kansas	2	2
Kentucky	38,645	225,483
Louisiana	22,033	331,726
Maryland	13,783	87,189
Mississippi	30,943	436,631
Missouri	24,320	114,931
North Carolina	34,658	331,059
South Carolina	26,701	402,406
Tennessee	36,844	275,719
Texas	21,870	182,500
Virginia	52,128	490,855
Total	383,637	3,750,513
<i>Territories.</i>		
District of Columbia	1,229	3,185
Nebraska	6	15
Utah	12	29
Total	1,247	3,229
Total States and Territories	384,884	*3,953,742

The total number of slaveholders in 1850 was 347,525, increase in 1860, 37,258.

ROMANISM IN MEXICO.

The Emperor Maximilian has issued a proclamation confirming and ratifying the sales of Church property; a large amount of which the Bishops had managed to get into their own hands, by arts which they so well understood. He has also issued a Decree as follows, granting religious toleration:—

Article 1. The empire protects the Catholic Apostolic and Roman religion as the religion of the State.

Art 2. All forms of worship not contrary to morality, civilization and good manners, shall have free and ample toleration in all the territory of the Empire. No worship can be established without the previous consent of the Government.

Art. 3. As circumstances shall demand, the administration, by police regulations, will arrange all that may concern the exercise of worship.

Art. 4. Abuses which may be committed by the authorities against the exercise of worship and against the liberty which the laws guarantee to their ministers, shall be laid before the Council of State.

This decree shall be placed in the archives of the Empire and published in the official journal.

MAXIMILIAN.

To all this the Archbishops have replied, in the form of an Address to the Emperor, in which they express the "profound affliction" of the Mexican Church at the attacks made upon it by the Juarez Government, and the fond hopes which the accession of Maximilian and the arrival of the Papal Nuncio aroused. They say: "whatever may be the power, rank and position of those who exercise supreme

*Exclusive of eighteen colored apprentices for life, (in the State of New Jersey), by the act to abolish slavery, passed April 15, 1846.

authority in the State, they have absolutely no power whatever over these matters; for it is only the visible head of the Church—that is the Pope—who can exercise this jurisdiction; it is only this power that binds and unbinds consciences; it is only this authority that is competent to proclaim dogmas of faith, to enlighten belief, to rule over morals, to decide doubtful questions, and to order all conflicts to cease by means of its sovereign declarations.

* * * "With regard to religious tolerance, we can see nothing that renders it, not to say urgent, but even excusable."

SUMMARY OF FOREIGN INTELLIGENCE.

ENGLAND.

The Rt. Rev. JOHN GRAHAM, D. D., Bishop of Chester, after a brief illness, died June 15th, 1865, aged 71 years. He was a son of JOHN GRAHAM, Esq., of Durham, and was born in 1794. In 1834 he was appointed Prebendary of Lincoln. He was formerly Rector of Willingham, Cambridgeshire, and was one of the chaplains of his late Royal Highness, Prince Albert. He was consecrated to the Bishopric of Chester in 1848, and was patron of 47 livings. The annual value of his See is £4,500.

He had consecrated 78 new Churches in his Diocese.

The Queen has issued her *Compte d'Élire* to the Dean and Chapter of Chester, directing the election of Dr. Jacobson to the vacant see. The appointment is due to the influence of Mr. Gladstone. The Rev. Dr. Jacobson is Canon of Christ Church and Regius Professor of Divinity at Oxford. His early theological training was amongst the Dissenters. He was a student at Homerton College and a pupil of Dr. Pye Smith, but he has become a very decided Churchman.

BISHOP OF RUPERT'S LAND.

The Rev. ROBERT MACHRAY, D. D., was consecrated for this See on Saturday morning, June 24th, 1865, in the chapel of Lambeth Palace. The officiating Bishops were the Archbishop of Canterbury, the Bishops of London, Ely, and Brisbane, and Bishop Anderson, late Bishop of Rupert's Land.

BISHOP OF NELSON.

The Rev. Andrew Burn Suter, M. A., has been nominated to fill the vacancy caused by the resignation of the See of Nelson, in New Zealand, by Bishop Hulse. He was formerly incumbent of All Saints Church, Spitalfields. His jurisdiction will extend over the northern part of the middle island of New Zealand to the 43d degree—a space which includes some 15,000,000 of acres. The income of the See is £500 from the Colonial Bishopric Fund to which the *Christians* make some small addition. The See of Victoria (Hong Kong), which was resigned by Dr. Smith some time back, still remains vacant as does also that of Graham and Armidale, which has been formed in New South Wales.

A new See has been erected in New Zealand, called *Dunedin*, and embracing the provinces of Otago and Southland, heretofore in the *Diocese of Christ Church*. The gold diggings have attracted a great population. The Archbishop of Canterbury, acting at the request of the Primate of New Zealand, has appointed as its first Bishop, the Rev. H. L. Jenner, Vicar of *Presbyterian* in *London*, who is a thorough Churchman, and an accomplished *Church* minister. He has already been consecrated.

CONVOCAATION : PROVINCE OF CANTERBURY.

The Convocation of this province met in St. Paul's Cathedral, on Friday, Feb. 2, for Service and a Sermon, *which was in Latin*, and on the following Tuesday for business. In the Upper House, the Archbishop of Canterbury presided, and there were present, the Bishops of London, Winchester, Oxford, St. Asaph, Lincoln, Bangor, Salisbury, Peterborough, Gloucester and Bristol, Rochester and Llandaff. In the Lower House there was a full attendance. In the Upper House the Bishop of London presented a petition, numerously signed—so numerously signed, indeed, that it was hardly possible for any single person to lift the petition from the floor, on which it rested, to the table—praying their lordships to use their influence in discouraging the observance of obsolete customs, such as peculiar vestments, incense, &c., in the performance of Divine service. The petition was signed exclusively by laymen.

The Bishop of Oxford begged to move, as a matter of form, that the petition just presented do lie on the table. He did so in order to enable him to mention that he had received a petition on the same subject from Bachelors of Arts and undergraduates of the University of Oxford, who intended to offer themselves for Holy Orders. They represented that they had heard, with great regret, that certain changes in the rubrics, which materially affected the Ritual of the Church of England, were likely to be advocated in Parliament, by certain eminent members of the Legislature.

In the Lower House, after much debate, the following motion was passed:

"That this House, recognizing the evils which may arise from an excess of ritualism, deprecates, nevertheless, any attempt to avert those possible evils by the introduction of changes in the Prayer Book; that in coming to these resolutions the House by no means intend to express approval of any alteration from Church Order not included in the expression 'excess of ritualism;' that this resolution (the first paragraph) be communicated to their Lordships of the Upper House, with an humble request that they would take the matter into their consideration, and adopt such measures as they shall see fit, in conjunction with the House, for clearing the doubts and allaying the anxiety that exist upon it."

In the Upper House the Archbishop of Canterbury then put the resolution as follows:—

"That this House concurs with the Lower House in the Address presented by it; and that, with a view to granting its request, the Lower House be directed to inquire, by a Committee, as to such measures as may seem to them suitable for clearing the doubts and allaying the anxieties to which the Address alludes, and to communicate to this House such report, and also the judgment of the Lower House upon it."

The resolution was carried *nem. dis.*

Whereupon in the Lower House the Prolocutor appointed the committee as follows:—The Deans of Canterbury, Westminster, and Ely; Archdeacons Grant, Wordsworth, Denison, Freeman, and Randell, Chancellor Massingberd, the Rev. A. Oxenden, Canon Pilkington, Canon Woodgate, Dr. Jebb, the Rev. J. R. Woodford, Dr. Leighton, the Rev. J. W. Joyce, and Canon Seymour.

The Prolocutor also, by the direction of the Archbishop, reappointed the Russo-Greek Committee, adding to it Dr. Fraser and Canon Hawkins.

Convocation was prorogued to the 1st of May.

CONVOCAATION : PROVINCE OF YORK.

The Convocation of the Northern Province assembled in the Cathedral of York, and was opened by the Archbishop of York. Of the Upper House, there were present the President, Bishop Thomson, the Bishop of Ripon, Bickersteth, and the Bishop of Chester, Graham. After the separate organization of the two Houses, the members of the Upper House took their seats in the Lower House. In the Lower House the Dean of York was elected Prolocutor. On taking his place he said they met for discussion and deliberation for the first time on the opening of a new Parliament after 225 years. It was now 225 years since this House of Convocation

for discussion and deliberation at the opening of a new Parliament. Seven
 ago, and on previous occasions they met simply in synod, but when they
 met Convocation was a fact and a reality and they were under the advice and
 aid of the Sovereign, able to meet for discussion and for the promotion, as
 believed, of the best interests of their fellow-creatures.

most important matters brought before Convocation were as follows:

passing by the Convocation of Canterbury of certain alterations in the Book

Prolocutor offered the following motion, which was passed:—"That with a
 to securing the harmonious action of the Convocations of the two English
 1868, it be agreed that no measure requiring the assent of the Clergy ought
 transmitted by either Convocation to the Ministers of the Crown until it shall
 been first considered and agreed to by both Convocations."

several petitions were presented against any alterations in the Book of Com-
 Prayer. Rev. J. Bell made the statement:—"It might be within the knowl-
 of many members of this House, that the late Mr. Wesley, some years before
 ed, printed and published a revised Book of Common Prayer. That revision,
 leaved, contained almost all the parts of the Book of Common Prayer against
 exception was taken now, and he might say, without fear of contradiction,
 hat Prayer Book was not now used in half-a-dozen chapels in England, and
 uld not help thinking that if any alteration were to take place, it would not be
 means of bringing over to the Church any great number of the dissenting body.
 he believed, dissented not so much from the doctrines of the Church, but to
 'an independent spirit.'"

Archdeacon Churton gave notice of a motion:—"That the position and status of
 as and unbeneficed clergy in the Church of England, which leaves them liable
 judicial sentence in matters of doctrine and practice, without the legal trial to
 h all beneficed clergy are entitled, is anomalous in itself, discouraging to all
 stary service on the part of the younger clergy, and calls for some more legal
 its protection."

is led to a warm discussion as it involved the case of the Bishop of Manches-
 and the Rev. Mr. Nihill of St. Alban's. The motion was withdrawn, but in the
 te Archdeacon Churton made the following statement:—"He referred to Bishop
 et's testimony showing that in the primitive Church adoration was paid to the
 haristic Sacrifice, and surely this prelate could not be accused of leaning
 rds Romish tendencies. He also read an extract from a work published by
 deacon Freeman, proving that these high sacramental doctrines and practices
 always been held as sound by the Church. The work of Archdeacon Freeman
 ever been called in question, and it was well-known by most scholars. Some
 s ago Mr. Freeman was appointed an archdeacon in the diocese of Exeter."

Archdeacon Churton's statement is a very loose one. Whether even it is true,

ends upon what is meant by "the Primitive Church."

respect to the condition of affairs in South Africa, the following motion was
 ted, "That we, the Bishops and Clergy of the province of York, in Convocation
 r her Majesty's most royal writ of summons lawfully assembled, do hereby
 e to pray his Grace, the Archbishop of York, as President of this Synod, and
 ate of England and Metropolitan, to convey to the Lord Bishop of Capetown,
 through him to the others, Bishops and clergy in the Church in South Africa,
 expression of their deep sympathy in the heavy trial and perplexity which has
 llen them, first in the denial, by a Bishop of that Province, of the inspiration of
 Holy Scriptures, as received and held by the United Church of England and
 shd in common with the whole Church of Christ; and secondly, in the great
 calties attendant on the correction of the painful scandal and danger thus
 ving to the Church in these lands. And they further pray his grace to add to
 expression of their sympathy, the assurance of their prayers that the Holy
 fit of God may give to their brethren in South Africa, in their present difficul-
 , such courage, wisdom, and sound judgment as may enable them both to vindic-
 the faith committed to their care, and to recover the peace and unity so essen-
 to the spiritual health and edification of their own flocks, as well as for the
 fir propagation of the Gospel of our Lord Jesus Christ among the heathen."

CONVOCAATION IN IRELAND.

The Archbishop of Dublin, who, we are glad to say, is a very different man and Churchman from his predecessor, made another attempt on July 4th, 1865, to obtain from Government and the House of Lords some acknowledgments of the right of the Irish Church to a Convocation; but Earl Granville repeated the refusal of Government to allow the Irish Convocation to meet to consider the propriety of repealing or altering the 16th Irish, which is nearly identical with the 29th English, Canon. It is much to be regretted that a privilege conceded to the English should thus be denied to the Irish Church, and it appears as if the two churches, under the Act of Union, were not after all really placed on the same footing. The Irish Clergy feel that they have been unfairly dealt with, and that a slight has been put upon them. They are consoled, however, by the knowledge that the sympathy of their English brethren is with them, and they hope to obtain from the next Parliament what has been so ungraciously withheld from them by the late one.

DR. COLENZO: HISTORICAL STATEMENT AND THE PRINCIPLES INVOLVED.

As the case of Dr. Colenso is likely to settle some questions of the greatest importance to the well-being and future progress of the Reformed Church of England, we will attempt a brief statement of the facts up to the present time.

On Monday, March 20th, 1865, the Judicial Committee of the Privy Council gave decision upon the appeal of Dr. Colenso from the decree of Bishop Grey of Capetown and Metropolitan, deposing him from his office of Bishop of Natal. At the Judicial Committee who heard the arguments were present—viz., the Lord Chancellor, Lord Cranworth, Lord Kingsdown, Dr. Lushington, and the Master of the Rolls. The judgment was, that "the proceedings taken by the Bishop of Capetown and the judgment or sentence pronounced by him against the Bishop of Natal, are null and void in law." This decision, the judges attempted to sustain by a long argument, which reads rather like a piece of special pleading than like a calm and impartial decree. By their own showing, the Letters Patent constituting Dr. Gray Bishop of Capetown and Metropolitan, and the Letters Patent constituting Dr. Colenso Bishop of Natal, do clothe the Metropolitan with the very power which he has exercised; but they seek to evade the force of this, by assuming that "these several Letters Patent were not granted in pursuance of any orders or order made by Her Majesty in Council, nor were they made by virtue of any statute of the Imperial Parliament, nor were they confirmed by any Act of the Legislature of the Cape of Good Hope or of the Legislative Council of Natal."

This decision, however, is proving a good deal more than Dr. Colenso and his friends anticipated. If the Royal Patent did not make the Bishop of Capetown a Metropolitan, simply because the Church of England, as a State institution, does not extend to the Colonies; so, for the same reason, the Royal Patent did not make Dr. Colenso Bishop of Natal; and he of course is left without a See. "The Church of South Africa, then, is free; and this freedom is far better than a temporal jurisdiction created by the State. * * * The South African Church will have to organize itself, as the Scotch Church and the Church in the United States had to do before them. And as the Church in the United States rose from the dust in which it had been trampled, and flourished, as it did not when under the patronage of the State, so by God's help will the African."

Meanwhile, the Church at South Africa was not idle. On the 18th of January, 1865, the Third Synod of the Diocese of Capetown commenced its Sessions, when the Bishop delivered a Charge, in which he prepared the Church for the already anticipated decision of the Privy Council. In respect to the Royal Supremacy, he shows that one object of the Reformation was to destroy the appellate authority of the Pope. He says: "the personal will and conscience of the Sovereign has, in our day, lost its place in determining causes relating to the Church; and it does not inspire confidence to know that the most vital questions are liable to be decided by judges not one of whom need be even a Christian, much less a member of the Church; the selection of the judges, too, who are to try a particular case, resting, as it is understood, with the President of the Council for the time being."

In respect to the ancient Church, he shows that the primitive "Church had a very definite line by which she yielded full obedience to the temporal Sovereign, without giving up to them the trust committed to her."

"It is not lawful for me," writes the Emperor Theodosius, "not of the list of the most holy Bishops, to mingle in ecclesiastical questions." "It is not lawful," says the elder Valentinian, "for me, whose place is among the laity, to busy myself with matters of faith." When the Arian Bishop Auxentius, for whom Valentinian the younger wished to extort one of the churches of Milan, proposed to dispute with St. Ambrose before the Emperor and "selected Judges," the Emperor convened St. Ambrose before him by a tribune, requiring him to choose judges. The dispute was to be in the Emperor's Consistory, the Emperor to arbitrate. St. Ambrose declined, assigning as his reason, that in matters of faith where ecclesiastical persons were concerned, the judges should be both competent by office and qualified by profession; in other words, Bishops ought to be judged by Bishops. Who can say, he adds, but that in matters of faith Bishops judge even Christian Emperors. So far are they from being judged by them? The Emperor Honorius declared that "if anything was to be determined between prelates in matters of religion, the judgment ought to have been Episcopal." The language of the Emperor Basil is—"I say it is not permitted to any layman whatsoever in any manner to move questions as to ecclesiastical subjects."

Mr. Justice Watermeyer has quoted in court here the law of Valentinian II., Theodosius and Arcadius in the Theodosian Code. "Questions of the Christian religion ought to be litigated before that judge who is the chief (*Præsul*) of all the priests in those parts." And has pointed out that Justinian forbade the cognisance of such causes on the part of secular tribunals (Nov. 83, C. 1.) "If the cause be ecclesiastical, needing ecclesiastical chastisement and penalty, let the Bishop give decree; the judge of the province by no means mixing in the cause. For we will that the civil judges shall have no cognisance of such things, since it is not that they should be ecclesiastically examined." And, again, "If the cause be purely ecclesiastical, let the civil judge have no connection with such inquiry, but let the Bishop finally decide;" and again, "Ecclesiastical causes shall be heard only by the Bishops, or Metropolitans, or the Synods, or the Patriarchs."

Such were the powers lodged in or claimed by the emperors of the primitive Church, or those who acted under them, which our canons declare to be the measure of the power belonging to the Crown in our day. After citing other precedents, he says, In accordance with this says Mr. Gladstone,—"It was a fundamental idea of the Reformation, that the spirituality was the proper instrument, according to the Constitution, for the administration of Church affairs;" and again, "It was an understood principle and a regular usage of the Constitution that ecclesiastical laws should be administered by ecclesiastical judges." These were the securities on which the Church relied. He thus states the real issue: This—"that a lay court, composed I know not how, or of whom, it may be of men of any religion or of no religion, summoned and selected by a Minister of the day, shall claim the right to send back, possibly in consequence of some informality or technicality, us condemned by the formal decision of the Church here, and the voice of the Church everywhere, of greater and more numerous heresies than have ever been imputed to a Bishop of the Church before—to rule over a portion of the Church—to ordain whom he will to its ministry—to witness against that faith which once he upheld. Were I to acquiesce in such an act, or the rightfulness of such a claim, how could I answer before that Lord, the custody of whose Church in this land has been chiefly committed unto me—but whose cause and truth I should have betrayed—in the Judgment Day? At any cost or hazard, this Church must be kept clear of all complicity with deadly heresy. It must not allow the wolf to devour the flock—false teachers in its name and with its authority to occupy its highest posts; it must let who will gainsay, and let the consequences be what they may, openly and unflinchingly confess Christ before men. As the Church acted during the Arian heresy, so must we now, if called to do so. "They are wont to say," says St. Jerome, "the Emperor communicates with us—actest thou against the Emperor? Despisest thou the Emperor's mandate?" They obeyed God rather than man in a matter wherein the faith was at stake, and we, I trust, are prepared to do the same."

Dr. Colenso now determined to return to his former Diocese, Natal. On the 5th of August, 1865, he sailed in the *Verulam*. Before leaving England, a private fund was raised for his benefit, amounting to £3,300, or over \$16,000. Among the contributors, were the Dean of Westminster (Stanley)! Dr. Temple of Rugby, the Astronomer Royal; Mr. George Grote, Mr. F. W. Newman, Sir John Bowring, Mr. Babbage, Lord Amberley, Lord Belper, the Rev. W. Rogers, of Bishopsgate; Sir J. Emerson Tennent, Sir B. Brodie, Bart.; Mr. Darwin, Mr. C. Dickens, &c.

Yet out of the whole number of contributors, comprising such avowed infidels as Newman! and Darwin! there were only about *forty* clergymen. It should be noted, also, that Dr. Colenso has already commenced a suit in Chancery, to recover his salary from the "Colonial Bishopric's Fund." To help him prosecute that suit, his friends have contributed to a fund; and among the subscribers are Dr. Hinds, the ex-Bishop of Norwich; the Deans of Westminster and St. Paul's; Dr. Temple of Rugby; the Revs. W. Rogers, Rector of Bishopsgate; S. Hansard, Rector of Bethnal-green; and Professor Jowett.

To show what sort of a Christian Missionary Dr. Colenso is, before leaving England, he read a long paper at the Anthropological Society in defence of Christian Missions; but he defends them on the ground of their civilizing rather than Christianizing influence, and complains of the attempts made to indoctrinate the heathen with the principles of the fall of man, the inspiration of the Scriptures, and the necessity of faith in Christ unto salvation. Mr. Windwood Reade considered that this was the only good missionary address he had ever heard. Dr. Livingstone replied very convincingly, though somewhat contemptuously, to the statements made by Mr. Reade and Captain Burton, at the meeting of the London Missionary Society.

Dr. Colenso reached Natal November 6th. The clergy of his former Diocese had already formally given their allegiance to the Metropolitan in the following action, and also repudiating Dr. Colenso as their Bishop:

At a meeting of the clergy (commonly known as the clergy of the Church of England in Natal) held at St. John's Church, Pine-town, in the county of Durban, colony of Natal, on the 31st of May, 1865—present the Very Rev. the Dean of Pieter Maritzburg (presiding), the Ven. Archdeacon Fearn, the Revs. Canon Callaway, W. H. C. Lloyd, F. S. Robinson, J. Barker, W. O. Newnham, J. Walton, W. A. Elder, W. Baugh, and J. J. F. Neville Rolfe; present also, J. W. Turnbull, registrar,—it was (1) resolved that—

As at a meeting in the Palace of Lambeth, in the year of our Lord God 1853, of many Bishops of England and of her Majesty's colonies, presided over by the Most Rev. the Lord Archbishop of Canterbury, it was resolved that the Churches in South Africa should be governed by the Bishop, commonly called Bishop of Capetown, as Metropolitan; and, further, as her Majesty the Queen, moved by pious zeal for the glory of God and extension of the Church of Christ, did, in letters patent dated December, 1853, declare her royal desire that the Bishop, commonly called Bishop of Capetown, should be Metropolitan Bishop over the Bishops, Clergy, and laity of the Churches in South Africa: and further, as by the late judgment of the Privy Council, the legal coercive powers supposed to have been conferred by the said letters patent are declared to be null and void: and further, as the spiritual power of the Bishop of Capetown, as Metropolitan, is in no ways affected by such judgment;—

We, whose names are hereunto subscribed, being Priests and Deacons of the Holy Catholic Church ministering in the colony of Natal (commonly called Priests and Deacons of the English Church, or of the United Church of England and Ireland), in order to give validity in her Majesty's courts to the pious intention of her most gracious Majesty the Queen, and for the purpose of testifying to the Right Rev. the Bishop our consent to, and acceptance of, the Metropolitan government of the Bishop of Capetown, do, by these presents, declare and make known that we have received, and do receive, the most reverend father in God, Robert Gray, D.D., commonly called Bishop of Capetown, as our Metropolitan, and do and will render to him obedience in the same degree and after the same manner as the Priests and Deacons of the Church of England, in the ecclesiastical province of Canterbury, in the king

dom of England, are bound to obey the Lord Archbishop of Canterbury, until such time as in a Provincial Synod the organization of the Church in South Africa shall have been settled, and such organization be approved and confirmed by the Lord Archbishop of the province of Canterbury.

James Green, M.A., Dean; Thomas Gleadow Fearn, Archdeacon of Durban; Henry Callaway, M.D., Canon; William A. Elder, Rector St. Thomas, Verulam; James Walton, Rector St. John's, Pine-town; W. O. Newnham, M.A.; Jos. Barker, Rector, Umzinto; Frederic Sydney Robinson, M.A., Priest; Walter Baugh, Missionary, Umlazi; John James Fawcett Neville Rolfe, Deacon, Curate of Bell Air.

2. Resolved—

That the Very Rev. the Dean communicate the above resolution to the Most Rev. the Metropolitan, and to the Lords Archbishops of the United Church of England and Ireland.

3. Resolved—

That the following declaration of the Clergy and lay members of the Church in Natal, whose names are hereunto subscribed, made in the cathedral Church of Pieter Maritzburg on the 19th May, 1864, when assembled in conference with the Most Rev. the Metropolitan, together with such other signatures as have been this day appended, be transmitted to the Lords Archbishops of the United Church of England and Ireland.

Declaration.

We, the undersigned, Clergy and lay members of the Church of England, being satisfied that Dr. Colenso has widely departed from the faith of the Church, and that he has been righteously deprived of his office by the Metropolitan, hereby declare our fixed resolve that we will no longer acknowledge him as our Bishop.

James Green, M.A., Dean; Thos. G. Fearn, Archdeacon of Durban; Henry Callaway, M.D., Canon; W. J. Newnham, M.A.; W. A. Elder, Rector of Verulam; James Walton, Rector of Pine-town; R. Robinson, Priest; Walter Baugh, Missionary, Umlazi; Joseph Barker, Missionary, Umzinto; Alfred W. L. Rivett, Acting Colonial Chaplain, and Incumbent of Addington; J. W. Turnbull, Samuel Williams, Churchwardens of St. Peter's Cathedral Church; G. H. Wathen, Treasurer of the Finance Board of the Diocese; G. M. McLeod, Churchwarden of Byrne; Henry Pinson, James Raw, Churchwardens of St. Andrew's; John Charles Earl, Churchwarden of Christ Church, Addington, Pieter Maritzburg, 19th May, 1864; Frederic Sydney Robinson, M.A., Priest; John James Fawcett Neville Rolfe, Deacon, Pine-town, 31st May, 1865.

On Dr. Colenso's arrival, the Dean of Maritzburg and the Churchwardens protested against his use of the Church, but Dr. Colenso applied to the Supreme Court, and obtained an interdict, by which the Dean and Churchwardens were compelled to open the Church on Nov. 17, to Dr. Colenso, at the usual hours. Four services however were held at other hours by the Clergy. At Dr. Colenso's service the scene was a most painful one. Of regular attendance few were present. The crowd had the aspect almost of a mob. A Mr. Tension, a Deacon in the only Clergyman who adheres to him. The Clergy of the Diocese have again protested against his attempted exercise of Episcopal functions, as follows:—

"To John William Colenso, D.D., by Letters Patent designated Lord Bishop of Natal.

"We, the undersigned, understanding from your letter dated London 9th of June, 1865, addressed to the Clergy and Laity of the United Church of England and Ireland in the Diocese of Natal, that on your arrival in the Colony, you propose to assume Episcopal authority over the body of Christians therein commonly called by that name, and to which we believe us to state that we cannot recognize your claim to exercise such authority, or to interfere in any wise with our Clergy, ourselves, or the property of the Church. Her Majesty's Privy Council has previously decided on your petition that we are in the Queen's of the Crown in South Africa a voluntary association only, in the eyes of the law, and that it rests with ourselves

to make and execute our own rules, provided only that in so doing we do not anything contrary to the law of the land. The Crown, however, in Letters Patent granted to our Bishops, marked out a course which, seeking the well-being of the Church, it desired us to follow. That course has been loyally followed by the Bishops of Capetown, Grahamstown, St. Helena, and the Orange Free State, and they have deposed you, on account of your teaching, from the exercise of your spiritual office, by a sentence in which we concur. That sentence has also been manifestly accepted by the Archbishops and Bishops of the Church of England, to whom we look with the greatest reverence and affection.

"This being the case, we must regard any attempt on your part to act in opposition to the judgment of the Church, expressed so frequently, so distinctly, and in such various ways, as an act interfering with those liberties as a voluntary association, and those rights as loyal subjects of the Crown, so distinctly secured to us by the Privy Council.

J. Green, M.A., Dean; J. G. Fearne, M.A., Archdeacon of Durban; F. & Robinson, M.A., Priest; C. H. Dickinson; S. Williams; P. Paterson; C. E. Jenkyn."

At last, the Bishop of Capetown, Metropolitan, has addressed to Dr. Colenso the following final letter:—

Bishops court. Dec. 13, 1865.

My Lord,—The time has, alas, arrived, when, in accordance with the following resolution unanimously adopted by the Synod of Bishops of this Province, I am bound, after due and repeated admonition, to separate you by formal sentence from the Communion of the Church:—

"This Synod is of opinion that, should the Bishop of Natal presume to exercise Episcopal functions in the Diocese of Natal, after the sentence of the Metropolitan shall have been notified to him, without an appeal to Canterbury, and without being restored to his office by the Metropolitan, he will be *ipso facto* excommunicate: and that it will be the duty of the Metropolitan, after due admonition, to pronounce the formal sentence of excommunication."

Before taking this last step, thus enjoined upon me, which I am sure you will do me the justice to believe must be on every ground a most painful one, I desire to express my readiness to adopt any of the following courses, which, if assented to by you, may enable me to escape it:—

I will submit both the judgment and the sentence which I have pronounced upon the charges brought against you, and which have been agreed to by the other Bishops of this Province, for final adjudication either

I. To his Grace the Archbishop of Canterbury, to be heard by him, with the assistance of such Bishops of his Province, as he may see fit to summon.

I put this prominently forward, because it seems to have been the course decided upon by the Crown and the Church, at the foundation of the See, and marked out in the Letters Patent.

Or, II. To a Synod, or other gathering of the Bishops of England; or of the United Church.

Or, I I. To a Synod, or other gathering, of such of the Bishops of our Communion throughout the empire, as can be assembled in London, for the hearing of the case, upon the invitation of his Grace the Archbishop of Canterbury.

And I will use earnest endeavors to obtain a hearing of the case at the earliest possible period by which ever tribunal you may prefer.

I cannot consent to submit my sentence to any other body, except the Bishops of the Church:—

I. Because I believe that they are the only persons who, by the Word of God and the Canons of the Church, are competent to set it aside.

II. Because it is expressly provided in the Letters Patent founding the several Sees of this Province, that the gravest Spiritual causes in this portion of the Church shall be finally decided by Bishops only.

III. Because there is no law, either of the Church or of the State, which empowers Her Majesty, either in person or by deputy, to hear and decide spiritual causes for Colonial Churches, which are declared to be purely voluntary religious associations.

Should you, within a week from the receipt of this letter, signify your readiness to the Dean of Maritzburg to abide by the decision of any parties whom I have named, he will stay the issue of the sentence. But if not, he will, under my instructions, publish without further reference to me the last sad formal document.

I remain, with the deepest pain and sorrow,

Your faithful servant,

(Signed)

R. CAPETOWN, Metropolitan.

EXCOMMUNICATION OF DR. COLENZO.—At last, as a fitting termination of these painful and mortifying scenes, but one which reflects the highest honour on the English Church, we record the following formal excommunication of Dr. Colenso, which took place on Sunday, the 5th of January.

At the Cathedral of Maritzburg, at the early service, the Dean read out the sentence as follows:—

"In the name of our Lord Jesus Christ: We, Robert, by Divine permission, Metropolitan of the Church in the Province of Capetown, in accordance with the decision of the Bishops of the Province in Synod assembled, do hereby, it being our office and our brief to do so, by the authority of Christ committed unto us, pass upon John William Colenso, D.D., the sentence of the greater excommunication, thereby separating him from the Communion of the Church of Christ so long as he shall obstinately and impenitently persist in his heresy, and claim to exercise the office of a Bishop within the Province of Capetown. And we do hereby make known to the faithful in Christ, that, being thus excluded from all Communion with the Church, he is, according to our Lord's command, and in conformity with the provisions of the 33rd of the Articles of Religion, 'to be taken of the whole multitude of the faithful, as a heathen man and publican.'—(Matt. xviii. 17, 18.)

"Given under our hand and seal, this sixteenth day of December, in the year of our Lord one thousand eight hundred and sixty-five.

"R. CAPETOWN."

This unhappy affair has called forth several public papers of great value and importance. These we cannot give, for want of space. Among these, is an Address to the Archbishop of Canterbury, and another to the Metropolitan of South Africa, from the Provincial Synod of Canada, at its Sessions at Montreal, Sept. 13th–20th, 1865. Their Address to the Archbishop of Canterbury, opens up a new subject, of which we hope to hear more by and by.—"That in view of the recent decisions of the Judicial Committee of the Privy Council, in the cases of the *Essays and Reviews*, and of the Bishops of Capetown and Natal—decisions calculated to call in doubt the authenticity of the historical books of the Bible and the doctrine of Future Punishment—his Grace, in order to comfort the souls of the faithful, would be pleased to call a General Synod of the Bishops of the Anglican Church, to be attended by presbyters and laymen learned in ecclesiastical lore, to take such measures as might best provide for the present distress; and that the Synod be presided over by his Grace."

Among these papers, are Letters from the Archbishop of Canterbury, to the Dean of Maritzburg, and to Dr. Colenso. In the former he writes.—"I do not see how you can accept Dr. Colenso as your Bishop, without identifying yourselves with his errors. * * As to the appointment of a Bishop, the Church in South Africa has been pronounced, by the Judicial Committee of the Privy Council, to be just as independent as any of the non-conformist communities; and under this view is, I conclude, competent to elect its own Bishop without reference to the authorities in England, either civil or ecclesiastical." In the latter, he says:—"I have no hesitation in avowing that, according to my belief, you have been duly and canonically deposed from your spiritual office, and I must decline to hold myself responsible to you for entertaining such a belief. I have never uttered this opinion upon others in my capacity as Primate; but I have not hesitated to avow my private opinion when it has been sought for. * * No one can more deeply deplore than I do the present unhappy condition of the Diocese of Natal; but let God be the judge with whom rests the responsibility of this lamentable division in a regularly constituted branch of the Church of Christ."

Another of these papers is the response of the Bishop of Capetown to the action

taken by the American Church, at her late General Convention; which action, in the form of a Resolution, was communicated to the Bishop of Capetown by the Rev. Bishop Whittingham. This letter is so valuable that we append it in full:

"Right Rev. Dr. WHITTINGHAM, Lord Bishop of Maryland.

"MY DEAR LORD AND BROTHER,—May I request that you will allow me to convey through you, to the House of Bishops, and to the House of Clerical and Lay Deputies of the Protestant Episcopal Church of America, the very sincere and grateful acknowledgments of the Bishops, and I feel I may add of the Church generally, in this Province, for the resolution which you inform me they have unanimously adopted in the fullest form of synodical action known to your Church.

"I should rejoice, under any circumstances, in the interchange of brotherly intercourse with the Church of a great people, one in faith with ourselves. I rejoice infinitely more that the first communication from your Church, which has taken such deep root, and extended itself so widely on the continent of America, to this feeble Church in South Africa, which is but of yesterday, should convey to it a recognition on your part of its endeavor to maintain the faith once delivered in its purity and integrity, and an encouragement to it to persevere in its resolution to witness truly to Christ amidst whatever trials and dangers such witness may entail.

"May the great Head of the Church strengthen each one of its branches in all lands wherein He has planted it, to make the preservation of His faith, which He has entrusted to its keeping, its chief care; and in order to this, may He vouchsafe a still larger measure of His Holy Spirit to them all.

"It will not, I trust, be regarded as unbecoming, if on this occasion, I venture to express my heartfelt thankfulness to God, in that He has healed the breaches of His people and restored brotherly concord and unity between the estranged branches of the one Church in the north and south of America. I pray God that your Church, renewed in vigour, may go forth in the strength of its Lord, and win to Him, and to the true faith, all who in your vast continent are sunk in ignorance, misbelief, or sin. It has for years been a cherished hope of mine that the Churches of England and America may one day meet together for common counsel and for the settlement of important questions which their ever-extending missions render it desirable to decide.

"Our own peculiar trials and difficulties are not over. The return of Dr. Coleman to Natal has, indeed, added to them. That we may carry on our sad and painful conflict in the spirit of meekness and charity, and, at the same time, with unflinching determination to preserve, at whatever cost or sacrifice, the faith and teaching of the Church incorrupt, will be. I am assured, the fervent wish and prayer of our brethren in a far distant land, who have comforted us with their counsel and encouragement.

"I remain, my dear Lord and brother, your faithful servant in Christ,

"R. CAPE TOWN."

THE COLONIAL BISHOPRICS.

It is understood that the Bishoprics of Calcutta, Madras, Bombay, Nova Scotia, Jamaica, Antigua, Barbadoes, and Guiana are recognized by Act of Parliament, and are not affected by the Colenso judgment. The Bishoprics in Canada may also be upheld, although the Bishop of Montreal's claims as Metropolitan under an illegal patent are clearly void. In Colombo, Mauritius, Melbourne, Newcastle, Newfoundland, Sydney, and Tasmania, the salaries of the Bishops are paid wholly or in part from the Colonial Treasury, which may imply something like a recognition of the position by the State, although not of their jurisdiction. But as to the rest there is no such thing as a See of Frederickton, of British Columbia, of Nassau, of Capetown, of Grahamstown, of Natal, of Adelaide, of New Zealand, of Waipatu, of Wellington, of Nelson, and of Christ Church. On the other hand, the judgment does not touch Bishops in Crown colonies, and places not having a local Parliament; but it is present uncertain what settlements legally and technically fall under that designation, and what is the exact value of the letters patent under which their Bishops act. Of these are probably the Dioceses of St. Helena, Sierra Leone, Victoria, I

bean, Brisbane, Goulburn, and Perth. The Missionary Bishops of Basutoland, Central Africa, Melanesia, the Niger territory, and the Orange River, residing some beyond the British possessions, never had any *status* or jurisdiction in them, and therefore are not in any way affected by the recent judgment. It seems certain, then, that in at least twelve out of forty-one Dioceses, the Church has to be reconstructed *de novo*.

RITUAL OF THE CHURCH OF ENGLAND.

The ARCHBISHOP of CANTERBURY, on Saturday, Feb. 3d, received a numerous deputation at Lambeth Palace on the subject of the proposed alterations in the Book of Common Prayer respecting the ornaments of the Church and the mode of performing Divine Service. The Earl of Carnarvon introduced the deputation. The following Memorial was presented:

"To his Grace the Lord Archbishop of Canterbury, Primate of all England and Metropolitan.

"We, the undersigned lay communicants of the Church of England, respectfully object to any alteration being made in the Book of Common Prayer respecting the 'ornaments of the Church and of the ministers thereof' and the mode and manner of performing Divine Service, according to the use of the Church of England."

Archdeacon Denison, the Hon. and Rev. R. Liddle, the Hon. Colin Lindsay, and others supported the Memorial, which was signed by 36,003 lay communicants, of which 24,133 were laymen and 2,970 clergy of the Church of England.

We give the Archbishop's reply in full:—"My lord, my reverend brethren, and Christian friends, I am happy to have been given to understand that though the address which you have just presented to me points to a single rubric only, it is intended to invite me to use my influence to prevent a revision of the Book of Common Prayer. Were I to encourage any attempt at a revision, I feel confident that I should be acting in opposition to the wishes of a very large majority of the clergy, as well as of our lay communicants; and with such a conviction you may believe that I have no inclination to take a step which would, in my opinion, be fraught with great danger to the Church. I have already publicly declared my determination never to consent to any alteration in any part of the Book of Common Prayer without the full concurrence of Convocation. The wording, however, of the address, would certainly have led me to suppose that those who supported it were ready to countenance the extreme ritualism that has been adopted in some few churches. In such a view, I certainly could not have concurred, for I cannot but feel that those who have violated a compromise and settlement which has existed for three hundred years, and are introducing vestments and ceremonies of a very doubtful legality, are really, though I am sure quite unconsciously, doing the work of the worst enemies of the Church. That settlement has been acquiesced in, as far as the vestments of the parochial clergy are concerned, by all the seven hundred prelates who have presided over the dioceses of England and Wales, from the early part of the reign of Elizabeth to this day. It is a settlement which such wise and holy men as Bishop Andrews, Richard Hooker, and their contemporaries were well content to leave untouched. A settlement which such a high ritualist as Bishop Cosins not only did not see reason to disturb, but even enforced on the parochial clergy of his diocese by the tenure of his visitation inquiries, and that in the face of the rubric then recently enacted as it stands in our present Prayer Book. From this the natural inference seems to be that he held the advertisements in the reign of Queen Elizabeth and the canons of 1603 to be nevertheless binding upon him. I confess I have witnessed with feelings of deep sorrow the tone of defiance with which the recently introduced practices have in some instances been supported. I fear that such advocates know not what spirit they are of, and I would fain hope that they may still learn to adopt something more of Christian moderation and Christian humility; that, with St. Paul, they may be ready to acknowledge that there are many things which may be lawful, and yet not expedient, and that they may be more ready to lend a willing ear to the pastoral and paternal counsels of those who are set over them in the Lord. Let it not be supposed that I have any sympathy with

those who would mutilate the services of the Church or slight its plain direction. My anxiety is to see that uniformity prevail in our public worship which it has been the especial object of the Reformed Church of England to secure. But hopes indeed must be every prospect of uniformity if each clergyman is at liberty to produce, according to his individual caprice, "The Use of Salisbury, Hereford, Bangor, York, or Lincoln," which diversity is expressly depreciated in the preface to our Book of Common Prayer, as is also that "excessive multitude of ceremonies great, and many of them so dark, that they did more confuse and darken than declare and set forth Christ's benefit unto us." You will all, I am sure, join with me in humble prayer to the Throne of Grace, that the spirit of wisdom and truth may be found abundantly in all orders and degrees of men in our Church, that so we may form a right judgment in this matter, and joyfully serve the Lord in all godly quietness and peace."

His Grace pronounced the Benediction, and with it the proceedings were brought to a close.

On Thursday, Feb. 1st, a deputation of a somewhat different character, consisting chiefly of Church dignitaries below the rank of Bishops, waited upon the Archbishop of Canterbury, at Lambeth Palace, for the purpose of presenting to him memorial.

This deputation was introduced by Archdeacon Wordsworth. This Memorial was as follows:—

"We, the undersigned, clergymen of the United Churches of England and Ireland, resident in metropolitan parishes within the Dioceses of London and Winchester, respectfully address your Grace in reference to the recent introduction into the celebration of Divine Service of practices which, by their diversity and by their deviation from law and from long-established usage, are disturbing the peace and impairing the efficiency of the Church, and are disquieting the minds of many devout members of our communion. Without venturing to suggest any remedy for the evils of which we complain, we earnestly pray your Grace to devise such measures, in concert with your suffragans, as may be best calculated to repress such practices, and to secure that measure of uniformity in the celebration of Divine Service which is involved in the ideal of a National Church."

This memorial has received the signatures of 1 archdeacon, 6 canons residentiary, 14 rural deans, 9 prebendaries of St. Paul's, and 481 other clergy, of whom 220 are incumbents, 157 are curates, and 104 are chaplains, lecturers, diocesan home missionaries, secretaries of societies, and non-officiating clergy—in all 508. The memorial was issued only to the clergy of the dioceses of London and Winchester resident within the metropolitan postal district.

PROPOSED REVISION OF THE PRAYER BOOK.

On Thursday afternoon, Feb. 1, a deputation waited upon Earl Russell, at his official residence in Downing-street, for the purpose of submitting to him a memorial from the president, council, and members of the Association for Promoting Revision of the Prayer Book, and for securing purity and simplicity in the public worship of the Church of England. There were present, Lord Ebury, the Marquis Westmeath, Lord Falkland, Lord Thomas Cecil, the Hon. and Rev. E. V. Bligh, &c. Rev. Dr. Jacobs, head master of Christ's Hospital; the Rev. G. H. Stoddart, B.D. the Rev. Peter Jones, M.A., curate of St. Clement Danes; the Rev. Prebendary Burgess, the Rev. Dr. Fry, and between fifty and sixty other gentlemen.

Lord Ebury introduced the deputation, and the Rev. R. Bingham, M.A., incumbent of Queenborough, read the following memorial:—

"That your memorialists venture to submit that the disorders which are so prevalent in many parishes, call loudly for the interference of her Majesty's Government, with a view to the removal of the occasions of contention, and they humbly think that the most successful agency for that purpose would be found in a Royal Commission, constituted as was that which had to consider the terms of clerical subscription, and which in a short space of time suggested a satisfactory remedy."

for a crying evil. To this new commission, in the opinion of your memorialists, should be referred, not only the *lectionary* and the *rubrics*, but also the *canons* and *constitutions* and *occasional services*. For action being now imperative, it would be a cause for regret should the force of it become expended upon minor subjects, such as vestments or canonicities, or some periling systems of ritual and ministrations, while passing by matters more essential to the peace and stability of the Church. That a few verbal alterations of the *mission* of a few passages in the *occasional services*, which would in no way compromise any article of our faith, would your memorialists confidently affirm, decrease very much the immense amount of non-conformity now existent in this realm as well as give ease to the consciences within the Church's pale. That your memorialists would further draw attention to the act that several members of the *right rev. bench* have admitted the necessity of amendment, at least in respect of the *lectionary*, the *burial service*, and the *rubrics*; and therefore, they venture to suggest how opportune the present moment is for the interposition of Government, while they earnestly entreat your Majesty to advise her Majesty to appoint another Royal Commission for the aforesaid purposes, in order that in due time the report may be laid before Parliament.

In his reply, the Earl Russell said: "when they came to ask him for alterations in the Liturgy, he was bound to say that he was not prepared to give any opinion on it. It must be obvious that if this concession were granted, there was another party in the Church who would ask for and expect alterations in a different direction, and who would ask for some alteration in the Articles, so as to make them more in accordance with their own opinions. He should deprecate any disruption in the Church of England, and would do his best to counteract any tendency in that direction."

UNION OF THE ENGLISH AND RUSSO-GREEK CHURCHES.

On the 15th of November last, a meeting was held at the rooms of the Society for the Propagation of the Gospel, Pall-Mall, London, to consider the subject of union with the Eastern Churches. An account of that meeting was given, in a letter from the Russian Prince Orloff, in the *Moscow Gazette*, and translated from that paper by the Berlin correspondent of the *London Times*. His letter is dated at Belfontaine, near Fontainebleau, November 28, 1865. He says:

I promised to inform you of what occurred at the London meeting on the 15th inst. The meeting was attended by about eighty persons, chiefly clergymen of High Church principles. Of the many eminent gentlemen present, I will only mention the Bishop of Oxford, who presided, the Bishop of Lincoln, the Bishop Coadjutor of Edinburgh, Drs. Pusey and Liddon of Oxford; Dr. Williams of Cambridge; and Mr. Wordsworth, the Dean (?) of Westminster. The Russians present were, Father Yevgeni Popoff, our worthy chaplain in London; Count Alexei Tolstoi, and myself. The meeting was private. After reading the resolution of last year's meeting, purporting "that the doctrine of the Eastern Church should be examined with a view to mitigating the estrangement of the various Christian Churches from each other," the Bishop of Oxford desired me to say a few words. Having promised that I was speaking in a private capacity, I said that the Russian clergy, praying daily for the establishment of a common Christian Church, would be always inclined to promote it. In proof of this, I alleged that the study of the English language had been introduced into our ecclesiastical academies, and that our clergy would be prepared to sift privately all disputed points. I added, however, that the most holy Philaret, the Archbishop of Moscow, and lofty patriarch of our Church, was of opinion that this was a grave and difficult question, which ought to be slowly matured, and above all, investigated, closely and minutely. In conclusion, I moved, (1.) That works should be published in England, setting forth the history, doctrine, and present condition of the Anglican Church, with a view to proving that it is not a Protestant [!] but a Catholic Church, and, accordingly, related to the Eastern Church. I also remarked that the subject being altogether unknown to the Russian public, it ought to be explained fully and copiously. (2.) That Anglican clergymen sympathizing with the cause should be stationed at Moscow and St. Petersburg. (3.) That the matter should not be precipitated, or urged with too

much eagerness or violence, but that we should trust in the Divine assistance rather than in the success of our human and short-sighted endeavors. What we had to do now was to prepare the ground by elucidating the question. The seed would grow up, and future generations, perhaps, would reap the harvest, if God willed it.

Father Popoff, who delivered an eloquent speech, breathing the spirit of Christianity, expressed himself to the same effect. After him some clergymen spoke of dogmatical points. I omit quoting their opinions; they will be probably communicated by Father Popoff in his report to the Chief Procurator of the Holy Synod. They had no immediate reference to the matter in hand. Ten Bishops, two Archbishops, and some other gentlemen, among whom was Mr. Gladstone, who was staying at Windsor with the Queen, had sent letters sympathizing with our efforts. The Primus of Scotland observed in his letter, that in 1718 the Scotch and Orthodox Churches had been negotiating upon the subject, when their discussions were suddenly interrupted by the death of Peter the Great and the subsequent ascendancy of Lutheran influences in Russia. The Bishops of Oxford and Edinburgh urged that, in their opinion, we should not content ourselves with preparing the ground, leaving the harvest to be reaped by future generations, but, deferring all dogmatical debates, proceed to celebrate the Lord's Supper by intercommunion, if such were the wish of the chiefs of our Church. Upon a gentleman remarking that Orthodox Christians might receive the communion in Anglican Churches even now, this was confirmed by the Bishops and Archbishops present, including the Primate of Canterbury. Another gentleman then stated that Englishmen were admitted to the communion in the Orthodox Churches of Servia. Before the close of the debates, I rose again to declare that the Russian Church being but one of the five branches of the Eastern Catholic Church, the matter was all the more complicated, and that the subordinate members of our clergy were not at liberty to decide any ecclesiastical questions, being entirely guided by the rules and directions of their Church. The Servian story, upon inquiry, proved a mere myth.

Prayers were offered up at the beginning and close of the meeting, which had a purely spiritual character. No resolutions were passed, but all agreed that the cause should be promoted cautiously, but incessantly.

The day after, I paid a visit to the Archbishop of Canterbury at his country seat. He would have liked to dispatch two Bishops to Russia, but, hearing what I had to say against his plan, put it off. The Bishop of Exeter, the nonagenarian patriarch of the Anglican Church, also speaks with great interest of the work of reunion. The matter has nothing whatever to do with politics; though, if a reunion were effected, the Russian and English interests in the East might possibly become identical.

PRINCE N. ORLOFF.

CHURCH IN NEW ZEALAND.

The Bishops of the Anglican Church in New Zealand have petitioned the Queen for leave to resign their letters patent. The gist of the matter is contained in the following paragraph.

2. That your Majesty's petitioners accepted letters-patent from the Crown, the validity of which has now been denied by the Judicial Committee of the Privy Council, in the following words:

Although in a Crown Colony properly so called . . . a Bishopric may be constituted and ecclesiastical jurisdiction conferred by the sole authority of the Crown, yet the letters patent of the Crown will not have any such effect or operation in a colony or settlement which is possessed of an independent Legislature. [On Petition of the Bishop of Natal, March 20. 1865.]

That the letters patent granted to your Majesty's petitioners were issued after the colony of New Zealand had become possessed of an independent Legislature.

They also state "that your Majesty's petitioners have accepted and acquiesced in the decision of the Judicial Committee of the Privy Council, that the Church of England in this colony "is in the same situation with any other religious body, in no better but in no worse position, and the members may adopt rules for enforcing

within their body which will be binding on those who expressly, or by assent, have assented to them."

then advert to the provision already made in the Colony by the Church, by which the ends of justice will be answered, and conclude as follows:

Your Majesty's petitioners therefore humbly pray that all doubts may be removed as to their *status*, both ecclesiastical and temporal:

and the acceptance of the surrender of their letters patent, now declared to be void.

Declaring the royal mandate under which your Majesty's petitioners were created, to be merely an authority given by the Crown for the act of consecration, to have no further effect or legal consequences.

Recognizing the inherent right of the Bishops in New Zealand to fill up in their own order by the consecration of persons elected in conformity with the regulations of the General Synod, without letters patent, and without date, in the same manner as they have already consecrated a missionary for the Islands in the Western Pacific, after communication with your Principal Secretary of State for the Colonies and with the Attorney-General of New Zealand.

Your Majesty's humble and loyal petitioners, as in duty bound, will ever

G. A. NEW ZEALAND,
H. J. C. CHRISTCHURCH,

C. J. WELLINGTON,
EDMUND NELSON,

WILLIAM WAIAPU.

dict, that if the sympathizers with Colenzo, some of whom fill high places in the Anglican Church at home, can find any way by which they can hamper the Church and shield such unprincipled apostates, and still live on the Church's funds solely by perjury, they will not hesitate to do it.

DEATH OF LORD PALMERSTON.

A distinguished man, who, since the beginning of this century, has filled so high a place in the British Government, died Oct. 18th. Henry John Temple, Viscount Palmerston, was born at Broadlands, near Romsey, Hampshire, Oct. 20th, 1784, and as his death occurred Oct. 18th, 1865, he had nearly completed his 81st year. Although he made no profession of the Religion of Christ, yet as it may seem to an American Churchman, the appointment of a member of English Bishops was in his hands. The noted Earl Shaftesbury was his son-in-law. It appears from the following list of Lord Palmerston's ecclesiastical appointments, that in less than ten years of office his Lordship had created three English and two Irish Archbishops, besides sixteen English and Irish Bishops; so that twenty-five mitres in all, and ten English and Irish Bishops, were given away by Lord Palmerston:

Archbishops:—Canterbury (1862) Dr. Longley; York (1860) Dr. Thomson.

Bishops:—London (1856) Dean Tait; Durham (1856) Bishop Longley; Bath (1861) Bishop Baring; Carlisle (1855) Dr. Villiers (1860) Dr. Villiers; Gloucester and Bristol (1856) Dr. Baring. (1861) Dr. Thompson, Ripon (1856) Dr. Bickersteth; Norwich (1857) Dr. Pelham; Exeter (1860) Dr. Wigram; Worcester (1860) Dr. Phillips; Ely (1864) Dr. Towne; Peterborough (1864) Dean Jeune; Chester (1864) Dr. Jowett. *Irish Bishops*:—Armagh (1862) Dr. Beresford; Dublin (1863) Dean Trench. *Bishops*:—Cork (1857) Dr. Fitzgerald. (1862) Dr. J. Gregg; Killarney (1862) Dr. Fitzgerald; Kilmore (1862) Dr. Verschoyle.

Deans:—Westminster (1857) Dr. Trench. (1863) Dr. Stanley; Canterbury (1867) Dr. Alford; Ripon (1859) Dr. Garnier. (1860) Dr. Garnier; Lincoln (1864) Dr. Jeune. Dr. Jeremie; Gloucester (1862) Dr. Henry.

Palmerston, also, as Prime Minister, made the following appointments to livings in the gift of the Crown:—The Rectory of St. Marylebone, Rev. Mr. All Souls, Marylebone, Rev. Eardly Wilton. Trinity Church,

Marylebone, Rev. W. Cadman. St. Mary's, Bryanston Square, Rev. C. D. Marston. The appointment of Canon Conway to the Rectory of St. Margaret's, Westminster, with the Canonry annexed, was one of the last of Lord Palmerston's important appointments. The very last was the appointment of Dr. Payne Smith to the Regius Professorship of Divinity at Oxford, with a Canonry of Christ Church annexed. Two years ago, in spite of powerful Neologian influence, he succeeded in placing Dr. Shirley in the Regius Professorship of Ecclesiastical History, with another Canonry of Christ Church at Oxford, to which Dr. Stanley had previously been removed from Canterbury.

GREAT CHANGES IN THE SCOTCH ESTABLISHMENT.

The Rev. Norman M'Leod, D. D., one of her Majesty's chaplains in Scotland, in a speech before his Presbytery, came out against the Lord's Day as of divine obligation, and gives up the authority of the whole Moral Law as supplemented by the Law of Christ in the New Testament. Principal Tulloch of St. Andrew's University, in an introductory lecture to the Theological students of the University, elaborately assailed the Formularies of the Church of Scotland, commonly called the Westminster Standards, as not up to the spirit of the age and times. The Rev. Dr. Lee, of Edinburgh, has introduced a Prayer Book and an organ into his place of worship. The Rev. Dr. Bisset, of Aberdeen, and the Rev. Dr. Hanna, biographer and son-in-law of Dr. Chalmers, it is said, are contemplating taking Orders in the Church of England. The *London Weekly Review* says:

"Altogether, poor times appear to be in store for the once energetic and popular Church of Scotland. At one period after another, especially in 1843, she lost a very large portion of her life-blood, and was immensely reduced in strength. She has also, of late years, been coldly supported or actually deserted by a large portion of the gentry and of the higher middle class. And now a party within herself, guided by some of her more clever and popular ministers, is undermining her creed and her worship, and threatening her constitution and very existence as a Presbyterian Church."

ANGLO CONTINENTAL SOCIETY.

A public meeting of this important society was held Feb. 22d, 1865, in London, the Bishop of Ely, President of the Society, in the Chair. Bishop Browne, in opening the proceedings, made an able address.

The Bishop of Oxford moved, "That the intercommunion of National Churches, reformed on the primitive model, offers the least hope of the Unity of Christendom."

The venerable Archdeacon Wordsworth, moved, "That the present state of Italy, presenting the prospect of a reformation of the National Church, calls for the sympathy of Englishmen, and especially of members of the English Church." His speech was the speech of the occasion; showing an intimate knowledge of the great movement now going on in the very heart of the Italian Church against the Bishop of Rome. Passaglia, the chosen champion of the doctrine of the "Immaculate Conception" in 1854, has collected 9000 signatures of priests in protest against the temporal power of the Papacy. The Pope will not accept the King's nominees to Bishoprics, and there are now more than fifty Sees vacant in Italy.

J. G. Hubbard, Esq., M. P., moved, "That it is highly desirable to promote a better understanding between the members of the English and the Eastern Churches."

Other resolutions were offered, and speeches made, and the Meeting was one of great interest.

ITALIAN CHURCH REFORMATION.

We find the following in the (London) *Guardian* of July 12, 1865:—

SIR,—Not having seen in the public papers any authentic notice of two great efforts, now being made by Italians themselves, both clergy and laity, to reform their own Church, or rather to *restore* it to its ancient condition in doctrine and dis-

discipline, I venture to communicate to the readers of the *Standard* some particulars on this subject.

The first of these two movements has originated at Naples and in the south of Italy; and it has already led to the formation of a society called *Società Emancipatrice*, which numbers at present 170 priests and 551 laymen, among whom are three ex-Ministers, thirty-six members of Parliament, and eleven Senators.

This society has recently put forth a *Programma* or *Statute* of its principles, in eight articles, dated Naples, 15th June 1863. These articles are as follows:—

1. The Pope, Bishop of Rome is Prince of the Catholic Church; and an Ecclesiastical Council, presided over by the Pope, is supreme Judge in questions of faith.
2. All Bishops, Archbishops, and Metropolitans shall have restored to them all their rights and jurisdiction which they exercised until the beginning of the eleventh century.
3. The clergy and laity shall have a free voice in the election of Bishops, pastors of parishes, and of the Pope.
4. The liturgy of the Church shall be in the vernacular tongue; and the Holy Scriptures, translated into the Italian language, shall be freely circulated among the people.
5. Confession to a priest not to be enforced.
6. The clergy shall have restored to them a free voice in the deliberations of Diocesan and Provincial Synods.
7. Compulsory celibacy of the priesthood shall be abolished.
8. Full liberty of conscience shall be respected.

Another similar association has been formed in Tuscany, and has recently put forth its "programma," as follows:

1. The laity shall have restored to them the right of choosing their pastors, and of administering the temporal affairs of the Church.
2. The Bishops shall be chosen by the clergy and laity; saving the rights of the Crown.
3. The ancient rights of Bishops and Metropolitans shall be restored; and the present dependence of Bishops on Rome shall be abolished; and the oath which is now taken by Bishops to the Pope shall be prohibited.
4. Celibacy of the clergy shall not be obligatory.
5. The Holy Scriptures shall be freely circulated among the laity.
6. The liturgy shall be in the language understood by the people.
7. Confession to a priest shall be voluntary; and the Holy Communion shall be administered in both kinds.

I have not heard, as yet, the number of signatures affixed to this latter document; but I know that it has received the cordial approval of the greatest living statesman in Italy.

Such manifestos as these, together with the happy failure of Vegezzi's mission to the Pope, which might have resulted in another of those miserable compromises called *Concordats*,—betraying the ancient rights of Bishops, clergy, and people,—may well inspire the hearts of Churchmen in England with hopes of a new era for Italy, and may well encourage them to persevere in prayers and endeavors for such a blessed consummation.

W.

NEED OF MORE BISHOPS IN ENGLAND.

The Bishop of Norwich, in his second Septennial charge delivered to the Clergy in his Cathedral, June 19th, says, that during the last seven years, there had been 309 appointments to incumbencies in his Diocese, and 40 to curacies. He had examined 242 schools and held 39 meetings of the clergy. Eighty new parsonage houses had been provided; 242 churches had been either entirely or in great part restored; and 130 new schools had been built. The number of persons he had confirmed was 33,700, or about 4,800 per annum, and he had endeavored to increase the number of places at which the rite was administered. It would be his desire to visit every parish in the Diocese; but its extent was such that it would take twenty years to accomplish this. He had therefore selected 50 of the largest parishes, containing a third of the whole population, and in most of these had attempted something like a pastoral visitation, devoting Sunday and Monday to the

work. The holding of services during the week, as our Bishops do, thus read a much larger number of the churches, does not seem to have entered in Lordship's view. But where there are 500 or more churches in a Diocese, it wonder that a Bishop should despair of reaching all.

RETURNING TO THE CATHOLIC CHURCH.

The second son of the Rev. Dr. Arnold, Mr. Thomas Arnold, who had been Professor in Dr. Newman's Dublin University, has returned from his wanderings, and conformed to the Church of England.

Mr. William Gifford Palgrave, of the Order of Jesuits, and a son of the late Francis Palgrave, has lately seceded from the Roman Catholic Church. This gentleman was formerly a student at Oriel, and took a very excellent degree at the university. Being what was thought in those days an ultra-tractarian, he decided on being ordained in the English Church, and went out to Bombay as a cadet in the Indian army, joining the Eighth Native Infantry. He served for five or six years in the East, and then left the army, becoming at the same time a Roman Catholic and entering the Order of the Jesuits. He studied at Rome as well as in England, and after a long probation was ordained a priest of the Roman Catholic Church, and sent by his Order as a missionary to Syria, where he has labored with great success for the cause of his creed for ten or twelve years. Mr. or "Father" Palgrave, as he is then called, is perhaps the best living Arabic scholar, speaking, reading, and writing that language like a native. At Beyrout, and all over the Lebanon, he is known as the energetic opponent of the Protestant missionaries, preaching and writing in the native churches in the Arabic language, and always getting the best of the argument. He made a public recantation of the Roman Catholic creed at Aleppo a few days ago, and has accepted an appointment to proceed to Bagdad as British Consul General.

The returns to the English Church of perverts are becoming frequent. Of course there are those who have neither learning, good sense, or any conscience of the subject; and these Rome will still retain.

PROTESTANTISM IN FRANCE AND BELGIUM.

The "*Evangelical Christendom*," thus describes the condition of French Protestantism:—"It must be sorrowfully admitted that our Protestant Churches in France are passing through a crisis which is without a parallel in former times. During the reigns of Louis XIII., Louis XIV., and Louis XV., our fathers, the old Huguenots, had to struggle against the persecutions of the Romanists. They had sometimes to sacrifice their goods and persons. But they were at least united among themselves; they encouraged and strengthened one another; and if they suffered much, they had great strength and abundant consolation in their fraternal union.

Now, our position is quite different. Our most active enemies are in our bosom; they even fill the places of pastors; they are laboring to demolish our citadel, by allying themselves with Freethinkers, Deists, Pantheists, and Atheists, as well as with republicans and demagogues. They are constantly invoking the great words liberty and progress, in order to secure the placing of a kind of doctrinal teaching upon the same level, and the irresponsibility or ottentance of pastors. How are these attacks of a new kind to be surmounted? The question is a solemn one, and the future alone can answer it."

BELGIUM.

In Belgium, the Protestant National Church is divided on the same theological questions. One member of the Synod, while retaining his position, renounces "Orthodox Protestantism," publicly disclaiming his belief in the Trinity, in the Divine inspiration of the Scripture, in redemption through the blood of Christ, ("who died on the cross, because men tied him to it") in other articles of faith, and in all miracles and mysteries.

ROMANISM AND RATIONALISM IN OUR TIMES.

the following appears in one of the papers of the day. We give it without comment:

Germany, since the days of Moehler,—France under the new concordat and the hinge of such men as De Bonald and De Maistre,—and England, since the policy of her political reform under the Ministry of Peel supported by Wellington—granting to Roman Catholics, in her Protestant realm, admission to civil offices,—all become Papal beyond what they were in the age preceding. Spain, Portugal and Ireland, have shared in a similar fate, notwithstanding the revolutions have occurred, the liberal spirit that has been abroad, and the partial, powerful elements of Protestants to the contrary. Under the Wisemans and Newmans of the Roman Catholic Church, England has received a new, a Papal hierarchy; and by her Puseyism, Romanism and Infidelity are ruling her with despotic sway. Protestant and Roman Catholic writers agree to announce the wonderful progress of Popery in the United States, under the banner and protection of our free institutions. Ultramontanism has bent its bow more tightly than ever. Protestantism, by its divisions, has become almost a "*Concordia Discors*," and the Atheism, Pantheism and Naturalism of Europe, transplanting themselves here, have already the work of devastating science, religion and practical life, and strating even to the lowest strata of society. The developments of both Infidelity and Infidelity in our own land show, with unmistakable accuracy, that at least we live in the midst of a yet undecided conflict—a conflict germinating especially from the forces which, at the opening of this century, arrayed themselves under new forms of Anti-christianism on the one hand and old revived forms on the other, and which have not yet manifested themselves in the fullness of their strength here, as in other lands, but are energizing, every hour, with increasing portentous determination. Many have been foolish enough to think that the close of the nineteenth century had at length overmastered the genius of Popery; the encyclical of Pío Nono, like a clap of thunder from the Vatican, has disturbed the composure of their dream. It is nothing less than the declaration of war against all civil and religious liberty, a revival of the ideas of Gregory and Boniface, Hildebrand and Innocent. Many, too, were amusing themselves with the vain illusion that Rationalism had been vanquished and driven to the wall, and contented to hide its head, by the prestige and power of faith. But the sudden advent of the works of Strauss, the issue of new books by the same author, the appearance of the works of Renan—infidel from the very bosom of Roman Catholicism,—and the bold front put on by the American imitators of foreign apostates, dispelled the delusion.

MORAVIAN FOREIGN MISSIONS.

The Annual Report for 1864, gives the following statistics:

CHILE.—Stations, 4; 17 Missionaries and 15 Female Assistants, together 32 persons; National Assistants, 30; 4 Station Schools and 280 Scholars; 1,050 converts.

IRELAND.—Stations, 6; 13 Missionaries and 8 Female Assistants, together 21 persons; National Assistants, 67 persons; 4 Station Schools with 157 scholars; 5 converts.

NORTH AMERICAN INDIAN COUNTRY.—Stations, 4; 4 Missionaries and 4 Female Assistants; 192 converts.

AFRICAN WEST INDIES.—Stations, 5; 9 Missionaries and 7 Female Assistants, together 16 persons; 1 Native Missionary; National Assistants, 170 persons; 14 Station Schools and 16 Country Schools; 3,620 scholars; 44 converts; 61 baptisms; 12 converts.

BRITISH WEST INDIES.—Stations, 31 in Jamaica, Antigua, St. Kitts, Barbados, Tobago; 38 Missionaries and 36 Female Assistants, together 74 persons; National Assistants, 591 persons; 2 Native Missionaries; 31 Station Schools and 14 Country Schools; 7,514 scholars; 127 converts; 51 baptisms; 74 baptisms; 12 converts.

LOSQUITO COAST.—Stations, 6; 6 Missionaries and 6 Female Assistants, together 12 persons; 1 Native Missionary; 4 National Assistants; 5 Station Schools; 1,000 scholars; 282 converts; 7 teachers; 625 converts.

SURINAM.—Stations, 12; 34 Missionaries and 33 Female Assistants, together 67 persons; 14 Schools; 2,084 Scholars; 24,777 converts.

SOUTH AFRICA.—Stations, 12; 32 Missionaries and 30 Female Assistants, together 62 persons; 2 Native Missionaries; 24 Schools; 2,160 Scholars; 8,890 converts.

AUSTRALIA.—Stations, 2; 3 Missionaries and 3 Female Assistants; 16 converts; 1 school; 14 Scholars.

INTERIOR OF AUSTRALIA.—Missionaries 4. This is a new Mission, and the Missionaries are engaged in exploring the country.

WEST HIMALAYA.—Stations, 2; 4 Missionaries and 4 Female Assistants; 1 School; 15 Scholars.

STATISTICAL SUMMARY.

MISSIONS.—Number of Missions, 15; number of Stations, 87; number of preaching places as given last year, 307.

LABORERS.—Number of Ordained Missionaries, 148; Number of Assistants not ordained, 16; Number of Female Assistants, 146; whole number of laborers sent out by the Church at Home, 306; number of ordained Native Missionaries, 4; Number of Unordained Native Missionaries, 6; Number of National Assistants, as far as reported, 458; number of Female National Assistants, as far as reported, 368; Whole number of Native Laborers, 825; whole number of Laborers, foreign and native, as far as reported, 1,142.

EDUCATIONAL DEPARTMENT.—Number of Training Schools, 7; number of Station and Country Schools, 178; number of Sunday Schools, as far as reported, 90; whole number of Schools, 275; number of Pupils in Training Schools, 67; number of Pupils in Station and Country Schools, 15,556; number of Pupils in Sunday Schools, 13,110; whole number of Pupils, as far as reported, 28,733.

THE PRESS.—Number of Printing Establishments, 2; number of periodicals published, 3.

THE CONVERTS.—Number of Baptized Members, 32,666; number of Candidates, 15,538; whole number of Adult Converts, 48,204; number of Baptized Children, 23,819; whole number of persons under instruction, 72,033.

The whole number of converts is 4,350 less than at the time of the publication of the last annual report.

ROMAN CATHOLIC POPULATION IN THE WORLD.

The following statistics appear in a late number of the *New York Tablet*, a Romanish Newspaper. We do not place much reliance on these tables, but give them as a matter of curiosity:—

Recent statistical tables represent the entire Roman Catholic population as not exceeding 150 millions. Balbi had made it 137 millions in 1827. But both estimates are certainly below the truth. It may be rated, in round numbers, a 200 millions, although, if we follow official documents, including both civil and ecclesiastical enumerations, and the best data of modern geographers, we shall find an aggregate little short of 208 millions.

Europe has Roman Catholics,	147,194,00
Asia and Oceanica,	9,666,00
Africa,	4,071,00
America,	46,970,00
Total,	207,901,00

It is curious, in connection with this matter, to study the progress of the Roman Catholic Church in the last quarter-century. For this purpose, we may best satisfy inquiry by giving the movement as it shows itself in two very decidedly Protestant countries, Great Britain and Holland. We subjoin an official statistic comprising England and Scotland.

penditure for the erection or repair of churches, for conventual buildings, orphan asylums, and other charitable establishments, has been beyond precedent since the ages of high religious fervor.

Priests.	Churches.	Communities—		Chapels.
		Male.	Female.	
610	513	0	17	10
897	612	13	41	10
1,445	1,098	56	186	12

we annex the Roman Catholic increase in the Low Countries in 50 years:

Catholics.	Parishes.	Priests.	Churches.
850,000	814	1,216	898
1,300,000	941	1,726	976

all the countries which have participated in this remarkable "revival," and States present the most honorable and glorifying results. If we compare 1808 with 1857, we shall find:—

Dioceses.	Apos. Vic.	Bishops.	Priests.
1	0	2	68
41	2	39	1,872
Churches.	Eccles. Met.	Colleges.	Convent Schools.
80	2	1	2
2,882	35	20	134

number of missionary priests sent from Rome, amounted, in 1864, to 2,055.

For authority, "*The Catholic World*," has the following:—

STATISTICS OF CATHOLICISM.—In the world there are over 200,000,000 Roman Catholics. There are 5,000,000 in the United States. The government of the United States, is divided into 43 Dioceses and 3 Vicariates-Apostolic, governed by 45 Bishops,—the Diocese of Baltimore being the Metropolitan. There are 3,795 churches, 2,317 clergymen, 49 ecclesiastical institutions, 29 convents, and 134 schools for girls. (In 1808, there were 2 Bishops, 80 churches, and 134 schools for girls.) There are over 66 asylums for orphans, 26 with 3,000 beds, 4 insane asylums. (The latter part of the statistics are only the real number.) There are in the Italian States 23,500,000 Roman Catholics; Spain, 17,000,000; France, 36,000,000; Great Britain, 7,500,000; Austria, 10,000,000; Austrian Empire, 30,000,000; Prussia, 7,000,000; Bavaria, 4,000,000. In the German States, 3,000,000; Poland, 400,000; Russia, 3,000,000; Mexico, 1,000,000; Brazil, 8,500,000; Canada, 1,560,000. The Catholic population of Europe is 149,194,000; Asia, 9,666,000; Africa, 1,000,000; America, 47,970,000. There are over 2,000 missionaries, (490 of whom are in foreign parts from Italy alone, one half of whom are occupied in Japan, Corea, and India. They travel without money, and depend entirely upon the natives. At least one-fifth of them meet with a violent persecution in the District of Peking alone there are 70,000 Catholics, notwithstanding

EDITORIAL.

It is with no ordinary feelings that we congratulate our readers on entering upon the eighteenth Volume, and the nineteenth year, of the *American Quarterly Church Review*. It is now almost twenty years since, in company with the Rev. Jas. MacKay, afterwards of Scotland, and still later of India, we visited Hartford, Conn., to consult the late Rt. Rev. Bishop Brownell, the Rev. Dr. Jarvis, and other Clergy, respecting the plan of a *Quarterly Church Review*. What seemed a casual circumstance, first suggested the undertaking. Little did we then know of the care and labor which we were about to assume. We regarded such an experiment rather as an agreeable diversion from the graver duties of the Ministry, especially as aided by our friend, already accustomed to Editorial labor. Nor did we anticipate that it would, to such an extent, separate us from the active duties of a calling to which we were bound by every consideration of duty and feeling. Unexpected events almost at once threw the whole responsibility of the enterprise upon our hands. It had already been carried too far to be abandoned; and, at the special advice of our Bishop, we relinquished every other engagement for the purpose of establishing the Review and of doing the work of the Church through its pages. Its ceaseless drudgery, and perpetual annoyances, the thankless task of much of its labor, are often so irksome, that we long for the more congenial paths of a Pastor of Christ's flock, and we have been tempted again and again to seek such a relief.

Within this almost score of years, the Church has passed through at least two crises in her history; one doctrinal, the other growing out of civil and political events. She is now entering upon a period, as it seems to us, of the greatest possible promise, and of the most imminent peril; when her foundations are to be tried to the uttermost. Romanism, and Radicalism, and Rationalism, are contending for the mastery in this great Republic, with all their might. The course of the Review has been a plain one. At the very outset, a few simple rules, based upon fundamental principles, were adopted as our guide in the management of the work; from them we have never swerved; and they have been equal to our necessities. We shall not depart from them in future.

The Review has not been a labor in vain. Besides discussions of a more general character, the rescuing of King James' Version of the Bible from mutilation; the Free Church Movement; the return of the Church to the Primitive pattern in respect to Diocesan divisions and Episcopal jurisdiction; the Provincial System; the defense of an Apostolic Ministry from treachery; the attacks of Romanism and Rationalism; the new phases of Modern Infidelity, and especially the insidious assaults upon the Gospel by socialists in Natural Science; Christian Nurture and Education; Church Unity; and, but not least, Church Life and Church Work,—these are some of the points which have been fully discussed in the Review, and by some of the ablest writers in the Church. In regard to some of these names, we have but just entered upon their examination. Almost everything is yet to be done before the Church is fully roused to a sense of their importance. Within the next decade, new duties, and new forms of conflict, are evidently in prospect. With the most wonderful opportunities of growth ever before the Church, she seems likely enough to be distracted and weakened by the madness of internal dissensions. Now, as at the first, while the watchmen are sleeping or carrelling, the enemy are sowing tares. May God give us all wisdom, and strength, and boldness, to meet the issue, come how and when it may.

We publish, in this Number of the Review, the names of all the writers in the last nine volumes. If there is talent, learning, high literary culture, doctrinal soundness, and loyalty to sound Church principles within the Church, they are found in the list of names which we now give. Several other gentlemen, thoroughly furnished for such work, and in full sympathy with the Review, have promised contributions hereafter.

There is one feature of the Review steadily kept in mind, and, as we think, more and more developed in its course, to which we ask special attention. A *Quarterly Review*, in the estimation of most people, has come to be regarded as a synonym for heaviness and dullness, and as adapted only to the tastes and capacities of the Clergy, and professional scholars. Now, we propose that every Number of this Review shall have something in it which scholars will read with interest. Neither do we propose to cater to the appetites of morbid sentimentalists of either sex. Such persons will find what they seek in abundance elsewhere. But we do mean, distinctly, that the Review shall address, and engage the attention of thoughtful men and women in the Church, and shall do something, at least, to meet their wants, to

guide and fortify them as members of Christ's Church at such an age and in such a day as this. Romanists are spreading broad-cast their "Tracts for the People." Deists and Infidels are endowing Schools and Colleges, and Periodicals, to gain and control the public mind. Churchmen, in behalf of themselves, their families, their sons and their daughters, cannot afford to be indifferent to the movements and tendencies of the age and times. While we do not suppose that they are to become sensationalists or alarmists, for this not their mood, yet they must, and will, if they are true to themselves, keep an eye upon what is passing around them. Such persons will, we hope, find the Review the very thing that they need, and to be worthy of careful preservation.

We take pleasure in saying, that the Review enters upon a new Volume with a subscription list much larger than at any past period in its history. We publish already an addition of between four and five thousand copies, and we expect to extend the circulation. For this we rely upon the efficiency of our General Agent, the Rev. C. W. Homer, and upon the coöperation of the friends of the Review in all parts of the country. *We ask such interest in behalf of the work.* We believe the living, working Clergy will find it a valuable adjunct in their Parishes. At present prices it costs us nearly as much to publish the Review as we receive for it, so that we must insist on prompt payments, and, as far as convenient, strictly in advance.

NOTE.—In two Articles in this Number (Arts. IV. and VII.) different interpretations are given as to what it is *right* to sing, before and after Morning and Evening Prayer. Both writers are "masters in Israel," and we give the construction of each. The need of a Rubric on the subject is apparent.

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ART. I.—CHRISTIANITY: THE INDUCTIVE PHILOSOPHY: MODERN PROGRESS.

- (1.) *Dr. Tulloch's Discourse* at the opening of St. Mary's College, St. Andrew's, Scotland, Nov. 20, 1864, on the Study of the Westminster Confession of Faith.
- (2.) *Encyclical Letter of Pope Pius IX*, Issued from Rome, Dec. 8, 1864.

EVERY close observer of the times has noticed the rapid strides which Infidelity is making in our day, as the result of what is popularly termed Modern Progress, or Modern Civilization. We shall not stop to prove that this Modern Civilization is the natural fruit of the Inductive Method of reasoning. Neither shall we stop to show, that this Modern Civilization is a real achievement over the Past. Rome denies this. We affirm it. There is, undoubtedly, a tendency in the Inductive Philosophy towards Materialism. It naturally fosters breadth and superficiality ; not depth of attainment and character. It makes encyclopedic men, not men of robust intellect, and stout heart, and cultivated taste. These come alone from the severe study and discipline of the old *regimè*. Still, the evils from

the Inductive Method are abuses only. They spring from a wrong estimate of its place, and a false estimate of its value. Its unquestionable triumphs have too strong a hold upon society to be discarded now, at the bidding of despots of any sort.

We have another object in view, however, now, than a defense of the Inductive Philosophy. All about us, men are rising up, literary men, scientific men, men who mould public opinion, who are exhibiting, some of them a disbelief, and some of them an intense hatred, of the received Christianity of the last three hundred years. This is the point on which we propose to offer a few considerations.

A few years ago, men of this stamp set themselves to work at the business of constructing Society on a new basis, and we were about to have the "Coming Church," the "New Evangel," suited to the spiritual and economical wants of this Nineteenth Century. The "Brook Farm Association" was one of these experiments; and such persons as Ralph Waldo Emerson, and William H. Channing, and Charles A. Dana, and Parke Godwin, and George William Curtis, and George Ripley, and John S. Dwight, and Margaret Fuller, and Nathaniel Hawthorne, really thought they were about to more than realize the Alchemist's dream, and convert the alloy of our modern society into pure gold.

The "Brook Farm" bubble exploded. The work of construction did not prosper in the hands of these men. The edifice, so stately and magnificent in its proportions, as it had stood in prospect before the eyes of these strong-minded men and women, lacked both foundation and cohesion, and fell in pieces, from internal weakness,—a mass of ruins; and so the modern apostles of the new dispensation came to the conclusion that construction was not their *forte*. Still, there was one thing which they regarded as yet in their power. It was the work of destruction. They could at least sap the foundations of Society, the Family, the Church, and the State, the confidence and affections of the people. And then, they argued, amid the *debris* of all Social Systems, the wreck of Constitutions, which are the forms of Social life, stern necessity

ity might perchance build up, where genius had proved an utter failure. At any rate, they would be rid of the restraints of Supernaturalism,—a consummation fervently, if not devoutly, hoped for. And so these men scattered, still one in aim and purpose. They have occupied, for the last twenty-five years, some of the most influential posts of influence in this country. They have edited and controlled newspapers, and made Encyclopedias, and written Novels, and delivered “popular” Lectures. They have crowded themselves, sometimes at the expense of the proprieties and courtesies of Society, into positions of prominence, and then they have printed and puffed each other’s speeches. Like the two tailors of London, whose petition to Parliament commenced, “We the people of England,” so these gentlemen affect the heroic and magisterial style, in their communications to the public. And yet as, according to the Fable, half a dozen toads in a pond make more noise than fifty oxen feeding on the shore, so the great mass of the people, out of New England, have neither known nor cared anything about this perpetual egotistical din, and the two Tooley Street tailors really believe, at this day, that they constitute pretty nearly all there is in England that is worth talking about.

Allied to this class, in sympathy and aim, and really doing the same work, are men who essay a still higher walk of influence; men who talk oracularly, and teach Science and Philosophy; the Buckles, and Drapers, and Spencers and Darwins, and Lyells, and Huxleys; not to name the second and third rate sciolists, who attempt to imitate their air and gait, and echo their sayings. These are found in almost every city and village in the land, and are the swaggering scouts of the crusade against Christianity. Every priest of the Church, and intelligent reader of our pages, can at once point his finger at the persons we are describing. And yet, beneath the drapery of learning and culture, with which a few of these apostles of Infidelity are clothed, the cloven foot may always be seen protruding. We say a few; for, with nearly all of them, knowledge is limited to a single department. *Non omnia possumus omnes*. And with the greater part, the show of wisdom is but

"the contortions of the Sybil, without her inspiration." Real scholars in Natural Science, like the Humboldts, and Whewell, and Dana, &c., &c., find no such contradictions between Science and Revelation.

But this intense bitter hatred of Christianity is witnessed in the class of men to whom we refer. It attempts to undermine the very foundations on which Society rests, with a sardonic grin. It administers the fatal virus with its sugar-coated pills. Alas! in some of this class of men it betrays the Son of Man with a kiss. It does its work the more effectively, because stealthily and imperceptibly. We stand pledged to prove that this is the characteristic of not a little of that current literature which is found on the centre-tables of thousands on thousands of Churchmen. It is nothing more or less than deadly poison. Let Bridget have it for the grate,—stories, poetry pictures and all. Better still, let it alone in the outset. Expose your children, if you will, to the contagion of Cholera Fever, and the Plague, for these can only kill the body, but these abominable malaria are death to the soul. In previous Numbers of this Review, we have tested the armor wherewith some of these warriors are clad, even the strongest of them and have, as we think, said enough to strip them of their pretensions, and rob them of their power as assailants of the citadel of the Faith. They are harmless, cowardly men, whom we met boldly and thoroughly. This is one phase of the general subject before us.

There is another, and in some respects a more alarming one. It need not be disguised, that at the very heart of Protestantism there is a wide-spread conviction that its conception of Christianity, as expressed in its Formulas, is fundamentally wrong. In France, Germany, Switzerland, England, and in the United States, the same process is going on, of rejecting their Christianity, as embodied in the Creeds and Confessions framed at the Reformation. Even in Holland, a late writer says :—

"The state of things here now is such, that ministers of the Reformation deliver lectures to show that the Gospel of St. John was not written by the Apostle whose name it bears. Everywhere, on Sunday, y

may hear preachers tell their congregations that this or that part of St. Matthew's Gospel is a later addition, and of this or that Epistle of St. Paul, that it was not written by him : in a word, the authority of the whole Bible is openly assailed. Since the radical changes in the sixteenth century, the prevailing genius of *Protestant Christianity*, even its 'orthodox' type, has been abstract and only speculative, but now the points brought into discussion are such as these—*ought we to believe in Christ's Divinity, in His Miracles, in His Immaculate Conception, in His Resurrection?*"

The most remarkable exhibition, however, of this disbeliefs is indicated by the publication at the head of our pages. Principal Tulloch, at the opening of St. Mary's College, in his discourse on the "*Westminster Confession of Faith*," set himself to show that that Confession is not adapted to the present Civilization, and to the prevailing habits of thinking. The whole burden of his argument is to prove, that "it is not possible to hold the freshly quickened Christian thought of the Nineteenth Century, in the nomenclature of the Seventeenth." Speaking of the Westminster Assembly, he says:—

"They were men peculiarly under the influence and the prejudices of their time—men whose intellectual and spiritual life, as they can be traced, were scored deeply by the pervading lines of its special currents of thought and feeling, and who have transferred these lines everywhere to the dogmatic structure which they built up in committee, slowly, amidst many interruptions, in the Jerusalem Chamber—a dark room in the Abbey of Westminster. * * * Many signs warn us that we must no longer, as a Church, repose in a mere blind traditionalism, under the impression that our fathers have settled the sum of Christian knowledge for us, and left us only to follow in their steps. My own profound conviction is, that religious thought in Scotland, no less than in England, has already entered upon a movement which is destined to remould dogmatic belief more largely than any previous movement in the history of the Church, and that it is all-nigh impossible that the old relation of our Church to the Westminster Confession can continue."

And again he said :—

"Lately, and indeed for many years, my mind has been much occupied with this subject. I have long seen that the day is approaching when the claims of all creeds and confessions to hold the place they have hitherto done in the estimation of the Church, will be keenly canvassed. We are even now on the eve of this day. The saying of Principal Robertson, when he retired, towards the close of last century, from the active part which he had taken in the Church's affairs,

that the propriety of formulas of faith would prove the great question of this age, is rapidly verifying itself."

These are sweeping conclusions. There is no possibility of misunderstanding what they mean, and whither they tend. Our only inference is, that even in Scotland, where the gnarly tough fibre of that race has hitherto given fixedness to their Creeds, the bulwarks are giving way, and Scottish Orthodoxy is falling before the march of modern civilization. They mean, that the habits of thinking, the intellectual and moral progress of the Nineteenth Century, have made the Westminster Creed and Confession untenable, and so these must be abandoned.

We have placed at the head of our pages a document which presents this whole subject in quite another and different aspect. The Encyclical Letter of Pius IX had one alone object. Its aim was to prop up a tottering Papacy against the power of this same system of Modern Civilization. He finds, that modern Popery, with its sham Miracles, and its Temporal Supremacy, based only on Forged Decretals, and its social corruptions, will not stand the test of that spirit of investigation of which the Inductive Philosophy is at once the fruit and the seed ; and so he fulminates his Bull against it. The Encyclical Letter was a well-considered, cunningly-prepared thing. The whole bench of Cardinals exhausted their wits upon it. Many of the "Errors" which it so unsparingly denounces, deserve all the holy horror with which Pius IX. pours out his execration. He might have remembered, however, that greater social evils than these fester in the very heart of Popery, and are the natural result of that system. But the real aim of this Letter was evidently directed against that Modern Civilization, against which, as the Pope and his Cardinals have been made to see, the modern corruptions of Rome cannot stand. As an illustration of this, a recent traveller in Spain thus writes,—and the description is true, everywhere, in Roman countries :—

"Beyond the Pyrenees, on the Spanish Peninsula, there are multitudes of the Priests and of the Laymen, among whom are found the most absurd superstitions of the Middle Ages. All modern Civilization they regard as the work of Satan, and oppose every species of

liberty. They believe in miracles performed by the images of the Virgin Mary, and in prophecies made by Nuns," &c., &c.

Here, then, we have another development. The Scotch divine, Dr. Tulloch, finds the Inductive Philosophy at war with his Modern Creed and Confession, and he gives up his Creed and Confession. Pope Pius IX finds the Inductive Philosophy sweeping away the corruptions and impositions of modern Romanism, and so the poor infatuated old man brings his now harmless artillery to bear upon the Inductive Philosophy. It was a bold move, but it was a terrible mistake, and he will find it so, in the end.

Aside from these logical positions, in which ultra-Protestantism and Popery both confessedly stand, there is abroad a mass of natural and indiscriminating unbelief of Christianity. The reaction from Mediæval Credulity which followed the introduction of the Inductive Philosophy, was terrible. Such convulsions, like the earthquake, shake, if they do not rend, the firmest foundations. Organic Society felt it in every one of its forms,—the Family, the Church, and the State. The human mind sprang forth from its lethargy and its shackles, with a sort of spasmodic energy ; and from having been over-reckulous in the past, began now to distrust antiquity, for its own sake. What, it began to ask, and still asks, shall we, who have learned to brave the despotism of a false Philosophy,—shall we who have found out a way to chain the elements of Nature, and almost annihilate time and space,—pin our faith on that our fathers believed ? Having made developments in Natural Science, may we not look for progress in that noblest of all Sciences, the Faith and Doctrines of Christ ? This is perfectly natural inquiry, and one which it is of no use to link, or frown upon. It must and will be met.

We come then to the question,—it is one of the great questions of our age,—what are the relations of the Inductive Philosophy to Christianity ? And what was, and is, the mistake of Popery and Ultra-Protestantism on this point, which is working such ruin to both Systems ?

We must, then, in the outset, distinguish clearly between that Truth which is matter of Faith, and that Truth which is

matter of Science. There is such a distinction, and on that distinction the whole question turns. The ignoring of that distinction is the secret of more than half the obscurities, and controversies, and infidelities of modern Christendom. That Truth which is matter of Faith, differs from the Truth of Science, in several respects, and fundamentally.

It differs in its origin. It is Revealed Truth; revealed from Heaven in its perfection and completeness; and so, not dependent for its existence, or the knowledge of its existence, on the discoveries or inductions of the human mind.

It differs in its nature. It is moral Truth. Emanating from a God of infinite love, it is addressed to man's moral wants, and is designed to meet the necessities of his moral being.

It differs in its obligation. It comes with the authority of a Father to His children, of a God to His creatures, of the King of Kings and Lord of Lords to His subjects. Such Truth is not, therefore, rightly subjected to the vain curiosity, and irreverent speculation, and fancied developments and improvements, of those to whom it is addressed. It admits of no development, except as its Author makes such development.

It is not so with the Truth of Science. Here, there may be discovery, and development, without limit. From the first moment the little child opens his eyes upon the visible works of God, unto the latest discovery of the aged veteran, there is, and will be, discovery, advancement, progress in knowledge. The Inductive Method comes in with its rules, and points unerringly to its conclusions. In the infinite depths of space, studded and sparkling with worlds on worlds, a countless starry train,—in the world beneath us, in those strange stories of the past, which the internal structure of our globe so undeniably records,—in the world around us, where a certain mysterious principle, which we call Life, is perpetually clothing with beauty, every flower, and plant, and tree, and creature,—in those subtle fluids all about us, which, quick as thought, and terrible in power, have come to be the play things and servants of man, and subject to his use,—in the regions of Art and Taste and Imagination, where the finer sentiments of our na-

we find full play and healthful exercise,—and then, in that larger and greater world within us, in watching the operations, assuaging the faculties, and developing the powers of our own inner, immortal, godlike nature,—in each and all of these worlds, there may be progress in knowledge, development. Here, man may and ought to walk with a bold and fearless step. Here, the student may call no man master. He may, if he can, solve every mystery, analyze every element, question every dogma, and push the limits of discovery on to new and unexplored ground. But when he approaches that region where truth is matter of Faith, he enters upon a new and another world, where these methods of reasoning fail ; and he should put his shoes from off his feet, for the place whereon he stands is holy ground.

What then is Christianity, which is to be received as matter of Faith ? and has the Inductive Method anything to do with it ? and, if so, what ? These are cardinal questions. Christianity, as revealed, is both Institutional and Doctrinal ; things to be observed, and things to be believed. So far as it is Institutional, it consists of those Ordinances which Christ himself established in person, or through the Holy Ghost, whom He sent distinctly for this end. What these Institutions and Doctrines are, is of course a simple question, not of opinion, but of fact. So far as Christianity is Doctrinal, it consists of those Truths which He made known, as the sum and substance of His Gospel. These Truths and Facts, which are recorded on the inspired page, were early embodied in what the Apostle calls the “Form of sound words.” They were enshrined in the Primitive Creeds by Apostolic men, and were tried and published by them, as the weapons of victory, to the ends of the earth. The Church, “the pillar and ground of the Truth,” has preserved them, through the ages to our own day. They are so simple, that a child can grasp and believe them. They are so mysterious, that the highest archangel cannot fully measure them. Faith receives them, and we obey them. They involve no metaphysical subtleties, and are built on no philosophical abstractions or theories. They do, unquestionably, teach, and everywhere imply, certain great

facts in man's nature and history, against which pride and self will always have rebelled, and, we suppose, always will.

We come, then, to the question, what has the Inductive Philosophy to do with Christianity? Absolutely nothing, as far as the subject matter of Christianity is concerned. The Inductive Method cannot reason legitimately upon it, for its premises are not within its reach. It is Supernatural, and hence cannot be submitted to a process of reasoning which belongs alone to the Natural. The first great question then is, Has God revealed Christianity? The next is, What is the Christianity? What are those Institutions, and What are those Truths and Facts which Christ Himself personally, and through the Holy Ghost, the Third Person of the co-equal co-eternal Three in One, established? These are not matters of human speculation, to be received or rejected, according to the estimate of Human Consciousness. They are, as we have said, simple questions of Fact. In solving these questions, first of *a* Revelation, and then of *the* Revelation, Human Reason, the Inductive Philosophy, finds its true province. It weighs the evidences by which Revelation is authenticated. It determines the fact that God has supernaturally interposed. On Saviour recognized, again and again, this use of Reason in Religion, and appealed to it. And here the mission of Induction ends. These two questions being met, as to the Fact, as to the subject matter of Christianity, Philosophy has no more which it can do. And these two points cover the whole ground which Infidelity has fought over, again and again, from the days of Celsus, down to the latest babblings of Colenso.

For example, David Hume denied the fact, or rather the possibility of the fact of Miracles, by which alone Supernatural Revelation can be evidenced. But his sophistry, built on a mere assumption, is so transparent, that nobody now ventures to use it. So, also, some French Infidels discovered certain Egyptian monuments, at Dendera, covered with hieroglyphics; and they at once boastingly determined the institution of these Sacerdotal Colleges in Egypt to have been *at least thirteen thousand years before Christ*, and declared this to be the second period of the history of Egypt. The truth

pet notes of victory over Christianity were already sounded, with taunts and sneers at the superstition. Unfortunately for them, Champollion and Young deciphered these hieroglyphics, and showed that they are not only of comparatively modern origin, but that some of them *actually commemorate events recorded in the Old Testament*. So, also, the Astronomical and Chronological Systems of the Hindoos and the Chinese, were appealed to by this same class of men, as utterly upsetting the Mosaic history of the Creation. And yet, Sir William Jones, and others, proved that none of their calculations reach back, even to the time of the Deluge. It is only a few days ago, that a certain New York Daily Newspaper, with which, it is said, one of the Brook Farm Associationists is connected, took special occasion to repeat one of these vulgar and exploded accusations against the record of the Old Testament. This class of men seem determined, in some way, to get rid of those great Facts which must shape the philosophy of all Social Systems,—the Fall, the Passion, and the Resurrection ; in other words, the origin of Moral Evil and the mode of recovery from it. Geology and Philology are just now the weapons which they are using. They are failing in these, as they failed in Astronomy and Chronology. For example, that great master of logic, Daniel Webster, whose judicial determinations on questions of evidence, were guided by the most searching analysis, and by habits of study and investigation which he followed closely up to the very close of his life, left behind him the testimony of his deep, firm conviction of the Bible, as a Revelation from God. In giving an account of an interview with Mr. Jefferson, he thus writes :—"Here I observed that man was formed for religious worship, and that, notwithstanding all the sophistry of Epicurus, Lucretius, and Voltaire, the Scriptures stood upon a rock as firm, as immovable, as truth itself."

Here, then, we see what the Inductive Philosophy has to do with Christianity. Of course, it is to be taken for granted, that God does not contradict in His Word what He has clearly made known in His works ; and that, while His Revelation may be, and often is, far above our Reason, and so not prima-

rily addressed to it, nor fully cognizable by it, yet it can never when rightly understood, be contradictory of it. Such truth as the Spirituality and Eternity of God, the Creation of the world out of nothing, the Trinity, the Resurrection of the dead, &c., &c., we receive on divine testimony. They could never have been discovered by Induction, and they do not wait for their reception, or their rejection, on the decisions of what is called man's "spiritual perceptions," or, "the voice which he hears within," which is often only another name for self-conceit and self-will. These truths of Revelation and of Faith lie far above, and beyond Human Reason. And yet we affirm that, so far as they come within its grasp, right Reason finds them in harmony with its own dictates ; and this, we think will be shown in another Article in this Review. We affirm also, fearlessly, that the picture which Revelation draws of Man's spiritual nature, and condition, and wants, if it does not flatter human pride, is yet one, to the truthfulness of which consciousness, observation, and history, respond, as face answers to face. Yet it should not be forgotten, that a cold intellectual apprehension, is not the only or chief verifying faculty by which the truths of Revelation are to be tested.

We now come to another point of great moment. At an early period in the history of the Church, there began to appear a tendency to overlook the divine institution, and the binding obligation of the Christianity which Christ and His inspired Apostles established, both as an Institution and Belief. As a System of Faith, men began to destroy the simplicity of the Primitive Creeds, and to graft upon them philosophical interpretations. How early Philosophy crept into the Church, and in what shape it developed itself in the forms of Neoplatonism, and Gnosticism, and the Alexandrian school, and, at a later period, of Scholasticism, this is not the place to show. It is with the great fact itself that we are now concerned. The simplicity of the Primitive Creeds was lost sight of, and new elements, of one kind and another, were introduced in their stead, and, at length, these supplanted the place in the apprehension of large portions of Christendom. Here was the fatal mistake. Here is the true secret of the

Encyclical Letter of Pius IX. and of the reverberating Discourse of Principal Tully.

This theory of Development in the Romish Church, under the guidance of the corruptions and usurpations of the system, and having no other authority than assumptions, frauds, and forgeries, at length reached such an extreme of absurdity and outrage, that the conscience and consciousness of Christendom revolted against it. Even in the bosom of the Romish Church, it has led to an amount of Infidelity of which the world has known too little. Voltaire was trained in that Church, and was destined for its Priesthood. When he exclaimed, -- "crush the wretch," he had no other conception of Christ than that which the horrible depravities and perversions of Rome had placed before him. He *knew* the system, as it had been taught to him, to be a cheat, a delusion, a lie, an imposition on conscience, and reason, and right. He saw, in the scandalous lives of the priests, that the System had no power to make men pure, and truthful, and noble, and his whole soul rose in rebellion against it. We do not wonder. The miserable men, whose debased, abject mien, reminds one of a whipped spaniel, may adhere to a system which they dare not question, but wherever there is manliness enough to assert itself, there, as the natural fruit of Romanism, Infidelity, open and undisguised, has been the result. Count up the French Infidels, from Voltaire down to Renan, and see how, almost without exception, they have been bred in the Romish communion, and not a few of them designed for its Ministry. Rome may breast the gathering storm in the best way she can. She must reform, or she must perish. It is only a question of time.

Ultra-Protestantism made a similar mistake, and with not altogether dissimilar results. The Primitive Creeds did not fill its conceptions of Christianity, either as an Organization or a Doctrine. The character of God, as set forth in these Creeds, did not satisfy them, and so it began to distinguish and dogmatize on such points as Foreknowledge, and Foreordination. The great Facts of Christ's Death on the Cross, and the Forgiveness of sin, as set forth in the primitive Creeds, was not enough for men who had learned to dabble in the quid-

dities and casuistries of the Thomists and Scotists, the Realists and the Nominalists. Such exact definitions of the Nature of the Atonement, as we now hear, were utterly unknown until the days of Thomas Aquinas, in the thirteenth century. Nor only this, but these men must have such a Church as should fairly represent the purposes of what they verily believed to be the "chosen people." And so they proceeded to define the exact nature of the Atonement, and then to limit its provisions, to specify the subjects of its mercies, and to describe, as with a square and compass, the exact methods in which some are made to share its benefits, and others are passed by, and doomed to remediless ruin. In the Westminster Confession, where this scheme is drawn out with logical precision, the character of God is presented in an aspect so horrible and revolting, that the instinct of man shrinks back from it. The voice of Nature and Reason pronounces it blasphemy. Men do not love it, and were never made to admire and adore such a Being. Well may Principal Tulloch say, "it is not possible to hold the freshly quickened Christian thought of the nineteenth century, in the nomenclature of the seventeenth." Surely it is not possible, and so it is proving by what we see all about us.

Yet, such a result was inevitable. Men substituted, for the simple Facts of the old Creeds, certain philosophical dogmas, and definitions and interpretations. They made these modern novelties essentials of the Faith, and necessary to salvation. And so, when these interpretations passed away, with the narrow philosophy on which they were based, there was absolutely nothing left on which belief could rest. Men disbelieved their Creeds, as a matter of necessity, and so, by logical sequence, they came to disbelieve all Creeds. Thus Principal Tulloch, fairly and legitimately, *on his premises*, says, that "the propriety of Formulas of Faith would prove the great question of this age, is rapidly verifying itself."

The same conclusion as to Creeds has been reached all over the Ultra-Protestant world. The leaders and teachers of their most "Orthodox" Schools are instructing their pupils to distrust all Creeds, and as authoritative Formulas, to deny

them. Hence we have treatises on "the theology of the intellect and the theology of the feelings ;" we are told that sincerity, not Faith, is the true test of Orthodoxy ; that belief is of little consequence if the heart is only right ; as if his heart could be right, who denies and rejects what God has revealed as the true basis and source of all right feeling ! Throughout New England and the entire North, the spread of Universalism, and Deism, and, of late, the baldest Atheism, the rank growth of Heresy which has taken root in Harvard University, and which has thence been transplanted all over the land,—all this is the natural, inevitable result of that fatal mistake of subjecting Faith to the processes of human Induction.

Here then we have the real occasion, if not the primary source of that Infidelity which, to so large extent, has overspread Christendom. Men forgot that they could neither make a Church nor make a Faith. Yet they have tried, and are now trying, to do both. They will learn their mistake by sad experience, sooner or later. On the one hand, Rome has converted an Apostolic Ministry into an autocratic despotism, and the Primitive Creeds into a mass of unscriptural dogmas. On the other hand, among the Protestant Sects, we see the most vital doctrines of our Religion, as the Holy Trinity, treated as metaphysical speculations ; and the Church of Christ, purchased with His blood, beaming with His light, and warmed with the pulsations of His heart, degraded to the level of mere Voluntary Societies, and regarded with less sympathy, and as less vital, less reformatory in its nature and power, than they. We see the Cross, the Atonement by Christ's Blood, the fountain of Love flowing from His wounded hands, and feet, and side, to wash our sins away, looked upon as having no virtue, save as a spectacular exhibition ; and man, trembling under the consciousness of sin, hungry for the bread and water of Life, longing for peace and rest to his soul, has had closed upon his uplifted eye, every ray of light and hope which beams from the blessed Gospel of God's dear Son.

We add here,—and the point is of vital importance,—that all matters of Religion are not matters of Faith. The fault of both Rome and the Protestant Sects, in this regard, is two-

fold ; first, in establishing the principle of substituting something else for the Primitive Faith ; and then, in the errors themselves, which have been thus imposed on the conscience and belief of Christians. Neither Trent nor Westminster knows any such distinction between Faith and Opinion. Everything with them is *de fide*, to be believed as necessary to salvation, and to be denied at the peril of *anathema*. In this way, both these Systems are, constructively, guilty of Heresy. And yet, there are Religious Opinions, which the Church may declare, which her faithful children will receive, and which her Ministers and teachers are bound to hold, when admitted to serve at her Altars. In the language of the Twentieth Article,—

“The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith ; and yet it is not lawful for the Church to ordain anything that is contrary to God’s Word written neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce anything to be believed for necessity of Salvation.”

As matter of Faith, the only things which the American branch of the Catholic Church imposes on the belief of all her members as being the Faith, are comprised in that one question at their Baptism. * * * * * “Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles Creed ?” Her members may believe any and every one of the Five Points of John Calvin, or they may reject them with utter abhorrence, and still be loyal Churchmen. Nay, they may hold some at least of what we believe to be the erroneous opinions of the Church of Rome, and still be sincere, true-hearted members of her communion. A truly Catholic Church must, of necessity, be thus comprehensive in its spirit, or it cannot meet the wants of the human mind, with its varied tastes and tendencies. Nor, if the Pulpit is faithful to the teachings of the Desk and the Altar, is there the slightest danger in this liberty.

So also is it in respect to Organic, Institutional Christianity. Certain fundamental features are part of the organic law of the

Church, and belong, of necessity, to every integral branch of the Church, always and everywhere. And yet, every such branch of the Church has, within itself, a certain power of adaptation to the necessities of the age and times in which it lives. There can be no true Union or Unity, without the recognition of this principle. It was fully exhibited in the Primitive Church before the days of Roman ambition and usurpation, as the First great Councils clearly show. In essentials, there was Unity ; in non-essentials, Liberty ; in all things, Charity. So, also, in each individual Church, forming the confederate branch, while certain distinct offices and duties are assigned to certain distinct agencies, and are made binding exclusively upon them, yet the dynamic power, and the very nature of Christianity, acting upon Society in all its existing forms, will, of necessity, set in motion various Christian activities, such as we see springing up at the present day, in the Church all about us. But these are the fruits of Christianity ; they are its living power, its vitalizing energy.

Such is a brief statement of the relations of the Inductive Philosophy to Christianity, and of what Development, Progress, and Civilization have to do with the Church and the Faith of Christ.

What all the lessons of the hour are, lessons for our day and time, to be drawn from the theme before us, we must leave our readers to infer for themselves. Surely, one of these lessons is, to hold fast, and to hold forth, the old Faith, as received in, and handed down by, the Church, from the very beginning. It is just what this restless, heaving, tumultuous age needs and craves. On every hand the sigh is heard, for certainty, rest, peace. Rome mocks her children, and for bread, gives them a stone ; for fish, a serpent. The Protestant Sects, one and all, are showing, more and more, their utter impotence to answer this heart-cry of the multitudes.

It is the lesson, too, of unwavering confidence and trust. Surely, the ceaseless assaults of the enemy upon the holy citadel, for eighteen centuries, may teach us this. Amidst the changes which await all things else, while philosophies, opinions, and speculations vanish away, while Science con-

ues to celebrate its triumphs, but is mute to the deeper questionings of the soul, the old Faith remains unshaken as Everlasting Rock on which it is based. Century after century shall roll by, till time shall be no more, and the Faith shall survive all vicissitudes, still fresh, and blooming with perennial beauty, on and amid the decay of all earthly things. Before the gaze of men it stands forth, like the mountain, grand in its own simple, unadorned majesty, rising above the mists and clouds of earth, far up towards Heaven. Storms and tempests beat and rage against its base ; eternal sunshine rests upon its brow. This Faith has passed through the fiercest conflicts of the past, unharmed. Infidelity, with all the occasional vantage ground which corruption and error and suggestion have given it, and notwithstanding its noisy boasts and though it has used and is still using every possible method of attack, has made not the slightest impression upon the Faith itself. The noblest triumphs of learning and genius which the brightest intellects of this world can bring, are humbly laid upon its altars. It is still, and ever will be, the resting place of weary souls. The old Creeds, and Prayers and Hymns, will continue to be the offering acceptable to God until the Church militant is lost in the Church triumphant and confessions and liturgies give place to perpetual ascriptions of adoration and praise.

ART. II.—SOUTHEY'S THALABA, A SEQUEL TO MILTON'S PARADISE LOST.*

In an Essay written fifty years ago, by the Poet Wordsworth, we find him grieving over the then degenerate state of his countrymen, in terms which, not unhappily, describe the mind of the present day. He says:—

"A multitude of causes, unknown to former times, are now acting, with a combined force, to blunt the discriminating powers of the mind and to reduce it to a state of almost savage torpor. * * * * The invaluable works of our elder writers, I had almost said, even the works of Shakespeare and Milton, are driven into neglect by frantic novels, sickly and stupid German Tragedies, and deluges of idle and extravagant stories in verse. When I think upon this degrading first after outrageous stimulation, I am almost ashamed to have spoken of the feeble effort with which I have endeavored to counteract it; and, reflecting upon the magnitude of the general evil, I should be oppressed with no dishonorable melancholy, had I not a * * * * belief that the time is approaching, when the evil will be systematically opposed, by men of greater powers, and with far more distinguished success."

This was written more than fifty years ago;—but might it not have been written but as yesterday? Has not the evil rather increased than been checked? and, if Wordsworth, the Poet-Philosopher, would have been oppressed with a not dishonorable melancholy, have we not reason for a deeper gloom, now, when the flood-gates have been lifted, and an ocean of trashy literature, surging over the land, has so diluted and enfeebled the popular mind, that the effort to restrain the current, would be about as unavailing as Mrs. Partington's attempt to sweep back the Atlantic with a broom;—the names, even, of the old master minds, such as Milton and Southey, if more intelligible than a Hebrew inscription or an Egyptian

* The following paper is from the pen of a Southern lady of literary cultivation. It was sent to us five years ago, just at the breaking out of the late Civil War. As communication with the South being interrupted, we did not then re-print it; but we do so now with renewed pleasure, for the reader cannot know how fully we appreciate all the sad associations which cluster around that "world's home" when these pages were indited.—Ed.

hieroglyphic, being looked upon as only representatives of a class of cold-blooded, unimpassioned old fogies, utterly intolerable to the spice-craving appetites of the day.

These thoughts, and similar ones, passed through our mind forcibly, as we wrote down the heading to this Article ; and we stopped and hesitated, and asked ourselves, perhaps, the very questions which that heading might suggest to other minds.

What, then, do you propose ? What are you about to do ? To criticise Milton and Southey ? at this late period of time, to call attention to writers, upon whose merits the world, years ago, pronounced judgment ? or, if they are not appreciated, if the popular mind of the day is so degenerated that it cannot reverence and do homage to the majestic strains of Milton, and admire the exquisite grace and beauty of Southey, can you hope, with your feeble efforts, to accomplish that in which they failed ? It is presumption. And so it would be. And if that were our object, we should not dare to make the attempt. But it is not.

One whose own intellectual power enabled him fully to appreciate the great mind he was describing, speaks of the "Paradise Lost," as "the noblest effort of human genius," and calls Milton "the most sublime of men." The work of the panegyrist, then, has been too well done to need any retouching at our hands. Neither do we dream of criticising, nor of instituting anything like a general comparison between, Milton and Southey. They are too unlike, generally, for comparison,—too unlike, in the whole structure of their minds, the whole plan of their Poems ; the one, grand, stately, majestic ; the other, exquisitely graceful, and surpassingly beautiful. Nor is it with the vain-glorious hope of adding to, or extending, a fame as wide-spread as the world, and which should be as ever-during. Our object is a much simpler one, our hope much more humble ; it is simply this.

In reading, first, the "Paradise Lost," and afterwards, "Thalaba," we have been much struck with, what seems to us, a striking analogy between the two ; a carrying out, as it were, of one plan, a continuation of one design ; and our object is, now, to point this out. It possibly may not have oc-

red to other minds, even those appreciatively familiar with the two authors ;—and, if it has not, in calling attention to it, we feel that we thus increase their sum of mental enjoyment.

It is only as if, at some rich feast, we should invite them to partake with us of an exquisite side-dish, hitherto unnoticed ; as if having chanced to discover, in a solitary ramble, a spring of clear, gushing water, deeply hidden in the recesses of a wood, we should insist upon their going back with us to behold it in its secluded beauty, and to quaff from its crystal sin sweet draughts of strength and vigor. We are but as the humble honey-bird, who cannot consent to enjoy, alone, the inexhaustible hive, but hovers around, until he attracts the attention of the passer by, and guides him to his concealed treasure. We feel that to Milton and Southey, and especially to these two works of theirs, we are indebted for some of the best enjoyment of our lives, and we would have others enjoy it benefit too.

Mind acts upon mind, the greater intellect exerting a magic power over the feebler, compelling it to receive somewhat of its fuller vigor, and imparting to it, if only for a season, a strength by which it rises up to the measure of the higher, the superior will ; so we, pigmy intellects, cannot hold communion even a little while with the master-minds of the world, without coming away gainers ; the very effort to reach their level, placing us upon a higher stand-point, and giving us a larger range of vision.

Thus, then, as we have said, our object is to point out to those who already enjoy and appreciate Milton and Southey, an analogy which we think exists between these, their two master-pieces,—“*The Paradise Lost*,” and “*Thalaba the Destroyer*.” Through both these magnificent Poems, though differing widely in plan and execution, there runs a similar current of thought ;—on the same thread, their pearls, though differing in size, are strung.

When Milton had completed his “*Paradise Lost*,” he seemed to feel that the story needed to be finished, and he intended “*Paradise Regained*” to be, what, from its great inferiority

in execution, it was not, that sequel. One hundred years afterwards, Southey, taking up, in some respects, a rather different idea from that of the "Paradise Regained," gave us, though not avowedly, that conclusion which it had failed to be.

Milton's plot, in his *Paradise Lost*, is an unhidden one; is, in fact, little more than an enlargement of the Bible story of the Fall of Man, his consequent loss of God's favor, his expulsion from Paradise; he plainly tells it in the opening of the first book,—“of man's first disobedience,” etc.; the subject is too familiar to need quoting.

Southey's Poem is, though not confessedly, a continuation of that story. It tells how man regains his lost purity, is restored to God's favor, and reënters Paradise. Unlike Milton, however, he does not openly avow his purpose. His plot is veiled under fiction. He professes to be writing merely an Oriental Romance, for the amusement of his readers. His hero is chosen destroyer of the sorcerer brood, marked out by destiny to avenge the ruin wrought by these sorcerers upon his father. Now, although in this respect the "Avenger" would seem identical with the Second Adam, it is evident that Southey had in his mind the God-Man, Christ; for, in his hero, as in Milton's, was no Divinity; both were mere men, and Southey begins with his hero, as Milton left him, sin-stained and erring. Both stories are taken from the Bible; the first being, even in the names, but the opening history of the Old Testament while the second as distinctly embodies the whole New Testament teaching of the Christian life and character. The poem describes a pair all perfect in their innocence; to accomplish whose ruin, and to obtain whose expulsion from Paradise, the whole power of Hell is leagued. Man unaided by God was he is now, helpless, and tempted by Satan, fell; a single temptation was sufficient. With no knowledge of any angelic natures, and unconscious of the Evil Spirits ever plotting their destruction, our first parents received all suggestion as from Good Spirits. Thus their ignorance and perfect innocence aided the Tempter. Now, all this story, and much added to it by Milton's imagination, is told with a majestic power which is unrivalled. Using "that noblest measu-

of the Prince of darkness, always surround him, to watch his destruction ; but he overcomes them all, in the exercise every Christian virtue.

As Adam's first sin was disobedience, so Thalaba's first conquest was through obedience ; then follows Faith ; then, falling into sin, Repentance, and finally self-conquest, so as first to forgive his enemies, and submissively and cheerfully to yield his will to that of God. With each victory, he becomes more and more holy, until, at last, Paradise, the home of the blessed, is opened to him. Now, all this is told with most exquisite grace and beauty, fully compensating for the lack of Milton's stately grandeur. Take, for example, the opening stanza

“How beautiful is night!
A dewy freshness fills the silent air,
No mist obscures, nor speck, nor stain
Breaks the serene of Heaven.
In full-orbed glory yonder moon divine
Rolls through the dark blue depths.
Beneath her steady ray
The desert circle spreads
Like the round ocean, girdled with the sky.
How beautiful is night!”

The rhythm in which this story is written, is peculiar. It is as Southey calls it, “The arabesque ornament of an Arab tale ;” but nothing could be more descriptive, or more appropriate, for the wild story he was telling ; the interest in which is steadily kept up. There are passages in which he rises to grandeur, as in the Canto where Thalaba sent to the disobedient Angels, to learn the talisman by which he was to commence the work of destruction, reaches a cave, where,—

“With torrent force
And everlasting roar,
The black bitumen rolled,
* * * * *
No eye of mortal man
If unenabled by enchanted spell,
Had pierced those fearful depths.
For mingling with the roar
Of the portentous torrent, oft were heard,
Shrieks and wild yells, that scared
The brooding eagle from her midnight rest.”

The remaining part of that Book is magnificent, even to the end, in which, after an awful conflict with Evil Spirits, he rises from the now repentant Angel, the talisman in search.

“Son of Hodeirah, thou hast proved it here,
The talisman is *Faith*.”

We cannot resist the temptation of transcribing one more page, which occurs in the next Book, as if in direct contrast to the one we have given. The next temptation to which Thalaba was subjected, was of an opposing character. He resisted the open attack; now his soul was to be “lapped in Elysium,” and thus enervated, to be overcome:—

“Was it to earthly Eden, lost so long,
The fated youth had found his wondrous way!

For Thalaba stood mute
And passively received
The mingled joy which flowed on every sense
Where'er his eye could reach,
Fair structures, rainbow-hued, arose,
And rich pavilions through the opening woods,
Gleamed through their waving curtains sunny gold,
And winding through the verdant vale,
Went streams of liquid light,
The fluted cypresses reared up
Their living obelisks.
Wearied with endless beauty did his eyes
Return for rest? beside him teems the earth
With Tulips like the ruddy evening streaked,
And here, the Lily hangs her head of snow;
And here, the Rose expands
Her paradise of leaves.

Full of the bliss, yet still awake
To wonder, on went Thalaba;
On every side the sound of mirth
The music of festivity,
Invite the passing youth.
Wearied at length with hunger and with heat
He enters in a banquet-room
Where round a fountain brink
On silken carpets sate the festive train;
Instant through all his frame
Delightful coolness spread;
The playing fount refreshed

The agitated air ;
 The very light came cooled through silvering panes
 Of pearly shells, like the pale moonbeam tinged,
 Or, where the wine vase filled the aperture,
 Rosy as rising morn or softer gleam
 Of saffron, like the sunny evening mist ;
 Through every hue and streaked by all
 The flowing fountain played."

One other passage, which recalls that almost divine strain of Milton, where Comus, enchanted with the lady's song, says :—

"How sweetly did it float upon the wings
 Of silence, through the empty-vaulted night,
 At every fall smoothing the raven dawn
 Of darkness till it smiled, I have oft heard
 My mother Circe, with the sirens three,
 Amidst the flowery kirtled Naiades,
 Culling their potent herbs and baleful drugs,
 Who, as they sung, would take the prisoned soul
 And lap it in Elysium."

Southey tells us,—

"With the wide eye of wonder, Thalaba
 Watches her snowy fingers, round and round
 Unwind the loosening chain.
 Again he hears the low sweet voice,
 The low sweet voice so musical,
 That sure it was not strange,
 If in those unintelligible tones
 Was more than human potency,
 That with such deep and undefined delight
 Filled the surrendered soul."

Our limits do not permit us to give, as we would like to do, passages illustrative of each struggle and conquest. We do not *know* that Southey intended this to be, what we imagine it, a Christian Poem ; for he has not said so formally, although it is claimed by one of the most graceful of our modern writers, as one of the great Sacred Poems of the language. In opposition to this idea, it might be argued, that too much is made out of a mere romance, and that any religious teaching it embodies, is of the vaguest and most general character, and that that cannot be called a Christian Poem which does not distinctly, and in terms, recognize Christ as the One great

Avenger and Sacrifice ;—no character being a Christian character, which is not clearly and openly built upon Him and His Offering for Sin.

This, to a certain degree, is true ; and taking Thalaba, as we have done, as the embodiment of the Christian character given us in the New Testament, we claim that that character, of necessity, recognizes Christ, just as certainly as the existence of a superstructure proves or involves the existence of an understructure or foundation on which it rests. Can we gaze in admiration upon some magnificent monument, the work of men's hands, which has withstood the ravages of time, and been the admiration of thousands, and imagine it reared upon a shifting quicksand ? or if, of necessity, according to the established laws of architecture, a building of certain form and dimensions, called imperatively for foundations of certain material and stability, would we, upon beholding such a building, exactly conforming to the proposed model, call aloud for shovel and pickaxe, and dig deep into the bowels of the earth, to bare visibly to the eye the solid masonry and the everlasting granite, before believing that it had foundations ? or does not the exact conformity of the superstructure to the proposed model, prove the underlying structure ? Now Mahometanism, the Oriental Religion and dress under which Southey has chosen to veil the true character of his hero, appears to have in common with the Christian Religion, one foundation, namely, that there is but One God ;—and if that were so, the building reared by the two architects on this one foundation, should be the same. But when it is considered that the structure reared by the one, Mahomet, is altogether sensual, free scope being allowed to its votaries for the gratification of every carnal desire, while the Religion of Jesus is rigid in its avoidance of all that can lead to evil, self-denying, and even, in the comparison, ascetic, and that Thalaba conforms to the latter and not to the former model, it must be conceded, that although not in terms expressed, Southey intended to portray the character of the Christian, as built upon the foundation of God in Christ ; and not in Mahometanism, upon the lie, so identified

in that system with the truth, as to make it of none effect that "God is God, and Mahomet is his Prophet."

It is, therefore, to our mind, evident, that the Eastern dress in which Southey has draped his hero, does but add grace without in the least hiding the perfectness of proportion which unmistakeably proclaims the Christian; and that, in so far as *Thalaba* is depicted, the Christian, with all Christian grace and virtues, fulfilling all that Christ taught and declared, in so far, Christ is recognized and acknowledged. We know that he who reads *Thalaba* only as a beautiful romance, ignoring its underlying meaning, does but half enjoy it. It is, to him, like a parable or an allegory to the unlearned, who cannot comprehend its meaning; who, having ears, hear no. We feel that it is not possible to rise from the perusal of *Thalaba*, without a higher appreciation of Man, and his capacities. The contrary is the effect produced by Milton; perhaps just the right effect, from the differing subjects,—The Fall and the Restoration.

In Milton, from the superabundance of imagery, Angels and Devils, and Satan himself, representing the whole interest, Man becomes a mere secondary object, so weak, so helpless, and unable to resist temptation, that he sinks in our estimation and the words of the Psalmist rise spontaneously,—“What is man, that Thou art mindful of him;” while from *Thalaba* the effect is different. Every human sympathy is enlisted in behalf of that grandest spectacle in the universe,—a human soul struggling, not only with inbred corruption, but with the banded powers of Hell! resisting temptations, subduing evil passions and tempers, overcoming sin, conquering self;—the low, the carnal, becoming absorbed in the inner, the higher, the spiritual nature, until the earthly becomes altogether heavenly, the human altogether divine.

ART. III.—OUR CHURCH HYMNODY.

- (1.) *Hymns* suited to the Feasts and Fasts of the Church, and other occasions of Public Worship ; appended to the Book of Common Prayer.
- (2.) *A Collection of Hymns*, reported to the General Convention of 1865, by the Committee of Hymns and Psalms. Philadelphia : 8vo., pp. 36.
- (3.) *Additional Hymns*, set forth by the House of Bishops, at the request of the House of Clerical and Lay Deputies in General Convention, October, 1865 ; to be used in the Congregations of the Protestant Episcopal Church in the United States of America. Philadelphia : 1866. 12mo., pp. 70.
- (4.) *Specimen of a Church Hymnal*, Humbly offered for the consideration of those interested. By a Member of the General Convention. Baltimore : 1866. 18mo., pp. 59.

THERE seems to be much interest in the Church, at the present time, upon the question of Hymns. It is exhibited in the public Councils, and felt, more or less, by the minds of the thinking members. This springs, first, from a discontent with many of the Hymns in our present Collection, as failing to meet the requirements of correct Theology, or true taste ; or, second, from a desire for a larger liberty in selection, joined with a fondness for many Hymns besides those in customary use ; or, third, from a longing after other vehicles to express religious feelings or impressions, which in our day have been excited or restored.

That there are powerful reasons why the Church, by her supreme authority, should exercise supervision of such Hymns as are to be sung in her Common Worship, will, perhaps, appear in what we are now to offer to our readers. She never can rule, of course, the selection of those in private use ; and it is questionable whether she can ever influence strongly the

principles of individuals in such selection ; for there are higher authorities than she, in all matters of taste. But there seems no weighty reason why the Hymns which are to be sung in public, and which manifestly have great power, analogous to the Prayers which are said in public, in determining opinions, and inspiring feelings, and generating impulses, should not, as the rest of her Worship, require her solemn approval.

Of all religious composition, we had almost said, of all composition, that of the Hymn is the most difficult. Poets of high order, who have been likewise devout men, have rarely attempted it. Their standard of perfection has been so high, that, though often feeling the impulse to such composition, they have shrunk from the execution. They, of all men, have, doubtless, felt the inadequacy of their own words, and judged their own efforts by the severest criticism. Poets of an inferior order have attempted it more largely ; yet but few of their efforts have sunk into the Christian mind in general, and carried their immortality with them. Here and there, over the history of the Church, her Hymns are scattered, like stars in the sky, faintest when gathered most numerous, brightest when most isolated. It is only now and then in the life of the Church, as in the life of the individual Christian poet, that the conditions are supplied for the production, in large quantity, of truly noble Hymns, which shall win the *imprimatur* of the ages. Not only must the imagination be kindled, not only must the judgment be severe, but the heart must be warmed, and the life must be answerable ; for this poetic production is to be judged, not only by the poetic taste, but by the cold eye of theology, and by the common Christian heart.

Nevertheless, Hymns which meet these requirements have, since the Apostolic days, been produced in abundance. Could they only be winnowed from the general mass, they would be found numerous enough for all present wants, and would be a standard of excellence that would powerfully influence all cotemporary or future efforts at such composition. Let us endeavor to display, if we can, our ideal of a Christian Hymn.

A Hymn, in a narrow definition, is a rhythmical expression

praise or adoration. In a larger definition, it is the rhythmical expression of any religious emotion that is true and legitimate. If it be intended for individual use, this last definition needs no limitation. If for common use, it must be an expression of emotion that is common, as well as true and legitimate. And in this latter case, it is susceptible of division into two or three sorts. It either expresses such emotion as is common to all worshippers, believers in the lowest sense ; or such as is felt only by the faithful ; or such as is experienced only by the saintly ; yet the elements and conditions for which are in the hearts of all.

This excludes, of course, the expression of all diseased, or abnormal religious emotion. There is plenty such, as every pastor can testify ; and which his efforts have been to check, purify, or extinguish. No Hymn, then, which is an outgrowth of the disordered and not healthy Christian experience, fit for Common Worship. Nor is any one, which, though true, is the product of a rare idiosyncrasy. Either of these will be meaningless for many hearts, and require a bewildering effort of the imagination to adopt them. Several of the Hymns in our present collection are, perhaps, liable to this objection. Secondly. A Hymn for Common Worship must have theological correctness. It must not be heretical, nor partizan, nor an expression of an individual theory. The truth of this is manifest as to require no argumentation. Criticism, here, must be negative, rather than positive. All Hymns should, in this regard, undergo close scrutiny.

Thirdly. A Hymn should not only be correct in versification, but have rhythmical merit sufficient to elevate it, beyond question, above the level of prose. This is of more importance than that the thoughts should be poetic. But the thought or feeling, whatever it be, should be treated poetically, or there is no reason why it should be versified at all. It will be found that the Hymns which have made the deepest and most permanent impression, have done so more from something taking in the rhythm, than from the thought ; which, indeed, may be put in many another dress, but, clothed in this, reaches a new height of the Christian heart. This, which is the most sen-

suous, yet most spiritual part of Poetry, is most difficult, if not impossible, to analyze, to discover the ground for the delight which it produces, as is not the intellectual part. Thereby the poet produces, not the thought, but the feeling with which we enter upon his thought. It is desirable that Hymns for Common Worship should possess this merit, as generally as possible, not only not to displease the poetic taste, and the rhythmical ear, which are more widely possessed than is generally supposed, but also that they may elevate, correct, and purify the common taste in this particular.

Fourthly, a Hymn should possess, or seem to possess, that spontaneity, which is the inevitable mode of utterance of strong emotion. Hence, if it is too didactic, if burdened with too much thought, or with too recondite thought, or if expressed in the logical method, this rule is violated. Emotion does not speak in the logical method. Its law of association is rather analogical, and thus strong emotion makes any soul poetic. Emotion does not deal with out-of-the-way thoughts. Such always make any Hymn smack of the lamp. It deals, rather, with thoughts which are common, but deep; so deep, and true, as to be rarely realized. It deals with such thoughts simply as may express themselves by an involuntary utterance. It is well-known that, in all languages, Lyric Poetry only becomes captivating and popular when it has this element of spontaneity. And common people are very good judges of this merit. They will not away with Songs, or Hymns either, which put them to too much trouble of thinking. It is the perfection of art here to speak in the language of simple nature. If, however, the religious Poet can, warming and rising with his subject, clothe profound thought in the language of emotion, simplifying it thus for the common mind, he has achieved a triumph of his art.

It is evident, that none of the above requirements exclude Petition, as proper subject-matter for Hymns. The poetic mind, when kindled by religious emotion, has its own peculiar language of petition. But, inasmuch as this part of Worship seems to come under the denomination of Praise, rather than of Prayer, it would seem desirable that the larger part of our

ymns should be acts of Praise, as indeed the best Hymns are, accompanied by a sufficient number of the other kind.

If all this be true, and a true Hymn is such as we have described, can our own Church do somewhat to furnish us with sufficient collection of such? or is it a work too arduous for her to attempt? It is, indeed, an arduous work, and not one of a month, or a year, but of years. Who would have confidence in himself, if called upon for such a critical enterprize? Who does not know how much his own judgment is warped by his fondnesses and aversions? It is not, then, a labor fit for any one man, but for several. And such should be men, not only of theological ability and soundness, having the confidence of the Church in this respect, but men of poetic taste, at least, if not of poetic power; and especially men possessed of a fine rhythmical ear. Supposing the Church determined to make trial of this enterprize, let us offer the following suggestions, for the much or the little they may be worth.

Our present Collection of Hymns cannot be abandoned, till another as large or larger is ready to supply its place. Even some of the faulty ones, which it would be desirable to exclude, have a strong hold upon many a heart. It may be gradually withdrawn, thus: Let the General Convention find, if they can, four, five, or six such men as the above, to constitute a permanent Committee, to endure five, ten, it may be twenty years. Let them be instructed to examine, from time to time, all the Hymns of all the ages;—and from time to time to present, in small installments, such, and such only, as have had their unanimous approbation. Of course, many of the Hymns in our present Collection will be included, when revised, among those they present. Let the results of their labors, if accepted by the Convention, be put forth for immediate use. Thus, gradually, will a new body of Hymns become familiar; and when, after a term of years, they become sufficiently numerous, the old Collection, as a body, may be withdrawn, and those Hymns in it which are to be dropped altogether, will be yielded with fewer regrets.

And during this period, if we have poetic power among us, and if our faith, and joy, and love, are strong enough, it will

be prompted to utter itself in new Hymns. They are the product of an age of such faith, and joy, and love. The course of events in the future is likely to be such as to shipwreck our faith altogether, or to intensify it. Judging by the fruit, the faith of the Church is deepening; and if she has to suffer, her joy will deepen and gladden. We may be on the eve of a period of strong religious emotion. There is that in the hearts of Christians now, which requires rhythmical expression as an antidote against, and triumph over, the Unbelief of the day. Oh, for another David! Show men how Christians can feel, and we have a new evidence for the glory and the truth of our Religion.

We propose now to illustrate what we have already said, by reference to the works at the head of our pages. The Collection of "Hymns, Ancient and Modern," we do not refer to; for they have not been brought before the Church in a manner to require such an examination. They deserve the attention of our Hymnodists. Neither shall we offer criticism upon the Hymns reported to the last General Convention, by the Committee appointed for that purpose. They were subjected to very severe judgment in that venerable body; and while we do not appear as their advocate as a whole, we do plead for a kind appreciation of whatever of real excellency may be found in them.

The Canons of Criticism, by which we would try all Hymns for Public Worship, are as follows, together with the corresponding faults:—

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| <ol style="list-style-type: none"> 1. Right Religious Emotion, viz: <ol style="list-style-type: none"> (a) Healthy. (b) Natural. (c) Common. 2. Correct Theology. 3. Poetic treatment, good verse, rhythmical merit. 4. Spontaneity. | <ol style="list-style-type: none"> 1. Abnormal Emotion, viz: <ol style="list-style-type: none"> (a) Diseased. (b) Forced; Too high strung. (c) Individual; Subjective. 2. Incorrect, or doubtful Theology. 3. Prosaic; bad verse; want of Melody; absence of Harmony. 4. Thought labored, obscure, didactic; labored expression. |
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To which might be added, perhaps:—

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|---|--|
| <ol style="list-style-type: none"> 5. Adaptation to Music. | <ol style="list-style-type: none"> 5. Impracticability for Music. |
|---|--|

The postulates, which what we shall say may tend to confirm, re;—that Hymns intended for Common Worship, should be fitted for such Worship, and not for individual use, and to gratify private tastes; that we should have only such as are of high excellence, and that there is no need of a multitude of inferior ones; that, therefore, any Hymn should undergo a severe censorship, before being allowed an equal place, (such as all our Hymns have virtually, if not legally,) beside our glorious system of Collects and Prayers, and the blessed Psalms of David.

There are many fine Hymns in the Collection in our Prayer Book; but there are many also, which are rarely or never sung; and others, too, which may be favorites of a few, but, no matter how often sung, fail to reach the general heart. All such had better be expunged. They keep down the public taste; and some of them actually corrupt the true notion of Worship: all which we hope to make apparent.

Of course, violations of our first and second Canons must be rare in any Collection which has undergone even the superficial scrutiny of sound divines. We think, however, that any Hymn, doubtful in these particulars, should be ruled out; and that our compilers have been a little careless. Take, for instance, Hymn 151, beginning,—

“Lord, my God, I long to know.”

That such a Hymn is put forth for common use, takes for granted that every Christian does, or should, sometimes, find himself in such a state as to ask these questions. The subject finds that there *is* such a thing as self-denial in the Christian life; that he does not perform, cheerfully, every act of obedience to his Lord; that even Prayer is sometimes burdensome; and this causes him to doubt whether he has any true love for Christ. That sinners should love at all, he half asserts, but does not believe, is impossible; for he remembers that he desires to love, and that he does find some pleasure in his Christian profession. So, to compromise the conflicting arguments, he prays that if he has not loved heretofore, he may now begin. Now, is this exhibition of momentary faithlessness, this seeming distrust in the Lord's Grace, this unhealthy despond-

ency, which may be pitied, but never can be praised ; nay, this actual misapprehension of the Gospel offer ;—is this proper subject matter for Christian, united Worship ?

Take, again, Hymn 182, beginning,—

“O, for a closer walk with God.”

Here the absence of certain cherished feelings, of the strong consolations which sometimes accompany a sudden or late conversion, is mourned over ; as though God had promised that such should continue, as though they were the thermometer of the growth in Grace, as though their very withdrawal, supposing them the work of the Holy Ghost, might not be a part of God’s loving providence. Such phenomena in the Christian experience have explanation variable, probably, in each individual case ; but here an explanation is insinuated, viz : that the subject, by his sin, has utterly banished the Holy Spirit ; which, in the majority of cases, is probably as untrue as the philosophy of Eliphaz, Bildad, and Zophar. Surely, a worshipping congregation is misled by the use of such a Hymn as this ! This anatomization of self is the work of the closet ; and may easily become morbid, unless some outward correction is supplied. This correction is Church Worship ; wherein the doubting believer’s thoughts are sent away from himself, to rest upon the sublime objects of his faith ; and a *Hymn* should exhibit the remedy, not the disease.

Blemishes of the same nature, if not so evident as in these two instances, may be discovered in other Hymns, where we hesitate to approve the Theology ; or, the emotion depicted seems to exhibit a transient or permanent unhealthiness. Still, instances of these faults are exceptional ; but, on the contrary, excellence in our Third and Fourth Canons is the exception, rather than the rule, in our Collection, or in any other we have seen. Those which dwell upon the educated ear, or even upon the common ear, for the sweetness of their sound, are rare. Yet such, when we find them, are those likewise which move the heart strongly, and whose influence is perennial. And, those likewise which do not look as though they had been coldly and carefully composed, but which seem, rather, the

voluntary utterances of a heart warm with feeling ; they, too, are favorite ones, and the very glow and hurry of them forbids or disarms criticism. Can we only gather together enough of such, and when a new one is successfully born, add it to the group, we may let the rest go, excellent Poems though they may be, out of our Churches.

Surely, if there is any event in our Lord's life, whose contemplation would seem to be fruitful of emotion, and which is fitted for poetic treatment, it is the Resurrection. The multitude of events which compose it and surround it, the variety and intensity of the thoughts which it suggested to the Disciples, and which the Christian poet can surely reproduce,—all this would seem to make it almost unequalled in its capacity. Yet, though the topic be so grand and rich, and one where a considerable number of Hymns would be desirable, we have but four in the Prayer Book in which to voice our emotions on Easter Day. Of these, two are utterly unfit for the purpose. In Hymns 68 and 71, we find certain theological propositions bearing upon the Resurrection, addressed to the intellect, and requiring careful thought fully to understand them. So far as they are Scriptural, there is difference of opinion as to their interpretation, even in the Church. There is no pretence of poetic treatment in them ; indeed, as theological propositions, they are incapable of it. The Eleventh Article, put into rhyme, would be quite as suitable for Common Worship. And the language is harsh and unmelodious, beyond expression. Yet these are words put forth to be sung by Christians, warmed beyond their usual degree by contemplation of the events which Easter celebrates.

The 70th Hymn is not liable to this criticism. It is fair verse, and expresses a true feeling. Yet it has something of the style of syllogism ; it is, after all, lacking in warmth proper for the occasion ; and, moreover, it is faulty, as being an address from the congregation, singing it to a part of their own number. Its inspiration is not the object, the Risen Lord, but the subject, the Christian neophyte, needing instruction, and capable of exhibiting the power of the Resurrection, more or less.

We have remaining, the 69th Hymn. It is without poetic treatment, yet simple in diction, and so natural and spontaneous in utterance, that it is a true Hymn ; and the only good one of the four. In the recent Collection, set forth for use, there is one other Easter Hymn, and that of inferior merit !

In our Collection, as now enlarged, we have a considerable number of Hymns for such occasions as the Laying of a Corner Stone, Consecration of a Church, Missions, and other topics, which do not admit of a great variety of treatment, and where the Hymns are generally mere repetitions of each other, in different measure. Yet we have but one good Hymn for Easter, the most fruitful of all occasions, one would think, for poetic inspiration ; for our feeling, as we contemplate the Resurrection, analyzes itself into all the emotions, like the white light separating into its component hues,—love, joy, fear, hope, zeal, rest,—yet every one showing it as something grand or beautiful.

An Easter Hymn requires, absolutely, the objective treatment. Yet the majority of Hymnists, as of all poetasters, run more to subjectivity. Hence this is the characteristic, and the worst one of our Hymns in general. Too many are there, displaying thoughts, interpretations, impressions, where the real topic is the human mind or heart ; too few, dealing with the real objects of our Worship, Father, Son, Holy Spirit, and having for their topic, God, in the many ways in which He has approached us, and dealt with us ; too few, in later days, dwelling around the inexhaustible object, our Dear Lord, in His manifold words and deeds ; and too many, ringing perpetually the changes of mere human feeling.

The mental process through which the writer passes is, probably, very different, in the one case, and in the other. In the one, he fixes his attention, first, upon some feeling or thought within himself, and this constitutes his topic. The objects of faith, the objective facts of our Religion, are made subordinate things, and are spoken of, so far, only as they are necessary to describe or illustrate the thought or feeling he would bring to notice. They are made to serve his emotion, if he has any. Deliberation, plan, the want of spontaneity, are the almost

avitable characteristics of such efforts. Yet there are some hymns of this character so beautiful, that we would not banish them, even from our Collection for Common Worship.

In the other case, the mental process seems difficult. The object furnishes the inspiration,—GOD, powerful, wise, just, merciful, loving ; CHRIST, a child, a sufferer, a preacher, dying, risen, ascending ; the HOLY GHOST, operating, persuading, gathering together the elect for the consummation. This object is treated in the light of the subjective emotion, to be sure, and will be managed, according to that emotion, but it is never brought to sight of as the leading, inspiring fact or idea, of which the imagination has intuition. His own thoughts may come in ; but they rise naturally from the contemplation of the topic, and seem to have spontaneous generation from the union of the Divine One with the loving heart. The tendency of this action of the poetic mind is, to carry all scrutiny away from ourselves, as we read or hear the Poem, and fix it upon the sacred and or precious object of our faith. And this, we take it, is a prime design of all WORSHIP ; and thus appears the reason why this element of objectivity is almost the *sine qua non* of all Offices intended for Common Use. It is notably the characteristics of our Collects, and other parts of our Liturgy ; while our Hymns lean the other way, and thus help to corrupt the true idea of Worship.

In our judgment, the Collection lately put forth, as allowed to be used, contains about ten fine Hymns ; about ten more that are good ; and the remainder faulty and inferior. We venture to specify as really good, Hymns 231, 250, 253, 256, 264, 273, 274, 275, 276 277. Not all of these are objective ; but there are others which are, and deserve to have trial ; but we have named them as most beautiful, and likely to become favorites, for one reason or another. Let us take up one for a brief analysis, which may somewhat illustrate our positions : hymn 264 :

“ Abide with me! fast falls the eventide.”

In this Hymn, the thoughts are common-place ; there is no original imagery ; not an imaginative epithet ; yet it has a

great charm, we venture to say, not only for the popular ear but for the most highly cultivated taste. This is owing to full rhythm, a skillful management of the refrain, and, above all, to the prepossession created by a melodious first stanza, a couplet, or even verse. The note of feeling is struck in the first line, and if not deepened, is yet sustained throughout. The author does not infringe upon or confuse it. Here is proof that Hymns, to be popular, and even powerful, depend upon not the thought, nor the imagery, but chiefly upon their sensuous quality, upon their sweetness of sound, upon such construction as brings out simpler or more recondite harmonies and to the pervading feeling, as one into which the Christian heart loves to fuse itself; in short, to the same merits which make a fine lyric of any kind. Not always does even a first class Poet reach that rounded perfection in a short piece, which leaves nothing to long for, and makes it a gem forever. The question is, can we gather from all ages and languages enough of such to make up a Collection of Hymns, proper for Common Worship? If so, let all the other exquisite sacred Poems find their proper place in "Books of Hours," or Offices of Private Devotion. Let not more than a few of these find place in our Public Service; for the tendency to use subjective Hymns there, is a vicious one; and too great abundance of them would lower the whole tone of public devotion.

As to the last note of excellence we have given, Adaptation for Music, it is too much to expect that words can be written for Music, or that the Poet will bear this adaptation in mind in the art of composition. In fitting a Hymn for Music it may be needful now and then to change slightly its diction even at the expense of its poetic merit. Ordinarily, the musical composer can and should adapt his work to the words and as fine Music can elevate and transfigure the words in which it utters itself, we only need to see that the words are simple and comprehensible. We do not look for laborious thought in Hymns, or logic of any kind. Music never addresses the Intellect. It reaches the heart through the Imagination. The words which are its vehicle should be emotive, rather than intellectual, calling out the feelings involuntarily, and not in

trusting them how to flow out. Poetry which is to be sung, of all Poetry, should conceal its art, and seem to have no plan. Too much inter-dependence of parts in a Hymn, makes it look artificial, and kills emotion. The thoughts must flow on in the analogical method, or rather in the method, *sui generis*, of the objective Poet, when kindled by his theme.

The Collection, compiled, we believe, by the Bishop of Maryland, judging by the specimen put forth, is, in many respects, an improvement upon that in our Prayer Book. But we do not think his principle of selection severe enough. Many of the hymns are wanting in poetic treatment, and have little rhetorical attractiveness. Too many are subjective; yet there are, in the little volume, we think, many true and beautiful Hymns. We venture to specify some, which we have marked at a first census. Numbers 6, 14, 27, 29, 30, 31, 358, 366, 372, 375, 383, 386, 388, 389, 390, 392.

In conclusion, we repeat what we have said above; we do not think any one man capable of making such a Collection as the Church should have. Though convinced that our Canons of Criticism are true and irrefragable, yet when we address ourselves to the application, we feel our incompetency alone, and long for another's presence, to discuss the matter; thinking it possible, that our own judgment might be modified or reversed. And the explanation of this is simple. Judgment, taste, even the rhythmical ear, are not a uniform quantity, but changeable by freshness or fatigue, or pre-occupation, bodily or mental. It is especially difficult to give the relative value of what with which we are very familiar, as contrasted with what new and strange. It seems to us that three at the least, or six at the most, would be the most competent court to adjudicate upon this question, and correct each other's mistakes, provided that they took time enough for the labor, and especially, that they addressed themselves to it with that earnestness which its importance deserves.

ART. IV.—AUTHORITY AND REASON, AND THE CATHOLIC CREEDS.

‘Again let old Nicæa speak,
And for Armenian answer Greek.’

BISHOP ARTHUR CLEVELAND COLE.

ONE of the most pitiable things in the world, is to see the debate in Europe between the Romanist and the anti-Romanist parties. This is especially manifest in France, where it is carried on by means of discussion and argumentation upon their several grounds. It does seem, when we examine the Roman Catholic controversialists, that there is nothing so hateful as Reason, so destructive in every way ;—it must be cast overboard, it must be completely despised and rejected as a guide in all matters of Religion. Authority is to be everything,—all in all. And then, their antagonists assail the principle of Authority ; show its faults, its unsuitableness to these brilliant times, the blunders it has made in the past, and is now making, and end with glorifications of Reason as a guide, all-sufficient, unerring, infallible,—if their eulogies are to be taken literally. Not quite so infallible, we say, if from our quiet American domestic point of view, we consider the Philosophy of Comte, the Morality of Eugene Sue, Victor Hugo, and Alexander Dumas.

Now, upon these two points of Authority and Reason, and upon two kindred subjects, Tradition and the Scriptures, we certainly do think that in the United States the Church is in a position to admit the weight and power of both, to consider them as parts of the great sphere of the truth that teaches man ; hemispheres, it is true, and therefore lying, one to the North, the other to the South, but not therefore antagonistic, not therefore dissevered and conflicting. We do think that our position, as a Church, enables us to take this view, that accepts them both, as we are in the primitive Christian status of absolute Church liberty, a Church, autonomous, gov-

erned by the law itself has made, and by the Church authorities itself has established and elected, and yet without giving up our inheritance from the past in Doctrine and Organization, Creeds and Sacraments. Ours is the position of the Primitive and Catholic Church ; ours, too, her feeling in regard to Authority and Reason, Scripture and Tradition. We are, at once, the most conservative, and the most progressive of all religious bodies. The authority of the Church, as regards Doctrine, Organization and Discipline, is most fervently esteemed among us. And, side by side with this, goes the most exceeding reverence for Holy Writ. More of the English Bible is heard, is read, is taught, is learned among us, than in any of the Societies that call themselves Churches in this land.

It is so, and it should be so. For, with us, the system of Doctrine that we have in the Book of Common Prayer, is explanatory of the Scriptures, is perfectly in accordance with them, is upheld, illustrated, enforced by them. Take this system of Doctrine, and repeat it every Lord's Day, in its main points, the whole year through,—and then along with it read, as we do, the Scriptures in the vernacular to the public, and no one shall doubt the perfect accordance of the one with the other. The highest and keenest intellect shall feel no jar, no discordance of tone between the Christian Scriptures and the Christian Faith,—the most honest, rough-spun, peasant intellect, shall rest in perfect confidence in them, as both accordant.

Hence, we have the explanation of these two strange facts in two opposite directions ; the utter want of Holy Scripture in the Services of Dissenters, compared with the richness and abundance of Holy Writ in our Liturgy ; and again the similar deficiency of the Roman Catholic Services,—nay, the bitter antagonism, but poorly concealed, of these last, to the reading of Holy Writ even in their own Versions. Let us imagine, if we can, the Predestination system of Calvin, in all its harshness, wrought out in a Liturgical form for the whole year through, showing itself clearly in all its peculiarities, all its practical conclusions, all the inferences as to God and Nature, as to man and woman, that can be drawn by reasoning

from it. Imagine a Liturgical System, bringing out all this, and then close by it their Clergy reading in the ears of the people the Words of our Blessed Lord, full of mercy, gentleness, and peace, the narratives of His acts of goodness and kindness, the blessed Gospels dropping as virgin honey-combs with sweetness, the Epistles, bedewed with loveliness, the Psalms of David. Who is there that sees and understands the spirit of the one great teacher of the Calvinist Sects, and then thinks upon the Spirit of the Lord, our teacher, and cannot but conclude that a Liturgy for them is impossible?

It was in the Puritanic and Presbyterian Sects of England, in the seventeenth century, a wise instinct of self-preservation that compelled them to abhor, hate, and execrate, *all* Liturgical Services, and, above them all, the Liturgy of the Church of England.

With regard to the Roman Catholics, the same is the fact. They have, we admit, their doctrinal system, the Mediæval Popery of Hildebrand and Aquinas, wrought out into an extensive Liturgical System. The whole body of their Doctrine is in their Service Books, their Breviary, and Missal, and Pontifical, and most assiduously in the Latin Language, it is used by their Clergy and their Monastic Orders. They dare not have it in English before the people. Even the small portion of Scripture that is left in it, would dash the whole thing in pieces in the course of a few years; and the reading in the vernacular, day by day, and year by year, of so great a mass of Scriptures as was in the Services of Leo, Gelasius, and Gregory, their own Popes, from the fourth to the seventh century, would be, in these days, intolerable. It must be given up, or the System. And therefore the portion of Scriptures in the Latin Liturgy has constantly diminished, as their peculiar System of Doctrine advanced in its development. Therefore, their Services are persistently maintained in the Latin, and there is a steady antagonism to the reading and circulation of the Bible among their people in English. Only an Apostolic and Catholic Church can have a Liturgy. Only an uncorrupt Church can have the Liturgy in the language of the people,

and can read to the people such an extent of Holy Writ as the Church of England and our own have in the Services.

The Primitive Church never was afraid of the Scriptures of the Old and New Testament. In the Services of the Church they were most prominent, in the private reading of Christians, lay and clerical, and in the writings and sermons of their Clergy. The amount of Scripture to be found in the Christian authors of the first four centuries, is perfectly amazing. In fact, it is most astonishing to see in the earliest writers of the Church how much they abound with citations from the Scripture. Lord Hailes, (Sir David Dalrymple,) a laborious Scotch lawyer of the last century, distinctly proved, by actual examination, that if there were no copies of the New Testament in existence, the whole of it would be found embedded in the writings of the Christian Fathers of the first four centuries ! all parts of it existing in their quotations,—from the first verse of St. Matthew to the last verse of Revelations ! In truth, we must honestly say, that if the opinions of the Church Fathers of those centuries on Holy Scripture were cited to our European Romanists, without the names of their authors, they would be put down as wretched heretics, rank Protestants. And so they are, if the present practice and feeling of the Church of Rome concerning the Scriptures, be orthodox and Catholic.

The Primitive Church held, that Scripture and Tradition are perfectly in accordance within the Church. Every man in the Church of those ages, Layman and Clergyman, read the Scriptures as his chartered right, in his native language, taught his children in them, heard them read perpetually in the Church Liturgy, argued upon them, and from them, as the ultimate and final authority. Just equally did each baptized man then believe in the existence for him of the Holy Catholic Church, “the pillar and ground of the truth,” whose Creeds, and Doctrines, and teachings, were true and safe, under whose authority he had placed himself, and in whose tradition he found his surest and best guide. The Eastern Church, we may say, holds these opinions to the present day.

But what shall we say about Reason and Authority ? Are

they not antagonists, as the European Rationalists, and the European Papists seem to agree in saying that they are? Do they not oppose one another, on every moral and Religious question, every question concerning man's nature, his rights, and his duties? The answer is plain. In France, we know that they do. As a matter of fact, we know that in France the party of Reason is intensely and unreasonably bitter against the idea of Authority; the party of Authority hates the very name of Reason. Radicalism, destructionism, immorality, on the one side,—on the other, despotism, Jesuitism, Military Monarchy, the most bitter contempt for all progress, the most bitter hatred to all Science.

But, are not Reason and Authority really antagonists? In our answer, we confine ourselves to matters of Religion; while we really think that it extends to all questions of the Church, the State, and the Family. We say, no! We say, that in the Church, when in its normal and natural condition of perfect freedom, then and there, Reason perfectly agrees with and supports Authority; Authority confirms and upholds the conclusions of Reason. The Reason of the Christian, the more perfect, and pure, and complete it is, the more it agrees with the authoritative decision of the Church.

This one matter of the Catholic Creeds we employ as an illustration. We take a child of five years old, we take a day laborer, we take an ordinary girl of common education, we teach them these Creeds. They believe, upon our teaching, in the existence of God, in the Divinity of the Son, the Personality and Godhead of the Holy Spirit, in the existence of the Church, Holy, Catholic and Apostolic; in a word, in all the Articles of the Christian Faith. Look over these Creeds, and here are a multitude of Doctrines. To prove merely one of them, would, in many cases, require many volumes, skill in many languages, knowledge of controversies which have lasted for ages, and had on either side the ablest of men. And here a child, a day laborer, an ordinary school-girl, is set down in a fixed opinion, on the one side or the other, without any knowledge of these controversies, without any reasoning, without any discussion. Is that fair? Perfectly fair, if there be one.

od, and one divine Truth in the world; if there be one hurch, 'the pillar and ground of the Truth;' and if there be the Bible, the Revelation of God's Will. If this, all this, be, then to assert with Authority, and to teach definitely the truth entrusted to it, is the duty and privilege of the Church of God upon the Earth.

And not one of these truths of the Catholic Creeds is there, at the Church has discussed, upheld, and maintained it, again and again, on the ground of Reason. For proof of this assertion, look at the Christian Apologists, the Christian Orators of the first seven centuries. Is there any lack of reasoning, or of reason among them? See how boldly, upon all questions, they fling down the gauntlet to the heathen and the unbeliever, and show them, that the highest Doctrines of the Catholic Creeds are upheld in their integrity by the loftiest and the deepest, and the widest-reaching exercise of the reasoning power of man. St. Athanasius, St. Augustine, St. Chrysostom,—this is the universal position of these men, the men of the Church, of whom the whole human race is proud. They stand forth, the asserters of the Authority of the Catholic Creeds, supported on the one hand by Reason, and on the other by the written Revelation of God, the Holy Scriptures. For them, in the Church of God Reason and Authority, Doctrinal Tradition and Holy Writ utter but one voice. And their utterance, for themselves and for all the sons of men, is the voice of the Catholic Creeds. It is actually impossible to imagine these men understanding or even dreaming of the antagonist position of Romanist and Protestant, upon the Continent of Europe. The Bible without the Church, or the Church without the Bible,—a Christianity without the Catholic Creeds, or without the Scriptures,—would be to them a monstrous dream, a mere fantastic imagination. Faith and Reason, Scripture and Tradition, to them utter the same voice, give the same verdict. No one of the Fathers of the first seven centuries ever dreamed of setting the one against the other.

Now, what is the reason of this fact, that the Primitive Church held this position, so different from these two in Europe? The best reason is, that she was perfectly free, till the

fourth century, and this freedom was not wholly overtill the eleventh. In the Church, therefore, for so many centuries, there was an extraordinary and all-pervading spirituality, and an harmony of Christian life and Doctrine the Scriptures, which we have not since seen. The Church her primitive position, was actually what a fanatical enthusiast of one hundred years ago called his Society, "a Living I

Secondly, she had her sole standards in the Catholic Creeds. And as these, in the originals, give a system most exactly responding to the Holy Scriptures, so the Primitive Church were in the position we have noticed. For them, Authority and Reason, Scripture and Tradition, went together. Tradition upholds the other. The Scriptures were heard, read, taught, studied, and believed in, most thoroughly. The Creeds were confessed most earnestly, with full faith, and grave, hearty, love and assurance.

Now we suppose that no Christian man will assert that Rome denies the Scriptures. No one will say that Calvinism or Lutheranism rejects the Christian and Catholic Creeds. The Romish Church unquestionably declares that she "receives and venerates all the Books both of the Old and New Testaments,"* and the Lutherans and Calvinists of the Continent, the Presbyterians and Methodists here, receive formally and professedly the Apostles' and Nicene Creeds. And yet as a matter of fact, very few Roman Catholics indeed read the Scriptures habitually, and it is rather a difficult matter, in this country, to find a Dissenter who can repeat the Apostles' Creed. For, as a matter of fact, the Roman Doctrine, systematized by Aquinas and authorized by the Roman Catholic Councils, does not agree with Holy Writ in the original, and therefore, she does not reject the Scriptures, she does not desire an universal study of them, even in her own Versions. And the Protestant doctrine is in no degree more fond of the Creeds.

But in our Church, in England and in this land, it is to find a religious man who is not trained in the Scriptures and studious of them, and whose Creeds are not at his fi

* Council of Trent, Session 4, A. D., 1546.

gers end. Both these are felt in the Church and under her system to be in perfect agreement. The same, as we have said, was the case with the Primitive Church of the purest times. This is also, to a very great degree, true of the Clergy and Laity of the Greek Church now. The Holy Scriptures and the Catholic Creeds are in perfect and entire concordance in an uncorrupt Church.

All these sources of Divine Truth have been injured, more or less, in Europe and by European devices. Calvinists and Lutherans have destroyed the Organization and Ministry of the Church. Romanism has impaired its Doctrines. The Scriptures, in their sacred verity, have been more or less injured in European translations,* and then, an injury less known than these, the Western Church has perverted the sacred Catholic Creeds, more especially that of Nicea. In this country, all these evils are in process of amendment. Over the whole religious world of the United States, we may say that the question of the Church, what it is and where it is to be found, is the most prominent of all questions. And again, a most unmistakeable cry has gone forth for a revision of our noble and grand Version of the Scriptures, the best of all translations, but now two hundred and fifty years old, and therefore impaired in distinctness and fullness of sense in many places, by the mere lapse of time. This demand will be complied with, we think, within one hundred years, in the Church in the United States.

We purpose, in this Article, to call the attention of our readers to the changes which the Churches of Europe have made in the highest form of Liturgic Faith, the Catholic Creeds.

*This may seem a hard saying. We give, however, one example. Since the days of St. Augustine, the doctrine of Fatalism, in the shape of Absolute Predestination and Decrees, has been found in European Versions of the Bible, beginning with the Vulgate. It is no more to be found in the original Greek of the New Testament, than Transubstantiation or the Transmigration of Souls is. And the Greek Church, which for twelve hundred years read the Scriptures in its own tongue, never found such a doctrine there. A doctrine of Election is in the original Hebrew and Greek over the whole Scriptures, but this other exists only in European translations.

We, and all others who confess them in English, have the Latin form of the Apostles' and Nicene Creeds. The source from which the Prayer Book version of the Creeds is derived, is the Use of Sarum, a Western arrangement of the Liturgy, established by the Bishop of Salisbury in the eleventh century. From the Roman versions of the Creeds in this Use, our Prayer Book version is translated.

Now we have in existence, in easily accessible books, the Greek original of the Nicene Creed, as passed finally at the Council of Ephesus, and forbidden, under pain of anathema, to be in any way changed. We have also two forms of the Apostles' Creed, the one in Greek, the other in Latin. And comparing these three with the present English form, it must be said that many changes have been made by the Western Churches, Roman and English; and these, not only in their own Western Creed, but in the Creed of Nicea. As we have said, we purpose to call the attention of our readers to all these changes. And we honestly say, that with the doctors of the East, we think that the Church of Rome has been the radical and destructive party in the Christian Church, the party of vicious change and mischievous development. It is perpetually floating away more and more from the true standards, Holy Scripture and the Catholic Creeds; and then, if necessary, altering the standards themselves. Of this, proof enough may be seen in the alterations of the Nicene Creed, which we shall bring forward in this very Article.

We began this Article by speaking of Authority. And some may ask, where do we find any assertion of Authority in the Episcopal Church, more than in any of the Protestant Denominations? We answer, among other proofs, in the very fact of her Liturgy. Therein is authority, of the weightiest kind, religious and intellectual, asserted, and employed, every time that Liturgy is used. For proof of this, let us look at the nature and form of a pre-composed Liturgy. What a multitude of propositions are asserted in it concerning God's being and attributes, the destiny and nature of man, and the nature and causes, efficient and final, of the Universe. Again, examine the history of Morals and of Philosophy, in the widest

sense over the whole world, and these propositions, so positively asserted in our Liturgy, have been the objects of discussion in the world for long ages. Yet, here they are, these questions, asserted in the most definite and positive way, in words that do not change, from century to century. And the Clergyman, most solemnly, as before God, declares them, positively or negatively ; and yet, perhaps he has never read the ten thousandth part of the discussions there have been on these points ! Nay, perhaps he does not even know that there has been any discussion upon them !

Take, for instance, the first words of the Apostles' Creed, "I believe in God the Father Almighty, maker of Heaven and Earth." Does not that short clause assert the personality of the speaker ? Does it not assert, also, the personality and being of God the Father, as separate from the Universe which He has made ? Is not Pantheism, therefore, and the pantheistic *rationale* of man and the world, then and there denied by these few words, and its roots cut wholly away, as it were underground, for millions upon millions of souls ? The Pantheistic Philosophy is denied, refuted, rendered impossible by these few words ; and the whole train of Pantheists, from Godama Boodh, down to Spinoza, Carlyle, and Emerson, are put on one side.

We give one or two instances more. We pray, every Sunday, Priest and people, in one short, unchanging, stereotyped phrase ; "from everlasting damnation, good Lord deliver us." What is this ? Why it is, that the Church, with all her Clergy, and all her people, over the whole world, wherever the English language is spoken, once every Sunday, denies the Universalist doctrine ; without argument, or discussion, or reasoning, of any kind. Universalists, of all kinds, sorts, and sizes, with all their interpretations, arguments, theories, and treatises, are very coolly laid away by themselves, in a single sentence, which asserts, in the most authoritative way, first, that there is such a thing as Damnation ; Secondly, that it is everlasting ; Thirdly, that God only, through Christ, can deliver us from it.

Then again, in just as brief a phrase, the Unitarians are put

out of court, and their doctrine denied, by the suffrage in the Litany ; that says, "Oh God the Son, Redeemer of the world have mercy upon us miserable sinners." And not only Unitarians, who deny the Divinity of our Blessed Lord, but the Calvinist, who asserts that Christ died to redeem only the Elect and the Pelagian, and the Perfectionist also. The doctrinal reasoning and arguments of these four prominent religious Sects, are actually denied in one single sentence of prayer uttered in a breath, by whole congregations, of whom we may safely say, that not one person in one thousand has ever discussed any of these Systems of Doctrine. These are but two or three instances. A thinking man, with knowledge, may make out a thousand, or ten thousand such. The very nature of Liturgic Forms implies all this ;—implies definite and decided and sure Authority, and also a Catholic Church.

What right, personally, has this Minister to do this ; to assert, or deny, in the most positive and distinct way in the world, conclusions on all these controversies, concerning God and man and Nature ? We answer ; if his own reasoning be all in all,—not one whit of right ; but, if there be a Church of God,—if there be a Revelation and a settled Truth,—then he is an ambassador in the Church of Christ his King, and he utters on the authority of Scripture, of the Church, and of its Head, the words that are put in his mouth.

The whole Liturgy, manifestly, is authoritative. But the highest authority is in the Creeds ; for they are the terms upon which we, by the ambassadors of Christ, are admitted into the Church, and by the acknowledgment of which, we remain in her communion.

And, in them, especially, we shall see how Authority and Reason unite within the Church. For, when we take any position in the Creed, we will say, for instance, the 'Being of God,' and examine it by the light of Reason, we see that it can be proved by Scripture, by History, by all testimony of Reason, by all that we know of the course of God's Providence, and by all the analogies of Nature. Let us employ every mode and method of testing the truths in the Creed, and we shall find that Authority and Reason are at one ; that

which the Creed of the Catholic Church asserts, all Reason shall prove, no reasoning can refute. The truth received by the child of the Church at his mother's knee, on her authority, in the Creeds, this is the same truth revealed by Christ Himself, discussed and debated and proved, by the highest intellect, the greatest learning on the earth. Place the Church, then, upon her proper ground of perfect freedom, and the ground of Authority shall be taken the ground of Reason also; and they shall never be felt or considered to be inconsistent. Scripture shall have its full value, and Tradition shall have its full use, and neither shall be felt to oppose or contradict the other.

And thus, in these Creeds, testified and taught to all the baptized, there is a deep wisdom, a grand provision made by God for man. For, look to all ages of the human race, and in them all we find an endless restlessness, moral and intellectual. In all ages we find a perpetual uneasy questioning of all minds. Man, as he stands alone, seems incapable of being satisfied with his position, his attainments, or even with the property that he has acquired. If he be ambitious, power cannot satisfy him so that he shall rest contented in it. If avaricious, money shall give him no final peace, even if poured upon him to the utmost dreams of avarice. Everywhere, his own being, the suggestions of his fellow-men, even dumb nature herself, pushes upon him questionings as to himself, his own nature, his destinies, as to external Nature, the sphere of circumstances that lies around him, and his relations to it. And constantly he is forced to seek, and search out, and give answers to all these enigmas. From the earliest times, this process has gone on. All philosophers, in all ages, have been forced upon the same ground, have discussed the same questions. So it has been down to our own times.

This fact would be of no importance, but that all these Philosophies are surely made practical, are brought out into their logical results, sooner or later, by unfortunate Humanity, which, in error, and sin, and sorrow, is most logical. Pantheism, to take one example, has risen, again and again, in the succession of ages, in many lands. Abstract Reasoners and

dreamy enthusiasts have started it, and been, as Spinoza was, most temperate, most self-controlling, most intellectual. Such, too, in personal character, was Greek Epicurus, the father of Materialism. But their successes always carry these two systems out to their natural results of hateful immorality. Luther, again, preached "faith without works;" and Zeno, Augustine, and Calvin, fate or destiny, and they were the most moral of men, not acting out their own systems. But there are, and have been, multitudes to take them at their word, and to practice upon the principles that they have preached. But for this universal fact, that man in all ages ultimately will realize in action all his philosophic speculations, these questions would be as harmless, as much without results, as the problems of chess. But because of this inevitable fact, Philosophy has made more Revolutions, has massacred more human beings, has cut more throats, than all man's passions and all his interests put together.

If we look, therefore, at all these questionings of man for all time, if we examine the discussions of them from the earliest period, we find that all these questions that have so tormented man, intellectually and morally, all are answered in the Catholic Creeds, and the system of which they are the heart and centre, the Christian Liturgy;—answered there with authority, answered for all men, women, and children, out of Holy Writ and the Christian Consciousness, the experience of the Church for ages. We could give three or four instances out of the Creeds, wherein one sentence, uttered in a breath, nay, one single word, shuts out evils in Doctrine, evils in Morals, evils in the State and in the Church, that have corrupted whole nations, have slain millions. The Christian experience of eighteen centuries, so to speak, is garnered up in the Liturgy, all the practical teaching which the Church has found most needed for man, is there,—spoken by authority, taught to young and old, weekly and daily, without debate, without controversy, far away from anger and irritation, and yet doing its work, steadily and efficiently, over the whole world. A Liturgy in the language of the people that use it, is the grandest instrument of intellectual and moral good in the whole

world; the most adapted to man's mind, the most suited to his nature. It is that which binds the past of the Christian Church to the present; and gives to the child, the full experience of the aged; to the ignorant, the full religious knowledge, the full experience, in holiness and truth, of the Church over the whole world in all time. It was the universal rule of the Christian Church for seven centuries. The Romanist and the mere Protestant bodies, alone reject the essential principles of Liturgical Service.

But a few remarks more we would make, especially in regard to the Creeds. For all the peculiarities, all the merits, all the effects of Liturgical teaching, are in them, in the highest degree. They stand at the top and highest summit of the whole. The Creeds are the flower and fruit of the Liturgy.

But are there not many Creeds? Yes; many things are Creeds in the popular estimation, that are not really so. The Augsburg Confession, with the Formula Concordiæ, which the Lutherans sign, is a good-sized volume. The Westminster Confession,—the Articles of the Synod of Dort,—the Solemn League and Covenant,—the Decrees, Canons and Catechism of Trent,—the Thirty-Nine Articles of the English Church,—all these are Confessions of Faith, not Creeds. They are, in fact, explanations given by particular parties, under circumstances of great excitement of the positions, convictions, and ideas of their authors and adherents, regarding religion in their days. Sometimes they are filled with honest wrath, and indignation, and self-assertion; sometimes assuming and putting on quite a calm, dignified, Church-look and Catholic semblance. But none of these are Creeds.

And why? No one, even of their most firm adherents was ever baptized into them. The Roman Church, with its Council and Catechism of Trent, and even its new Creed, so-called, of Pope Pius IV., never baptized any man into them, but into the Apostles' Creed. No Presbyterian ever made the Westminster Confession, no Lutheran the Augsburg Confession, no Anglican the Thirty-Nine Articles, their terms of Baptism. The Creeds are Catholic, Universal, holy, appropriate to all men in every age. These Confessions are particular, of the

time and place. What Christian man on earth could be baptized into a solemn and rigid scheme of Absolute Predestination as of Dort? or a blind metaphysical fight of Lutheran Justification, on one side, or Scholastic Mediæval Justification on the other side, as of Augsburg and Trent? or a quite solemn Scotch-furious engagement to 'extirpate Popery and prelacy?' and to count no Government valid that has not taken the Solemn League and Covenant? All these 'Confessions,' 'declarations of Faith,' and so forth, may have been very good in their day, and in the circumstances of their manufacture; but they are not Creeds. No one was ever baptized into them. Much as we ourselves personally admire the Thirty-Nine Articles in the Prayer Book, we prefer, as terms of Baptism, the Apostolic and Nicene Faith.

Now, let us look again at these two real Creeds. The one begins, 'I believe;' the other, 'We believe.' There is not a morsel of argument in either of them. It is 'I believe,'—'I accept,' and 'the Church by authority witnesses to me, and imposes upon me' these Articles of the Baptismal Faith. There is no argumentation in the Creeds to convince, no rhetoric to persuade, no illustration to interest; but a series of asseverations concerning the Father, the Son, and the Holy Ghost, in whose name I am to be baptized,—held out as terms to me of Baptism, qualified by the one authoritative question on the part of Christ's ambassador, 'Dost thou believe?' and by my answer, 'I do.' This, again, is manifestly a totally different ground from that in all these Confessions.

Furthermore, all men, all women and children, of all ages, all nations, and all conditions, are made to take these Creeds, personally and individually. And, looking at them candidly, well they may. For there is no logical argumentation in them, to be comprehended only by the trained intellect. They are composed simply of facts asserted and witnessed to. Take the two Creeds, analyze them into propositions. Then take any one proposition you choose. Say "He rose from the dead," or "the Life Everlasting." And on the part of the Minister it is qualified by the implied assertion, "we on the part of the One, Holy, Catholic, and Apostolic Church, bear evidence to you

a fact, that Christ "rose from the dead," or that it is at "there is a life everlasting." And on the part of zed it is, "I accept this fact, with all its consequences, and practical." Does not each one who thinks but ment, see at once this great difference between the the Catholic Church, and all Confessions, Standards, whatsoever? On authority and evidence, they are pro- to all men by the Holy Catholic Church, without ar- tion, without illustration, without logical proof;—a f fact system of Truth, embracing the whole Gospel e testifies to man, through her Ministry, the embassa- hrist her Lord.

on then shut out? No. Is argumentation excluded? t the Word Incarnate has descended upon earth. He led all truth upon all questions of the human soul. ontroversies as to God and man, as to good and evil, and power, life and death and immortality,—He has them all for the whole human race, directly or indi- the Catholic Creeds. And thus, for the baptized the Church of Christ, who has a living faith, there is , no hesitation, no uncertainty. And back of these s the written Revelation, to be read, heard, studied, y all, and to all. And the Catholic Church, the Body t Visible upon earth, stands forth, with these two doc- n her hands, holding forth to all her children the open d the Christian Creeds.

has jarred this three-fold harmony of the Catholic the Written Revelation, the living Faith? The Western Church, with her perversions of the Creeds, Vulgate, her Scholastic Divinity, her Political Christ- and finally, as the result of all these, her Presbyterian-

Lutheranism, her Calvinism. God be thanked for ion in this land, whereby all these evils must ulti- perish, as wretched poisonous weeds in a hostile cli- d the Bible finally be read as in the Greek and He- rity, the Creeds be said as in the Originals, and the as once she stood upon the earth, must be, by the very f things, free and pure and uncorrupt.

Some time ago, we received by mail one of the papers of the Church Unity Society. In this, our Prayer Book version of the Nicene Creed was printed without the Filioque. And the impression was left that, so changed, it gave the Ecumenical Creed of the East. Now it is not so. The Creed of Constantinople, commonly called the Nicene Creed, is in the East, unchanged in word or in letter, as it was passed. As the Council of Ephesus, A. D., 431, forbade any other Creed, or any change in it, so does it remain unchanged in the Eastern Church to this day. But the Western or Latin Church not only interpolated it, but has changed in it a multitude of phrases and words ; in fact, has cast it wholly into a Western shape. We have in our Prayer Book, as we have said, the Romanized form of this Creed, from the Use of Sarum. The uncorrupted Creed, sanctioned by the Council and used by the Eastern Church to this day, is given in Pierson, in H. Browne, and in many other accessible books. We purpose, in this Article, to revise the Prayer Book Version of the Creeds, for the benefit of our readers, correcting it from the originals. And not only so, but as the translation, in its latest form, is now at least three hundred years of age, to replace some English words that are completely antiquated and obsolete, by those that are ordinarily used and easily understood.

Our readers misunderstand the Holy Eastern Church, if they imagine that the mere taking away of the Filioque will satisfy them. The Creed, as passed at Nicea, Constantinople and Ephesus, is their Creed, and must be exactly translated. And to say 'I believe,' when the original says, 'we believe,' is just as much an unauthorized and illegal alteration of the original, as is the insertion of the 'Filioque.' And this is true on any principles of law and equity whatsoever. All changes whatsoever, wittingly wrought in a legal document of authority, by any one party upon whom it is binding, and who have it in their custody, are so far criminal. As far, then, as regards the Eastern Church, if we are to be recognized by her as holding the Constantinopolitan Creed, our version must be an exact translation from the original, as it was passed at Ephesus. And this we take to be both just and right. And, upon look-

at it, our readers will find that the Creed of the Orient is a beautiful, more harmonious in thought and doctrine, and admirable in every way, than the patched up and mutilated form of the Roman Catholic Church of the West, which we have in the Prayer Book. Our readers will see that we give not a new translation, but merely a revision,—the body of the Creed in our Prayer Book in words and phrases, only selected from the authoritative form, Catholic, not Roman, primitive, not mediæval.

The reader, here at the very threshold, will please note one difference. The Latin Creed says 'I' believe, the Greek Creed, 'we' believe. This difference, with but few exceptions, runs through all the ancient Creeds of the two languages. In fact, we have come to the conclusion that it is based upon national character, and the different ways in which the two nations consequently apprehended the same truth. The Roman was intensely practical and self-asserting. He took the Faith to himself, as a thing personal and exclusive. "I" believe, I, the individual man, standing here, in a full sense of my personal responsibility, I take this faith to myself, as my own.

The Greek had more fully the feeling of the Church as the body of Christ, and therefore uttered the Faith in the plural number, "WE believe," for himself, with all the sainted dead who had believed, down to his own time, and for all the living, 'who now confess the Faith with a pure heart fervently,'

Communion of saints over the whole earth. Having the sense that all these are with him in his Faith and confession of Christ, and in all its effects, he says, in his Baptismal Creed, 'We believe,' just as in the Lord's prayer, all Christians say 'Our Father.'

The Latins, in their version of the Nicene Creed, change 'WE' of the Oriental Creed into 'I.' We give the original 'E.' We need not say how faithful the ideas of both forms are. And how beautiful the idea of combining both, of asserting our faith in the Creed of the West, with its intense personal sense, 'I believe,' and again in that of the East, with its feeling of the whole family in Earth and Heaven; "WE," embodied here, with all the saints gone to their rest, 'with

angels and archangels, and the whole company of Heaven WE believe.

We add but one thought more. How appropriate it will be to our position here, the new Church, by the Providence God placed in the new land, and seemingly intended to unite and reconcile the East and the West, to use the forms of both to say, now with the venerable and unchanging East, 'I believe;' now with the energetic and practical West, 'I believe.' How suitable it would be for us, that as the West baptizes solely into the Apostles' Creed, and the East only in Nicene, that we should baptize into both Creeds,—Nicene Apostolic, and have all persons coming forward to that Sacrament, confess, as their baptismal faith, "the Holy Catholic Creeds of the Primitive East and West!"

We proceed now to give these Creeds, placing first the Eastern, as undoubtedly the grandest, the most awful, and most authoritative; being, in its main body, the Creed of the Churches of Palestine, as amended and enlarged by three Ecumenical Councils. Secondly, the Western Creed. Our version is that of the Prayer Book, revised from the Originals in Greek and Latin. We mark the variations with notes, for the use of our readers.

THE HOLY FAITH OF THE PRIMITIVE EASTERN CHURCH, COMMONLY CALLED THE NICENE CREED.

WE (1) believe in One (2) God, the Father, the Sovereign of the Universe, (3) the Maker of Heaven and Earth, (4) and of things visible and invisible:

And in one Lord Jesus Christ, the Only-begotten (5) Son of the Father, Begotten of the (6) Father before all worlds, (7) Light from (8) Light, very God from very God, Begotten not made, of One (9) Being with the Father; By whom the Universe (10) was made; Who for our sake and for our salvation, came down from the Heavens, (11) and was incarnate of the Holy Spirit, and (12) the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried; and the third day he rose, (13) according to Scriptures; and He ascended into the Heavens, and is sitting on the right hand of the Father, and He is coming (14) again with glory to judge the living (15) and the dead; of whose kingdom there shall be no end. (16.)

And (17) in the Holy Spirit, the Lord and the Giver of Life, who proceedeth from the Father, (19) who with the Father and

son together is worshipped and glorified, who spake by the Prophets. In (20) One (21) Holy (22) Catholic and Apostolic Church. We acknowledge One (23) Baptism for the forgiveness (24) of sins; we (25) look for the Resurrection of the dead, and the Life of the world to come. Amen.

THE HOLY FAITH OF THE PRIMITIVE WESTERN CHURCH, COMMONLY CALLED THE APOSTLES' CREED.

I believe in God the Father, the Sovereign of the Universe, the Creator (26) of Heaven and Earth.

And in Jesus Christ his Only-begotten (27) Son our Lord, who was conceived of (28) the Holy Spirit, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried. He descended into Hades. (29) The third day he rose (30) from the dead; He ascended into the Heavens, and is sitting on the right hand of God the Father Almighty; From thence He is coming (31) to judge the living and the dead.

I believe in the Holy Spirit; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Flesh; (32) and the Life everlasting. Amen.

NOTES UPON THE NICENE CREED.

(1) 'We.' We have already noticed the difference between the Eastern and the Latin Creeds, that the Orientals say, 'We believe;' the Westerns, 'I believe.'

(2) 'One God.' A difference may be seen here between our version and the ordinary one. We put the word One with a capital. In fact there are two points here of equal importance. The Unity and the Being of God. This requires that both words should begin with capitals, and should be read with equal emphasis.

(3) "The Sovereign of the Universe." In the Apostles' Creed, in the original Greek, there are, as appellatives of the Father, implying His omnipotence, two different words, one 'pantokrator,' in the first article, and the other 'pantodunamos,' in the sixth. Now these words, being different and having a very precise distinction of meaning, should have an exact representation in the translation. The first word implies the universal dominion of the Father, that He alone is King, or Sovereign of the All (τα παντα) the Universe. The full and adequate translation, therefore, is that which we have given in

the text, 'Sovereign of the Universe.' The other appellation in the sixth article is most exactly translated 'Almighty.' It means, precisely, that in Him all might and power dwell, and from Him it originates and is derived. It is worth while to bring out the exact sense of these two words, that the great truth, so distinctly realized under the Old Law, and in early Christian times, of the Monarchy and Royalty of God over the whole world of man and existence, and the merely ministerial and executive nature of all human sovereignty, may again be distinctly recognized by us as Christians, as it is asserted in the original of both our Creeds. How great a wrong has been done by the Latins to the Gospel and the Church, the Kingdom of Heaven, by thus hiding away and obscuring the great truth of the Creed, that God is our King, is very manifest. The truth is too much forgotten in these days in Europe, and even here, ; and a Great First Cause, personal or impersonal, substituted for the One God, 'the Father,' 'Almighty,' and 'Sovereign of the Universe,' the only real and true King.

(4) "Heaven and Earth." It will be seen that we vary from our version by using capitals in these two words. The phrase, Heaven and Earth, does not barely signify the two objects specified, but is an Hebrew form of thought, that implies the Heaven and the Earth, and all things that are therein. For the Hebrew language, being very deficient in abstract words, is wont to employ concretes in their stead, mentioning the two extremes, and including all between them. Of this, many instances might be easily given. Hence these words, in this place, should be capitalized.

(5) 'Only-begotten.' We capitalize this word, as a peculiar appellative and title of our blessed Lord, implying His Eternal Generation of the Father "before all worlds."

(6) 'Begotten of the Father.' In the Latin version, and also in our own English, it is 'begotten of His Father.' 'The Father' is, throughout these Creeds, invariably, the distinctive appellation of the First Person of the Trinity. 'I believe,' for instance, in God the Father ; 'He sitteth on the right hand of the Father,' 'Who proceedeth from the Father.' And it seems to us a very feeble and weak procedure, to impair the

strength and precision of the phrase by which Christ is said to be the "only-begotten Son of God, begotten of the Father," by changing it, without a pretence of authority, from the original, into 'His Father,' as the Latins do.

(7) It may be seen, that in the Western Version of the Creed, after these words, and before 'Light of Light,' occurs the phrase 'God of God ;' so that the sentence reads, "God of God, Light of Light, very God of very God." The three words of the first clause do not occur in the ultimate form of the Oriental Creed. They were in the original Creed of Nicea, and as being actually included in the clause, 'very God of very God,' were dropped by the Council of Constantinople. The Western Church, however, retained them in their Version, reading it as above. And while we omit them, as not in the final authoritative Creed of the East, we do it with great regret. 'The rhetorical effect of the repetition and intensive iteration, is in the highest degree emphatic and impressive.'*

(8) "Light *from* Light, very God *from* very God." The English Version has *of* ; we, *from*. Now the English preposition 'of,' has two distinct senses. In the first it is the sign of the genitive or possessive case. 'Son of the Father,' in this sense, is exactly equivalent to 'the Father's Son.' In the second sense, it implies origin, corresponding to the Greek 'ek' or the Latin 'de ;' as in the Scripture, "ye are *of* your father." Now this last is the sense of the Creed, both in the Greek original and in the Latin Version. The word is 'ek' in one, 'de' in the other. *θεον εκ θεου*. Deum de Deo. It signifies the Catholic and Scriptural truth, that the Father is God in Himself, unoriginate, and that the Son is God by his Eternal Generation, as receiving His being and His God-head eternally from the Father. 'I am in the Father and the Father in me.' (John xiv. 11.) "I proceeded forth and came *from* God." (John viii. 42.) "I came out *from* God. I came forth *from* the Father." (John xvi. 27 and 28.) We make no apology for translating the words of the Creed that imply this truth without any possible ambiguity, in the very language of the

* Quoted from the Church Journal.

English Bible, in the very word in which, in that venerable Version, our Lord is made to assert His origination *from* the Father. And furthermore, we will say, it is most painful to hear this doctrine of the Creed obscured by this ambiguity in the word 'of,'—and Clergy and Laity read it as if it were the possessive case, with no sense or feeling of its significance. We have, therefore, translated the word '*from*,' for these reasons, and the more especially as it gives, without possibility of mistake, the exact purport of the original Creed, and also of our present Version of it, if it be read correctly, as it is but seldom.

(9) "Of One Being with the Father." This is the celebrated Nicene formula, *Homocousios*; in Latin, '*consubstantialis*.' It signifies that there is but One God, and One and the Same Being of the Godhead which the three Blessed Persons have in common. But the Father has the Being, '*Ousia*' or Substance, of Himself, unoriginate, as the source, the fountain, the origin of the whole Divinity, and the Son has the same Divinity, the One Being or Substance from the Father, as being derived from him by his Eternal Generation, eternally coming forth from the Father, yet never separated from Him, but dwelling in the Father everlastingly. So that the Father is God of Himself, and the Son is 'God of God,' 'Light of Light,' 'very God of very God.'*

(10) "The Universe." Not all things, but 'the All,' *τα παντα*, 'The Universe.'

(11) "The Heavens." In the original Greek, as well as in the Latin Version, this word is in the plural. We give it as in the original for the special reason, that it keeps up the idea that beside the visible Heaven which we behold, there are manifold regions, heavens unseen by us, which are the abode of the saints, and of Christ our Lord. In the English Version of the

* Upon this doctrine of the Trinity, commonly called the Nicene doctrine, see Bishop Bull's Fast Discourse, 'On the doctrine of the Catholic Church for the first three ages of Christianity, concerning the blessed Trinity, considered in opposition to Sabellianism and Tritheism.' And see, especially, his great Treatise, 'The Defence of the Nicene Faith.' See also the same doctrine laid out most ably in Bishop Pearson on the Creed, under the Articles, 'The Father,' and 'His Holy Son.'

[ew Testament we have it so, frequently, with regard to our Lord. 'We have a great High Priest who hath passed into the *Heavens*. (Heb. iv. 14.) "Him *the Heavens* must receive, until the time of the restoration of all things." (Acts, ii. 21.) "We have such an High Priest, Who is set on the right hand of the Majesty *in the Heavens*.' (Heb. viii. 1.)

(12) "And." It is so in the original. The Latin Church, without any authority, changes the word "and" into 'of;' which the English Version follows. We restore the original word.

(13) 'He rose.' See the note on 'He rose from the Dead,' in the Apostles' Creed.

(14) There are two words here in the English Creed, 'sitteth,' in the present tense, and 'shall come,' in the future. In the original Greek they are both in the present; but it is the participial present, which corresponds most exactly with our English form, 'is sitting,' and 'is coming.' We have, therefore, translated them both in this way. The Latins change the tense of the second into the future, making it 'inde venturus.' The English Creed, following them, has, in our Version, 'He shall come.' We venture to say that this change, besides being wholly unauthorized, is no improvement in force of language, or in distinctness of doctrine. In fact, the use of the future tense implies some time that is in the future, and is not now. The use of the participial present, 'He is coming,' implies that *now* our Lord may be at hand; *now* therefore are we to be ready; *now* are we to be expecting Him. For he *is coming*. It may be *now*, that He shall be here. And as all the events of history, all the movements of the world since the time of Christ's Ascension are preparatory and assisting circumstances to the Second Advent, so it is literally true that He '*is coming*,' although this Advent has not yet taken place. We see not, we confess, why we should follow the poverty of the Latin language, and lose all this beautiful significance of meaning, of which our language is just as capable as the Greek is, by imitating the unauthorized change of the present into the future, 'inde venturus,' 'from thence *he shall come*.'

(15) "The Living and the dead." It will be seen that we

have the word 'living,' for the word 'quick,' which is in Prayer Book. Now the word 'quick' unquestionably means 'living,' in the old English language. It is used in this sense in the New Testament of Wickliffe, (A. D., 1348.) And all the old Anglo-Saxon Creeds, even the most ancient, have it in this place. In three places in the New Testament we have the phrase, 'the quick and the dead,' in the sense the 'living and the dead,' undoubtedly in compliance with customary form of the Creed. And in six or seven places more, the word 'quick' is found, meaning alive. But in at least fifty places, we have, for the Greek word *ζωῆς*, the word 'living,' instead of the ancient word 'quick.'

Now the word 'quick,' which in old English meant 'living' has altogether lost that meaning,—in that sense, it is become wholly antiquated and obsolete. In modern English it means rapid and prompt of movement, in mind or body. We confess, we do not see the value of translating the Greek *ζωῆς* into an Anglo-Saxon word, that has again to be translated before it can be understood. And this, in an English form which the truths and facts of the Gospel are to be taught and professed by all classes ; the poor and uneducated, as well as the refined and the rich ; the child as well as the adult. Again, we see no use in any way of the waste of time and labor that has been made on the part of clergy and catechists, fathers and mothers, in teaching children and uneducated people, that 'quick,' in the language of England one thousand years ago, means living, and that we use it still in the Creed although the word has wholly lost that sense. All this is merely absurd, when we consider that the original of the Creed is not Ancient Saxon, but Greek, and that the word "living" is the real translation.

Of course, in England, where they have an altogether uneducated class, baptized in the Church, and taught the Creed hundreds of years past in these words, there are many weighty arguments against changing the word "quick" into 'living' and the more so, from the peculiar conservative and custom-ruled temper of the English people. But these are of little effect here.

To confirm the reasons that we have shown, we cite a passage from Archbishop Trench. "How often does the word 'quick,' in the Creed, perplex children, even after they have learned that the 'quick and the dead' means 'the living and the dead.' They know it only on trust; for they fail to put this 'quick,' in any connection with the 'quick' of their vocabulary."* We see, on our part, no need of confusing and perplexing by a word in a dead language not understood by the people, we do not say children merely, but every person that is baptized or confirmed or that is catechised, and even every non-professor who is inquiring as to our Faith, and has had no experience of the Prayer Book. The very use and intention, the peculiar idea and the position of the Creed in the Liturgy, urges upon us the removal of this unintelligible and obsolete word, and the substitution of the true rendering, "the living and the dead," for it.

(16) The phrase here is altered into a more close and literal rendering of the original. We conceive it to be more emphatic and assertive, and more in accordance with the genius of the English language.

(17) 'I believe,' is an interpolation of the English Church, for the sake of aiding the connection and clearing the sense. It ought, as an interpolation, to be omitted. The original Greek and the Western Version have, simply, "and in the Holy Spirit."

(18) "The Lord and the Giver of Life." In the present Prayer Book Version, it is 'The Lord, and giver of Life.' It is generally read and understood as if it was 'the Lord of life and the Giver of Life;' both substantives, in the way it is usually read, being connected with and taken as governing the word 'life.' Whereas it is 'the Lord,' that is Jehovah, an assertion of His Divinity,—and He is also 'the Giver of life.' That this is the true sense, is manifest from the original. And, in our present translation it can be so read by those who are taught to do it. Still, at the same time, it can be read the other way. And most frequently it is so read.

* Trench on the Study of Words, p. 207.

Now, there are two ways in which the mistake can be wholly prevented. The first is, by translating it 'the Lord and the Life-giver,' using a compound word, which is perfectly permissible in English, and very distinctly expresses the Greek original. The second is, the mere insertion of the definite article, 'the Lord and the Giver of Life.' This also completely prevents the false reading and the false understanding of the phrase. We have adopted it as making less change from our Prayer Book Version than the other.

(19) "Who proceedeth from the Father." To this, the Church of Rome, followed by all the Western Churches over which she had succeeded in establishing her supremacy, added the words, "and the Son," 'Filioque.' It was done by the authority of Pope Nicolaus, in the ninth Century, against two general Councils, and against even the authority of a former Pope, Leo the Third. This was a most emphatic assertion of the Supremacy of the Pope of the present, over the whole Church, and even over his own predecessors in the past. It was also the cause of the great Schism of the East and West. Our great English theologian, John Pearson, Bishop of Chester, has given his opinion, that it should be taken away from the Creed, and that until that is done, there is no hope of a re-union of the Christian Church.

To take it away, in fact, would be a great blow to Rome; being a practical denial of her superiority over the Church, and over General Councils. Secondly, it would be a great step onward toward the coming Unity, as opening the way at once to an absolute agreement on the Nicene Creed with the Oriental Church. One out of ten of our Clergy would not oppose the measure, so great is the influence of Bishop Pearson among us. And after we had solemnly accepted the Conciliar and Un-Romanized form of the Creed, there is no reason to imagine that the English Church would withdraw from us, or ex-communicate our Church, because we had adopted the advice of her own greatest theologian, and had returned to the uncorrupted form of the Oriental Creed.

In fact, why should not our General Convention, which is, really, the great National Council of the Church, at once, as a

paratory step, insert in her Prayer Book the uncorrupted Creed of the East, side by side with the Western form, and give the Clergy and Laity the right to use the one form or the other. This would open the way for a final acceptance of the views of Bishop Pearson, and a restoration of the Church to its original unity which Rome has destroyed. And the Roman Version would gradually become wholly unused and obsolete, and fall from our Prayer Book, like a dead leaf from a living tree. For one out of one hundred of our laity would use it, when they could take the beautiful and harmonious original Creed of Nicea, Constantinople and Ephesus.

(20) "In." The English Church has inserted here, 'And I believe,' and omitted the word 'in.' So that in our Prayer Book it is read, 'And I believe One,' &c.

(21) 'One.' The reader will notice that we print 'One,' with a capital letter, Unity being one of the four marks of the Church. We also place commas here, after the four appellations of the Church.

(22) It will be seen that the word 'Holy,' is here inserted. It is not in the Prayer Book Version. It is in the original Greek, and in the Latin. An omission or alteration, this is of the worst kind, as touching the Faith in a most important point; for 'Holy,' is one of the four marks of the Church. It appears as if no Western Church could touch the Oriental Creed without corrupting it, for this change is entirely English, due to the English Church only. It seems to have been, originally, a mere printer's blunder, in the Prayer Book of Edward VI., held on to since then, in that strange, obstinate, conservative temper of the English nation, of which we have many instances. We think that, merely out of shame, they ought to correct it, and, by act of Parliament, permit the 'One, Catholic, and Apostolic Church,' to be Holy in England, as it is over the rest of Christendom.

(23) "One Baptism." One with a capital letter, for very manifest reasons.

(24) "Forgiveness of Sins." In the original Greek of the two Creeds there is the same word. It is translated in the Prayer Book Version, in the one Creed, "remission," in the

other, "forgiveness" of sins. In the Latin Versions of the two Creeds, the sameness of words which exists in the Greek is followed; in both it is 'remissionem peccatorum.' We think that the mere fact of the sameness of the words in both languages in these two Creeds, documents standing in such a peculiar position of authority, and of such immense value, should shut us out from varying, without reason or cause. And why in one Creed the English Church should translate the word 'remission of sins,' and right away translate the same word in the other Creed 'forgiveness of sins,' we cannot tell; unless that it is an usual peculiarity or crotchet with them, in all their translations from the Greek or Hebrew. The mischief they have done by it may be seen by the passage in the New Testament in which they translate the same word 'everlasting,' in reference to 'punishment,' and 'eternal' in reference to 'life;' (Matt. xxv. 46;) the word being in the original the same precisely; a text that has given more unnecessary trouble to our Clergy in this country than any other in the Bible. To return; 'forgiveness of sins' or 'remission of sins,' one word is as good as the other; but the same word should be used in both Creeds. We adopt for both the word that is in the Apostles' Creed, as being more English.

(25) "We look." 'And' is inserted here by the Western Church. It is not in the original.

NOTES ON THE APOSTLES' CREED.

(26) "The Creator." The Western Creed has, in its Latin form, 'creatorem,' 'the creator.' Unquestionably, the word 'maker' is a purely Saxon word, which was employed to express it, when, in the language of the English people, there was no such word as Creator. We think that the word 'Creator' should be restored, as expressing the sense of the original most clearly at the present time. And the more especially, because it would keep distinctly before the mind of all persons in the Church, the idea and doctrine of Creation, or making out of nothing by God's Almighty power; a matter very necessary, in these days, when Pantheism is spreading itself so

t among the intellectual of all those Sects who do not use surgical Services.

27) "Only-begotten Son." This is the word in the Greek original of the Apostles' Creed, *Monogenes*. The ordinary Latin Version has it '*unicus*,' 'only,' instead of '*unigenitus*,' Latin of '*Monogenes*.' And this the Prayer Book Version owns. We prefer the original, as being the same word as in Nicene Creed, and as bringing out on the face of the Apostles' Creed, that which really is therein, the great doctrine of Eternal Generation of the Son, and thus avoiding all doctrinal ambiguity and indistinctness on this cardinal point.

28) "Conceived of the Holy Spirit, born of the Virgin Mary." There is here, in the original, the same preposition, repeated twice. In our version, in the first case, it is translated 'by,' in the second, 'of.' This is no gain, certainly, in clearness of sense, or distinctness of meaning. We see no need of varying from the original.

29) "He descended into Hades." We have occasion for most a volume here. The first remark we shall make, is, that in translating the Scriptures, it is sometimes necessary to transfer the original word. This is done, for instance, in the New Testament, in words, Baptism, Presbyter, Apostle. It is not done in the words, Sin, Saviour, Gospel. The word 'Hades,' in the Greek Testament, occurs in twelve places. It is also the word in the original Greek of the Apostles' Creed. We think that it should have been transferred, not attempted to be translated. *Hadès*, (pronounced in two syllables,) means 'Unseen World, the "State" or 'place' of 'departed' souls. The first confusion that was made in this Article, was, by the Latin translation, '*infernus*.' This is no distinct adequate rendering; it means simply 'those below,' a vague heathen name for the infernal regions, or those who dwelt there, as if they were beneath or underground. Because of this translation, the most varying and confused interpretations of the doctrine will be found among the Latins, and those whose theology is derived from them.

The next confusion will be found to have its cause in our English translation 'Hell.' Now this word 'Hell' has, in Eng-

lish, two separate meanings. The first and predominant one is, the place of final punishment for the Devil and his angels, and the wicked, after the day of Judgment. The second is, the common receptacle of disembodied souls until the day of Judgment. Two different things are thus expressed by one word. Hence also comes great confusion of thought, and many misapprehensions.

This seems to be caused, in some measure, by the fact that the word Hell, in English, would seem to have two different roots and ideas, one Scandinavian and the other German. The first seems to come from 'Hela,' the Scandinavian goddess who presided over the realm in which recreants were punished. And 'Hell,' in this sense, seems to mean the realm of punishment. The second root would seem to be the German, *Hölle*, and to have an analogy with the English word 'Hollow,' a great interior space, meaning the hollow or Under-world, the vacant regions of the dead. To this some allusion is made in Milton :—

"He cried so loud, that all the *Hollow* deep
Of Hell resounded."

Now, any one that chooses may see, in the forty pages of Pearson on this Article, all the confused interpretations which the Latin and the English verbal ambiguities have made, from the favorite middle-age idea, that the human soul of Christ actually descended into the Hell of Satan and the Damned, to fight and conquer the infernal Hosts ; and the notion of Calvin, that in the Hell, the soul of our blessed Lord suffered all the tortures of the Damned,* down to the poor evasion of

* We suppose that our readers will hardly believe that any Christian, with the New Testament in his hands, could advocate such a horrible doctrine as this is. Yet, here it is, in Calvin's own words. We translate from the original Latin of the Institutions, Tholuck's edition, Berlin: 1846. The volume is now before us. Book II. Chapter xvi., § 10. "There is nothing strange in its being said, that He descended into Hell; since he must have thoroughly endured (*pertulerit*) that death which was inflicted upon wicked sinners (*sceleratis*) by an angry God." We suppose he means the second death. The same is expressed by him, presently, in another phrase. "He paid a more exceeding price, inasmuch as he must have thoroughly endured (*pertulerit*) in his soul the dreadful tortures (*diros cruciatus*) of a damned and lost human being." (*Damnati ac perditii hominis.*)

interpreting the words, after some Jewish rabbins, 'the ave.'

But leaving the Latin and the English, and recurring to the original Writ in the original Greek and Hebrew, there is no ambiguity or uncertainty of meaning in any way. In the Hebrew of the Old Testament, these are two words, with two distinct and separate senses. In the Septuagint Greek, and also in the New Testament, there are these two words also, and two senses; one 'Gehenna,' the place of penal torment, the other, 'Hades,' the place of departed spirits. We have gone over all passages in the original of the Old Testament and in the New, wherein the Hebrew words, or their corresponding Greek, occur; and there is no possible ambiguity in them in word or sense. Two distinct words there are, and two distinct ideas, Hell of the damned, and Hades, the place of departed spirits. Only in the Latin and the English translation, does the confusion occur, or is it possible. On the face of the originals, the term Hades in Greek, 'Scheol' in Hebrew, signifying the place of Departed Spirits, the one adequate sense which the penetrating critical genius of Bishop Horsely fixed, and to which our American Church is determined, by the Rubric we have added to the Creed. In fact, over the New Testament, wherever it occurs, the word Hades should be transferred, not translated. The same word also should be employed in every place in our Old Testament Version wherein Scheol occurs in the original; while the English word 'Hell' should be limited in its meaning and use to its ordinary sense of the place of final and eternal punishment after the day of Judgment.

For these reasons, we have transferred the word Hades in the Apostles' Creed. And we believe that the same should be done and will be done in the revision of the English Version, of the Church in this country, which is inevitably coming. We give one example. In the Creed it is, 'He descended into Hades.' In the speech of St. Peter to the Jews concerning Christ, he quotes the Old Testament, "David speaketh concerning Him. * * * Thou wilt not leave my soul in Hades, neither wilt Thou suffer thine Holy One to see corruption. He (David) seeing 'this before, spake of the Resurrection of

Christ, that His soul was not left in Hades, neither did His flesh see corruption; this Jesus hath God raised up, whereof we are witnesses." (Acts ii. 25, 27, 31, 32.) This one exemplification will show the value of transferring the word 'Hades' in the Creed and the Scriptures, instead of attempting to translate it.

In fact, it then would require only the explication, once for all, of one Scriptural term, taken from the original Greek of the New Testament, as the word Baptism is. And after that there would be no further difficulty. Instead of this, at the present time, every Clergyman of the Church has repeatedly cast upon him, personally, the solution of a multitude of doubts, misconceptions, ambiguities, and prejudices, all of which have their source and origin, not in the Scriptures at all, or in the Creed, but solely in our English Version, and the ambiguity it creates, by translating two distinct words, having two distinct ideas, by a single one.

After writing the above, we were very happy to find that Archbishop Trench agrees with us in our opinion, that to get rid of the confusion, the word 'Hades' should be transferred, not translated. "It is much to be regretted," he says, "that 'Hades' has never been thoroughly naturalized among us. The language *wants the word*, and on it the true solution of the difficulty ought to be found."*

(30). "He rose." It will be perceived that here the Creed of the American Prayer Book varies from the English. They have 'He rose again.' We simply, 'He rose.' 'He rose again' would signify He rose 'once more,' or 'the second time.' Our American revisers saw the incongruity of this rendering, and had the sense and courage to correct it in this place of the Apostles' Creed. And yet, strange to say, they let it stand 'rose again' in the Nicene Creed.

In fact, this awkward pleonasm is due to the vagueness and poverty of the Latin language. It has no particle corresponding to the Greek 'ana' in composition. 'Istemi' is 'to stand,' 'anistemi' 'to upstand,' coupled with a subtle sense of reversal of former action, of renewal and restoration. He 'stood up'

* Trench on Bible Revision, p. 86. Am. Ed.

om the dead, as He had laid down among the dead, His life being restored, as it had been taken away, and He becoming as He was before. The Latin has no such subtle and clear significance of particles. It therefore adds the particle 're' to *surrexit*, and the English Creed translates it 'rose again.' It will be seen that we make no change here, but simply note and justify the change already made in the American Prayer Book. We will merely add, that in our English Version of the New Testament, the word is more often without the awkward and superfluous pleonasm 'again,' than it is with it. 'What the *rising* from the dead should mean.' (Mark 9 and 10.) 'If so be the dead *rise* not.' (1 Cor. 15 and 15.) So that the New Testament is quite as much with our correct translation as it is with the inexact and vague translation of the English Creed.

(31) "He is coming." The Latin Version is '*venturus*,' the English 'He shall come.' We give the sense of the Greek original of the Apostles' Creed, and refer, for a vindication of its superior force, to the Note on the same word in the Creed of Nicea.

(32) "The Resurrection of the *Flesh*." In the Greek of the Apostles' Creed, and also in the Latin Version of the same, it is the resurrection 'of the flesh.' In one place also in our own Prayer Book, in the Version of the Creed used in the visitation of the sick; as also in all the Baptismal Services of the English Church, three in number, it is the same, "dost thou believe in the resurrection of the *flesh*?" We think that we should have the word of the Creed translated into the corresponding English word. More especially as there is in the United States a whole mass of persons who have taken up the Platonic idea of a spiritual body, made of fiery and luminous ether, as the 'vehicle or chariot of the soul;' and also have mingled with this another pagan notion, that 'the flesh' is the cause of all sinfulness in man, by its union with the soul during this life. The flesh, they say, at death, drops from the soul, and then it stands at once perfect, with its ethereal body, the moment of death being thus the moment of the resurrection.' And the 'flesh' perishes forever.

Of course, such a theory, on the face of it, is a denial of the

ART. V.—REFORMATION IN THE CHURCH OF ITALY.

- (1.) *The Debates and Proceedings of the General Triennial Convention* of the Protestant Episcopal Church in the United States. Held in Philadelphia, Pa., from Oct. 4th to 24th, 1865. pp. 385.
- (2.) *Eleventh Year's Report of the Anglo-Continental Society*, for the year 1865. London: Rivingtons, Waterloo Place. 1865.
- (3.) *Circular of the Italian Church Reformation Fund*. London. 1865.
- (4.) *The Contemporary Review* for May, 1866. Alex. Strahan. London and New York. 1866.
- (5.) *L'Esaminatore* foglio, periodico, inteso a promuovere la concordia fra la Religione e lo Stalo. Firenze.
- (6.) *L'Emancipatore Cattolico*. Napoli.

It is recorded, on page 154 of the Report first above cited, that upon the tenth day of the General Convention, the Lower House received from the House of Bishops a message informing it of the passage of the following Resolution :

Resolved : The House of Clerical and Lay Deputies concurring, that this Convention learns with great satisfaction, by information from various sources, that there is much encouragement to hope for a return of the Italian Churches to the primitive purity of doctrine, discipline and worship, together with their revival in Christian liberty and zeal; and that it heartily sympathizes with the earnest members of those Churches, both of the clergy and laity, who are laboring to that effect; and that it humbly prays the Great Head of the Church to crown the efforts now making in that direction with His blessing.

Upon the next, or eleventh day of the Session, (see page 169,) this Resolution, together with the whole subject to which it referred and the papers which had brought it to the attention of the Convention, was referred to a Committee of Nine, of which the Rev. Dr. Higbee was Chairman.

On the sixteenth day, as recorded in full upon pages 303 to 317, the Rev. Dr. Mahan, on behalf of this Committee, presented a most favorable Report ; and after a very animated discussion, the above Resolution, as transmitted from the Upper House, together with the following, was passed *scm.*

Resolved : The House of Bishops concurring, that a Joint Committee of three from each House be appointed to sit during the recess of the Convention, with power to collect and diffuse information relative to the movement in Italy, looking towards a reformation of the Church therein, and to report to the next General Convention.

This latter Resolution having subsequently passed the Upper House, the Committee thus authorized was duly constituted by the appointment of the Rt. Rev. Bishops Whittingham, Sedell and Stevens, the Rev. Drs. Mahan and Montgomery, and the Rev. W. C. Langdon ; and these have since associated with themselves, as representatives of the laity, the Hon. Washington Hunt and Mr. James S. Mackie.

This action on the part of the General Convention has not, so far as we are aware, attracted the attention of the Church to any considerable extent. And yet, if in the providence of God the religious movement now going on in the Church of Italy should eventuate in a pure, primitive and Catholic Reformation, such Resolutions as these will be invested with no common interest to the student of ecclesiastical and religious history. For if the hope of Italian reform be indeed well founded,—and not a fond imagination, as some insist upon declaring it,—it is an epoch in its gradually developing history when, first, a Church, assembled in its great National Council, formally placed on record their recognition of the fact, and expressed their sympathy with the aims of this movement ; and also appointed a Joint Committee of the two Houses to give practical effect to that recognition, to watch the movement itself, and to inform the Church concerning its progress.

During the six months of their labors, this Committee have already collected information of the greatest interest ; some of which, it is probable, is of such a nature that it cannot be made public ; but much of which will doubtless be communicated to the Church at the earliest practicable day.

But, in the meantime, it may not be inappropriate for us—availing ourselves of the above papers and periodicals, as well as of information derived, in part, from the correspondence of the Committee—to lay before our readers a few facts relative to and illustrating the present condition of this Reform movement, and the influences favorable and unfavorable to which it is at this time subjected.

Our readers will find some account of the earlier history of this movement in the Nos. of this Review for July and Oct. 1863, and July 1864. In these Articles, we distinguished between the several classes of would be Italian Reformers—the “Evangelicals” or *Separatists*; the *Primitivists* or internal religious reformers; and the *Passagliani*, or political reformers.

Upon the first of these it is not within our present scope to dwell. We will only state that being as much divided among themselves as are the various foreign agencies and instrumentalities which sustain them, they make progress chiefly among the lower and least influential classes; and, though very many of them, especially the Waldenses, are worthy of all respect for their fervent piety and earnest sincerity, they show thus far no grounds for our belief that they will exercise any important organic influence upon the solution of the great practical religious questions of the land and day.

Concerning the movement of Passaglia and his adherents, we may say, in the words of the well advised and sagacious Italian correspondent of the *Guardian*, that it has “at once failed and done harm by its failure to the cause it sought to promote.” The causes of this failure are thus—most thoroughly as it seems to us—summed up by this writer:

“First, the movement was too purely clerical, and neither embodied nor therefore carried along with it sufficiently the lay element and the nation. Next, it was too restricted in its views, and while proclaiming the abolition of the temporal power of the Pope, and the reform of the discipline of the Church, it held up the prerogatives of the spiritual power to the extremest verge of the present Papal pretensions. Certainly no such limitations as that would satisfy the liberal and intelligent Catholic party of Italy at the present hour.”

The Passaglian theory of Reform is then already a thing of the past; and it has only served as a stepping stone, by which

rious minds have been enabled to approximate more or less a consciousness of the true nature of the problem of Reform the Italian Church.

Primitivism has fortunately been at once of slow and steady growth; but we may venture to say that it has now become a power which the Papacy already dreads, and which no far-sighted Italian statesman would leave out of account in forecasting the coming issues between the Florentine Government and the Court of Rome, or the future relations of Church and State in Italy. We speak advisedly when we thus refer to the power of Primitivism rather than to the Primitive party; for, as far, no line appears to have been formally drawn between the reforming clergy and their as yet unmoved brethren—no formal bond unites all those who are desirous of Church reform. Therefore it is scarcely correct to speak of them as a party; but rather to say that a large and steadily increasing number of the more intelligent priests and ecclesiastics more and more clearly realize the corrupt condition of their Church, more or less frankly admit the fact, and are more or less earnest in their effort to ascertain the true character of that primitive catholicity to which they long, and, in some instances, even labor, to see their Church restored.

A fair exponent of the position and aims of this class, is *L'Esaminatore*. This periodical was established in Florence, in Jan. 1864, under the editorial charge of Prof. *Stanislao Ciampi*, for the express purpose of being an organ for the freest examination and free discussion of just such questions as relate to the present unhappy condition, and the problem of reform, of the Italian Church. *L'Esaminatore*, during its first year, was issued in monthly numbers of twenty large magazine sized pages each; but since the beginning of the second year, its issues have been somewhat more frequent, and the numbers have extended to as many as 24, 28 and 32 pages. To this journal some of the ablest theologians of North and Central Italy have contributed, occasionally over their own signatures, but sometimes in most cautious secrecy; and very many of the arguments and discussions of *L'Esaminatore*, could room be found for them on these pages, would

astonish our readers not only by their profound learning and dialectic ability, but with the clearness of their views of Ecclesiastical History and of divine truth.

Among those thus represented by *L'Esaminatore*, are to be found, of course, Priests and Ecclesiastics of every stage of advance, from those who are as yet only ready to admit the necessity of *some* reform, to those who are fully ready to accept the English and American branches of the Church as substantially faithful witnesses in modern times, to that Primitive Catholicity to which they wish to bring back their own. Of these we have already mentioned a few names; and some brief account of the services to this cause of *Monsignori Tiboni* and *Liverani*, of *Filippo Perfetti* and especially of the aged Count *Ottavio Tasca*, will be found in this Review for July, 1863, pages 249-257. We have not room to repeat what has already been stated; but we may add here the names also, among the laity, of Senator *Siotto Pintor*, Judge of the Supreme Court in Milan, Deputy *Morelli* of Bergamo, and Dr. *Seraa-Gropelli* of Turin, and, above all, that of *Eusebio Reali* of Sienna, all of whom have written boldly and ably in advocacy of Church Reform. To the latter of these, *Reali*—who was formerly a Canon of St. John Lateran at Rome,—we cannot help looking as to the future leader, at least in North Italy and among the ranks of the clergy, of this reform movement.

The pamphlets of these writers are circulating from hand to hand, and they are discussed among intelligent priests and the more truly devout of the laity, with ever increasing effect. *Tiboni* cautiously argues for the free circulation of the Bible, questions the infallibility of the Pope, comments on the position of the Gallican clergy in 1682, and sets in clear and strong contrast the Catholic *Primacy* of the Roman Bishop, and that arbitrary and tyrannical *Supremacy* which the Papacy has established. *Liverani*, from the advantages of his late position as Canon of Sta. Maria Maggiore, boldly discloses the disgusting moral corruption of the Roman See and Court. *Perfetti*, late Secretary to Cardinal Marini, eloquently points to the widening chasm between the Clergy and Society, and

ads for such a purification of the Church as shall restore to clergy the moral and religious influence which they ought possess. *Reali* attacks the Monastic Orders, and especially the Jesuits, with a fearless decision altogether in advance of his times, insisting that these latter should be declared "an anathema against civil society and punishable by the criminal law." And Count *Tasca*, the while, lovingly labors, by every means in his power, to set before his countrymen the example, the character, the history and the teachings of the Church of England, as those of a Church which, through God's grace and by means of a primitive and Catholic reform, has delivered her children from the evils under which Italy still groans. Meanwhile, indeed long before the establishment of *L'Esaminatore*, a number of the reforming clergy and laity of Naples organized themselves into a *Società Emancipatrice Cattolica*, for the purpose of prosecuting their examination of these questions, and of maturing such practical measures as might prepare the way for Church reform, and also for their own mutual protection in so doing. This Society has now for five years issued a modest four paged tri-weekly paper, entitled '*Emancipatore Cattolico* under the charge of the President, the Rev. *Cavaliere Don Luigi Prota* : and for four years,—i.e. until last summer,) it may be said, like those of whom '*Esaminatore* had been the informal organ, to have been clearing its way to the assumption of a definite position and policy.

At last, upon the 12th of June, 1865, in Vol. II. No. 6, '*Esaminatore* put forth definite propositions and submitted a definite programme of Reform. In an able Article, which it should be glad to reproduce entire, that Journal depicts the growing evils of the actual state of Religion in Italy, protesting both separation from and infidelity within the Church ; and argues that a thorough Religious Reform of the Church alone arrest their spread and save the State itself from moral ruin. It urges, therefore, the formation of a general National Association, comprising clergy and laity alike, which should have such a reform for its object ; and referred to the approaching execution of the Franco-Italian Convention of

Sept. 15th, bringing with it, as is generally believed, the downfall of the Temporal Power of the Papacy ; as affording a divinely prepared opportunity for accomplishing this. The scheme of Reform proposed in this connection, and which is declared to be based upon "the three rules, sound Reason, the written Word of God and the Doctrines and Practice of the First Ages of the Church," is as follows :

"Our fundamental idea is the restitution of their ancient Catholic rights and duties to all Orders of the faithful, whether ecclesiastics or laymen. Therefore :

1. The laity to elect their Parish Priests, and to administer the temporal affairs of the Church.
2. The Clergy and laity to elect the Bishops, saving the rights of the Crown.
3. The Bishops and Metropolitans to have restored to them their old Diocesan and Provincial rights ; their present servile dependence on the Pope and all oaths of vassalage to Rome, being abolished.
4. The Clergy to be free to marry or to live in celibacy.
5. The Holy Scriptures to be freely circulated among the laity.
6. The Church Services to be in the national tongue understood by the people.
7. Confession to be no longer obligatory, but voluntary. The Communion in both kinds."

On the 25th of the same month—June, 1865,—Dr. Prota, in the name of the *Società Emancipatrice*, published a "Memorandum" whose importance would justify its insertion *in extenso*, but from which we have space only for the following extracts :

"Brother Catholics :

The Italian Nation, in the midst of which the Roman Pontificate is seated, having awakened to the new life of free political institutions and being in the act of establishing its national unity and its independence of the foreigner, feels at the same time the imperious necessity of reformation in its religion, without which the stability of its political resurrection and the consolidation of its civil liberties will always be questionable. All our great statesmen, philosophers and literary men who, by the power of their genius, foresaw the events which are being providentially fulfilled in our days, have recognised the vital importance of our reformation in religion, which is an integral portion of our national destinies, and will either fulfil them or ruin them.

Italian philosophy, from Mario Nizzolio to Rosmini, began and has completed the revolution of thought ; and theology, from Thomas Aquinas to Cardinal Cusano, and from him to Gioberti, has completed

a revolution of Catholic sentiment. And, as in politics, extravagant theories of Divine right accelerated the overthrow of the crowns which, in Italy especially, adopted them, and by that means hastened the triumph of civil liberty; so too in religion, the theocracy represented in its narrow ambition, from Hildebrand to Pius IX., after the long and weary period of eight ages, has rendered a radical reformation in the ecclesiastical order of the Roman Church not only possible, but necessary, for the sake of saving, among the Italians, the deposit of the revealed faith from an entire shipwreck in the whirlpool of religious indifferentism, which follows immediately upon philosophical rationalism.

To put more clearly and distinctly the points at which our Catholic reformation aims, we think it ought to be carried out on this basis :

1. The Pope to be Bishop of Rome and Primate of the Universal Church;—an Œcumenical Council, presided over by the Pope, to be the supreme judge of questions of faith.

2. Restitution to Bishops, Archbishops and Metropolitans of their rights of jurisdiction as they possessed them up to the tenth and the beginning of the eleventh century.

3. Preservation of the Ecclesiastical Hierarchy entire, and the free exercise of the votes of the Clergy and the people in the election of Bishops, Parish Priests, and even the Pontiff.

4. Church Service in the national tongue, and free circulation of the Holy Bible.

5. Sacramental Confession free on the part of the penitent, and conducted according to the Canons of the third and fourth centuries, on the part of the Priest.

6. Restoration to the Priesthood of its consultative and deliberative voice in Diocesan and Provincial Synods.

7. Abolition of compulsory Celibacy.

8. Full and entire freedom of conscience.

On these principles the *Società Emancipatrice Cattolica* has been at work for the four years that it has been founded, in preparing the Catholic sentiment of the Italians for religious reformation; and up to this time it has obtained the following results:

1. The foundation of twenty-four assistant Societies for the different provinces of Italy.

2. The adherence to its programme of 1823 members, viz. : Priests 771; Laymen 352; besides 340 honorary members. Among the ecclesiastics are 102 Parish Priests and 40 dignitaries. Among the laity, 3 ex-Ministers of the Kingdom of Italy, 36 Deputies to the National Parliament and 11 Senators of the Kingdom.

From the beginning of May to the present time we have increased by 400 members.

The means which we think most efficacious for attaining so important an object are, the preaching of the Gospel, the encouragement of the right-minded religious press, and mutual help of poor brethren

among the Clergy, who heroically resist the arbitrary and tyrannical extravagancies of a degenerate Episcopate, without betraying their Catholic faith."

L'Esaminatore, upon the 17th of July, quoting this programme of the Neapolitan Society, repeats its own; and adds the expression of its firm trust that whenever a "truly Catholic reformation of the Church" shall be effected on these bases, "we shall see the Papal despotism overthrown, the primitive constitution (i. e. of the Church) re-established, and concord between Priests and Laity, between the State and Religion no longer a mere longing and a dream." And to the attainment of these results it believes a National Association should devote itself by means of conversation, writing, the pulpit and the press.

Such schemes of Reform do indeed fall short, very far short of what many of us would have hoped for, and perhaps naturally expected. We feel that a Reformation, to be of any essential value to the eternal and spiritual interests of the Italians, *must* be a reform in Doctrine, and not merely in Discipline, nor even in Worship. Our first impulse, when we indulge in hopes of a purer faith for Italy, is to think of the gross doctrinal corruptions of Romanism; and, on examining schemes of reforms like these, to ask, of what moment is it how Bishops and Parish Priests are elected, or even in what language the Services are to be held, if the Idolatry of the Mass, and the system of priestly bargaining with Purgatory, and the Paganism of Saint worship and Mariolatry are to remain? And yet here, in these two programmes of Reform, not a single purely doctrinal question is so much as raised. Are those wrong then who find fault with these schemes on this account?—for not a few have done so—or are these reformers undeserving of our profoundest sympathy because they are thus far proposing reforms in Discipline and Worship, rather than in Doctrine?

This question, it seems to us, will be answered by a moment's consideration of the difference between their stand-point and ours. *We* are concerned with the doctrinal aspects rather than with the internal economy of Romanism; *our* position

towards the Church of Rome is chiefly theoretical, or, if we have any practical relations with it, it is, as a general thing, with its *results* in the individual mind or life. The evils which we attack, and against which we seek to defend ourselves and those committed to our charge, are its gross moral corruptions, its ripe development of Heresies, and its unblushing idolatry. But the work of our Italian brethren is a very different one. *They* must work their way one by one from the very midst of all this evil and error to that clear consciousness of its character which is almost *our* heritage; and even when they do attain, in these respects, *our* stand-point, they cannot touch the doctrines and practices of their Church until they have first opened the way to reach them; they cannot reform *Doctrines*, until first by a fundamental reformation of *Discipline* they have obtained the power to do so, and until by a reform in *Worship*, they have prepared the popular mind and heart to comprehend and to sustain them in so doing. In other words, what are these reformers doing, for which so much fault is ignorantly found, but delaying their assault upon the stronghold, and first concentrating their attention and their efforts upon the outworks that surround and control the very approaches to the citadel?

The question is not whether reform should *end* in Discipline and Worship: but whether, from the very nature of the case, it must not necessarily *begin* with these. All will certainly admit this. Then we appeal to our readers if the schemes thus set forth in Florence and in Naples are not *beginnings* for which we ought devoutly to thank God? These reformers are not theorizing. They are not framing complete schemes of all desired reform. They are addressing themselves to the practical work before them; and we feel, with them, that to restore the independence and self-government of the Church, to release the clerical intellect from servile bondage, to admit the people to a *real* participation in the Worship of the Church, and above all to open before them the Bible as the great and supreme authority in divine law and teacher of divine truth, is to secure the possibility of everything that they could afterwards desire.

Nor is this merely *our* way of looking at this. There is abundant evidence that it is the understood policy of the thinking minds among those of whom we speak : and when our readers ponder the programme above given, with a wise appreciation of the practical conditions of the problem which these reformers are seeking to work out, we believe that they will agree with us, that they afford ground at once for surprise and great hopefulness. Since this step, *L'Esaminatore* has revealed a growing consciousness of strength ; and it has entered upon its third year with a manifest increase of confidence in its cause. Of several of its later Articles before us, which we had marked, we must refer to one. During the past winter,—in Nos. 9, 10, 11 and 14, of Vol. II., there has appeared, perhaps, the most remarkable contribution which has yet been made to its columns :—a series of four masterly papers on the “ *Present Condition of Roman Dogmatic Theology*,” from the pen, says a private letter, of “ one of the most able and learned and respected Roman theologians now in Italy.” In these, the writer boldly rejects and completely “ demolishes both the dogma of the Immaculate Conception and the rapidly growing tendency of the Ultramontane and Jesuit party to make the personal Infallibility of the Pope an article of almost necessary faith.” These Articles were followed by a fifth, in the No. for Jan. 4, 1866, which is a vigorous editorial summing up of the conclusions of the previous discussion, and which will, we trust, be laid, sooner or later, in an English form before the Church.

Decidedly the most noteworthy Articles which *L'Emancipatore Cattolico* has produced, appeared in Nos. 6, 7 and 8 for this year, (i. e. for Jan. 15, 17 and 19,) over the signature of the Rev. Dr. Prota. They are entitled “ *The Catholicism of the First Ages, and the pretensions of the present Catholicism of the Roman Court*,” and they consist chiefly of a review of “ *Ten Letters to a Statesman upon the affairs of the Church of Italy*.” Of these Letters themselves we have already spoken somewhat fully ; (see Review for Oct., 1863, pp. 429–432, and July, 1864, p. 290.) They were written by Archdeacon Wordsworth and other English Divines, and dwell upon such

topics as the Election of Bishops, the limits of the authority of the Bishop of Rome, the Celibacy of the Clergy, Diversity of Liturgies, Use of the Vulgar Tongue, &c., &c. If our readers will refer to the account of them in our former Article, or, still better, to the Letters themselves as they have been published in the *Colonial Church Chronicle*, they will realize the force of such a sentence as this :—

“We believe that we shall render a service to our country and to our Government by recalling their serious attention to these splendid results of the conscientious and rational analysis of that modern Catholic Christian genius, which, while in our own Italy it shows itself so dispirited and enfeebled, almost entirely in consequence of the ambitious usurpations of the Roman Theocracy, flourishes vigorously and bears abundant fruit among those free and enlightened nations, who know so well how to harmonize liberty of examination into the field of religious thought and that of the civil constitution of their States. And we do this so much the more freely, that the principles from which the distinguished writers set out and the end which they reach, are entirely identical with the principles and the ultimate object of our Catholic emancipation.”

And thus does Dr. Protta characterize the change wrought by the development of Saint worship :—

Only in after ages, and especially when the purity and ardor of the faith and of primitive Christian love had grown dim and cold through the ingrafting of the element of unworthy human passions upon the dogmatic Christian principle, and through the transformation of the spiritual authority of the hierarchy into that of temporal power,—did Christian worship, which had God for its sole object, become changed into an almost pagan idolatry, creating for itself other objects of adoration in accordance with the various wants of man in the progressive developments of the needs of his temporal life, and the contingencies of his passions. Thus it is that, while in the first ages the Christian, according to the principles of his pure faith, neither recognized nor could recognize any other than God as the author of every mercy and of every good, and turned to him with filial love and trust in the hard struggles which he must needs sustain with the visible and invisible enemies of his faith and of his salvation ;—to-day, the Catholic Christian, almost entirely turned away from God and from those close relations which unite us to Him with the bonds of love, of the most pure hope and of a certain faith, presents his worship and adoration to creatures, which come to him endowed by modern Catholicism as so many divinities, under whose control is the immutable will of the Omnipotent, and who are therefore able to work good, and almost to change the divine decrees concerning the destinies of man. Yes, we

loudly proclaim it ; the pretensions of the actual Catholicism of the Roman Court regarding the direction of Catholic Worship are only the continuations of the material doctrines of Egyptian feticism and of oriental Gnosticism. For the onions and the crocodiles of Egypt are substituted the *pig* of St. Anthony and the *dog* of St. Vitus ; and for the Eons, emanations of the Demiurgos, men who, for the exercise of special moral virtues, have been canonized saints."

Shall it be said that the religious world does not move, when such is the language of an Italian Priest, of a Dominican Friar, written and published, too, in the very Convent of Thomas Aquinas ? The Central Committee of the *Società Emancipatrice*, have indeed lately shown in several ways that they were anxious to exchange a work of ideas and words for one of actions. It was an appeal of its President to a Clergyman of our Church, supported by the warm sympathy of an English friend of this cause, that prompted the Memorial which, in part, occasioned the action of the late General Convention. That action has been acknowledged by Dr. Protta and his co-laborers, in touching expressions of gratitude ; and the formal communication of the Resolutions quoted at the beginning of this Article, has greatly encouraged the reformers both of North and South Italy, and has been responded to in language full of hope for the future, based upon the prospect of our active sympathy.

But not all even of the Italian Churchly Reformers have been able to restrain themselves at the point occupied by those of whom we have thus far spoken. It has, we believe, in no instance been their *desire* to separate themselves from the body of their Church ; but they have, in a few instances, where they were able to do so, proceeded to make such actual changes in their Worship, that they have been practically separated from the Church, more or less, in consequence. For instance, in Messina, the Rev. J. J. Varnier, (the Father Felix of our last Article, Oct., 1864,) who had returned from India to his native Sicily, together with a reforming Priest, Sardieri, holds regular Services, administering the Holy Communion, &c., in the use of the Italian version of the English Prayer Book. These Services are attended by constantly increasing numbers, and, together with the personal conversation of these faithful priests,

been the means of winning many persons of rank and
 nce from Romish infidelity to a true Catholic piety, and
 reasonable, religious, and holy hope."

the other hand, an instance has occurred in Genoa of
 dian congregation arriving at the same result from the
 e direction. *Corrado*, a converted Priest, who had gath-
 a congregation of separatists under Wesleyan auspices,
 g adopted the use of the same Italian Prayer Book, which
 subsequently forbidden by the agent of that denomination,
 ted to the resident English Chaplain a petition, signed
 nself and over thirty others, *mostly Priests*, asking to be
 ed into the communion of the Church of England. We
 t know to what extent this was thought to be practicable ;
 orrado and his little congregation continue to worship,
 the guidance of the English Chaplain, in the use of the
 e of our Mother Church, awaiting, as they declare, the
 ation of their own.

se are but instances of what has elsewhere frequently
 lone on a less noticeable scale ; indeed, our readers may
 aber, that precisely such Services were held in Florence,
 in the year 1861, under the counsel of an American Cler-
 a then residing there ; and it is now the testimony of the
 sh Chaplains, in all the larger cities of the Kingdom,
 umber of Italians attend the English Services, following
 by means of the Italian version. The Rev. Mr. Mait-
 of Naples, writes :—" *Scores and scores of Italians*
! English Service every Sunday : some come regularly,
their Italian Prayer Books to the best of their ability ;
uch struck and much solemnized by the very outward de-
of our forms."

this connection we must refer to the fact,—though we
 t do more than mention it,—that a formal petition has
 been addressed to the English Church or any missionary
 of the Church, through Rev. Mr. Maitland, by certain
 ssors and students of the Neapolitan Universities, pray-
 r help in supplying the religious wants of the youths of
 s. This is the more remarkable, as it is entirely inde-
 nt of the *Società Emancipatrice* ; and if these memo-

rialists really represent those for whom they speak, it opens up to Anglican influence a field of incalculable importance, among 8,000 to 10,000 of the future educated minds of South Italy. Our latest advices show that Dr. Prota and his friends are aiming, in some sort, to supply such needs. They propose, if possible, to get possession of a Church, whose full complement of Services, after a reformed Roman Ritual, but in the Italian tongue, shall be carried on by a staff of some twenty Clergy; and whose influence shall be thoroughly supported by a complete system of schools, and by a coöperating press. Of the details, however, and of the probable success of this scheme, we are not as yet able to speak.

But all this while, the Ecclesiastical authorities are neither unconscious nor careless of this growth and spread of the spirit of reform; and our readers will be greatly mistaken if they suppose that what has thus been recounted, has been accomplished at no cost of sorrow and of suffering. In every instance, where the power existed, the bitterest persecution has pursued every Priest even suspected of reforming tendencies. The same spirit which, *only last Lent*, kindled the fires of Bartolotta for the slaughtered Martyrs of Protestantism, deprived Monsignore Reali of his Canonry at St. John Lateran, removed Monsignore Tiboni from the charge of the Theological Institute over which he has presided for over twenty years, and resisted the institution of Canon Bianchi, of St. Lorenzo in Florence: while, in humbler instances, suspension *a divinis*, and even excommunication itself, bringing with it, often, the deprivation of bread, has been resorted to as a means of literally starving reformers into a recantation of their principles. Of a number which could be given, we must content ourselves with two somewhat remarkable instances.

The one is that of Padre *Mongini*, the Parish Priest of Oggebbio, on Lago Maggiore; the devotion of whose parishioners to their faithful pastor, deprived even excommunication itself of all its effect, and compelled his Episcopal persecutors to abandon their ground. The other is that of Prevosto *Barabino*, whose offence consisted of a published expression of sympathy with *L'Esaminatore*, and with its objects. It seems

a copy of that Journal had been sent, experimentally, to worthy Prevosto, when, in the words of a correspondent in
 I,—

He wrote a very hearty letter, delighted with the first copy he and forthwith subscribed: and as he expressly said, ‘Make what you like of this letter,’ and did not request his name to be con- d, and the letter said some capital things, though somewhat y, as to the general condition of the Clergy and the need of re-
 ,—

was at once printed in the next Number of *L’Esamina-
 i. e.* that for Nov. 9, 1865.

This roused a storm about the place and brought a regular nest of hornets about the writer’s ears. His Bishop (of Savona) forthwith censured him. But he has been many years in his parish, and is usually respected by his parishioners, who vigorously took his part, some little uproar followed. The Bishop, probably not anticipating such popular demonstrations in his favor, contented himself with a vague explanation, and the Prevosto held his ground more firmly many of his brethren would have dared to do; and said that if hardy pressed, he was prepared to carry on the war and publicly avow good all he had written. So it ended in his being let alone, the suspension withdrawn.”

A sadder case is referred to by Count Tasca, in his report to Anglo-Continental Society, as follows:—

Of the seven priests who were suspended by the Bishops of Bergamo and Brescia for their liberal and reforming principles, none has turned back, none has abjured his conscientious convictions, although compelled to struggle with the most terrible sufferings, which, were it but the little aid that brotherly charity can afford, would literally condemn them to die of hunger, since every occupation—and even stance, under pain of excommunication,—“is forbidden them by the tyranny of the *Curia*.”

Now our readers desire to understand the Ecclesiastical position of the Italian Government, at the present juncture,—if we ask upon what kind of political background this condition of religious affairs is revealed,—we would refer them to a full perusal of the very thorough Article upon *this* subject, of the signature of the Rev. L. M. Hogg, in the Contemporary Review for May. None who have heretofore given any attention to this subject, will need to be informed of the op-

portunities which Mr. Hogg has long enjoyed for becoming familiarly acquainted with the facts, and for forming sound and entirely reliable conclusions upon the subject, which he here discusses.

The Italian Government has not, as yet, directly interfered to prevent religious persecution, nor even to remedy its effects, save in a few prominent instances, in which ecclesiastics thus deprived of their livings for their principles have been appointed to Government Professorships. But in the Civil Marriage Act, and in its avowed educational policy, much has already been done towards making Reform possible. The provisions of the former, and the judicial decisions which have already been given upon them, have practically nullified Roman discipline concerning Clerical Celibacy ; and no less than *twenty-five* Priests in South Italy have already taken advantage of it, in despite of public feeling, and married. The transference of the Educational control of the future from Priestly to Lay hands, will also deprive Rome of one of the most important of her means of holding the Laity in vassalage.

A project which is now, however, or was not long since before Parliament, having been submitted by Signori Cortese and Sella, the Ministers respectively of Grace and Public Worship, and of Finance,—is of far greater importance. The analytical discussion of this project constitutes the larger part of Mr. Hogg's valuable Article. Its chief characteristic is what the King, in his speech at the opening of Parliament, called the "segregation" of Church and State ; that is, in Mr. Hogg's words, the careful restriction of the action of Church and State within the limits of their respective spheres, rather than their absolute and entire separation." This would be a very fair approximation to Cavour's "*Libera Chiesa in Libero Stato*."

As might be inferred from its double source, this Cortese-Sella project is partly designed to settle Ecclesiastical affairs, and partly to relieve the financial embarrassment of the Government. Its principal features are, the completion of the already partially effected suppression of the Monastic Orders,—the reduction of the Italian Bishoprics, which now numbe

35, to 69,—the gradual compulsory sale of ecclesiastical lands,—and a resumption of ecclesiastical property, leaving, in the form of an investment in public funds, a certain fixed amount, whose income is payable by the Government to those Bishops, dignitaries, parish priests, and others, as well as to those ecclesiastical institutions which are recognized by the Government, and for whose support it is reserved.

A former project, reported in the spring of 1865 by Baron Ricasoli,—and upon which, we believe, Parliament has never taken any action,—went still further than this ; and by intrusting the property of each ecclesiastical corporation to the management of a Lay Board, and by committing the election of Pastors to the people, and of the Bishops to the Clergy and Laity of their respective Dioceses, would have taken a *most important step* towards restoring to the Church its former liberties. But on this subject we must content ourselves with asking especial attention to Mr. Hogg's own analysis and comments, upon pages 661 and 662.

Such are some of the Political, Ecclesiastical and Religious characteristics of the present day in Italy. Our Church, through her General Convention, has declared her "heartly sympathy," with those who are seeking to secure from this crisis a pure and truly Catholic Faith and Worship for the future of the Church of Italy. With one voice, her own children, our brethren of the Church of England who are on the spot, and not a few of our own Bishops and prominent Clergy, who are now or have very lately been in the midst of these reformers,—call upon us to reduce that professed sympathy to deeds, and to reach forth the helping hand in the time when help is needed. It yet remains, however, for American Churchmen to determine, whether their "Be ye warmed and fed," shall mean anything real and practical or not.

ART. VI.—RITUALISM.*

THE introduction of Ritualistic forms and practices which, in the lengths to which they are now carried, were rarely known in England for over three hundred years ; which our ancestral Colonial Church, and our own, never knew, has of course aroused discussion. The general sense of Churchmen appears to be one of condemnation and apprehension. In the Convocation of Canterbury of 1866, the excesses of Ritualism were generally and formally censured. But who is to decide what is an excess, if there is no definite Law to define, or no known authority to determine ? In a discriminating and able Article in the 69th Number of the *American Quarterly Church Review*, the writer considers, that we have no Law on the subject ; and invites the action of the General Convention to prescribe one. In the following pages an attempt is made to prove, that we are not destitute of a Law to guide us ; that a defect so marked in the harmony of Church Polity, does not exist ; while yet it may be true, that the imperfection of our disciplinary system warrants us in calling upon the National Council to exercise its indisputable power, to follow the example of many ages, to define and prescribe, to dissipate obscurities, and to teach us the ancient paths we are bound to tread, and the rules our duty bids us to obey. By embodying and announcing these Laws in Canons, a violation will be made literally an offence, and punishable under our present system.

We too well know the character and worth of many of those who in the city of New York have united in those practices, to question the sincerity of their belief that they will aid the spread of Religion. With deep respect and regard, we beg to point out reasons for believing, that their course is as

[*The high source of this Article—being from one of the ablest of modern writers on Canon Law—makes it an important contribution to the discussion of a subject already before the Church; and on which a free and full discussion is desirable.—Ed.]

erilous to the Faith and cause of the Church, as it is a breach of its established Law. This last is the proposition we now seek to prove.

In the first place, we assume, that the proposition is now generally, if not fully, received in our Church, that when we have no distinct enactment in regard to Discipline,* the Laws and rules of the English Church, as they prevailed during the period of the Colonial Church, and at the establishment of the Prayer Book, in 1789, and were applicable to our situation, are to govern.

The numerous authorities cited in Hoffman's Law of the Church,† from Bishops, eminent divines, and lawyers, are unanswerable. But these are only explanations and vindications of what is laid down in the Preface to the Prayer Book, which furnishes a comprehensive and absolute rule.

"This Church is far from intending to depart from the Church of England, in any essential point of Doctrine, Discipline, or Worship, or further than local circumstances require."

No one can imagine a matter of Ecclesiastical regulation which is not embraced in one or other of these terms. Thus we are led to the enquiry, what was the Law of the Church of England upon this subject, in the year 1789? It is thought that this is the true date to be taken for the solution of all such points, because the Colonial Church was undoubtedly affected by legislation of the English Church, unless inapplicable to its position. The Law of tithes, for example, did not prevail.‡

The question depends mainly, and as some contend, solely, upon the Rubric to the English Prayer Book, as revised and adopted, 13 and 14, Charles II., Cap. 4, (A. D. 1662,) in the Act of Uniformity. It is as follows :—

* Used in the sense of the Preface to the Prayer Book, "What cannot be determined to belong to Doctrine, must be referred to Discipline."

† Page 35, *et seq.*

‡ [The following pages are chiefly extracted from a work in which the writer is engaged upon the Book of Common Prayer. Much in that work upon the present subject has not been transcribed here, but what is taken, has, it is believed, been so connected, as to ensure consistency and fullness in the reasoning. This explanation will account for some expressions otherwise unintelligible.]

"And here it is to be noticed, that such ornaments of the Church and of the Ministers thereof, at all times of their ministration, shall be retained and be in use, as *were* in this Church of England by the authority of Parliament, in the second year of the reign of Edward VI."

But the origin of this Rubric is much more ancient. Statute of 1 Elizabeth, Chap. 2, (1558,) reinstated the Prayer Book of the 5th and 6th Edward VI., which had been abolished in the reign of Mary. This was the Second Prayer Book of Edward. But the twenty-fifth Section of the Statute Act provided,—

"That such ornaments of the Church, and of the Ministers thereof, shall be retained and be in use, as *was* in the Church of England by the authority of Parliament, in the second year of the reign of Edward VI., *until other order shall* be therein taken by authority of Queen's Majesty, with the advice of her Commissioners, appointed and authorized under the Great Seal of England, for causes Ecclesiastical, or of the metropolitan of this realm."

And the Rubric in the Prayer Book of Elizabeth, adopted the Book of 5 and 6 Edward, slightly amended, was precisely a Copy of this 25th Section of the Statute, down to and including the words, "Edward the Sixth," with the addition of the words, "according to the Act of Parliament, set in the beginning of this Book," not repeating the clause, "until other order, &c.," but undoubtedly recognizing it.*

The Rubric in the Prayer Book of James I., was precisely a Copy of the Rubric in the Book of Elizabeth. It is of fundamental importance to notice, that these Books of Edward VI. of Elizabeth, and of Charles, including the Rubrics as Editions of them, received successively the sanction of Convocation, of King, and Parliament. Thus every thing which an English Churchman of any class can demand for legality is supplied.

Before proceeding to the consideration of this Statute of Edward VI., referred to in the Rubric, it is of importance to ascertain the meaning of the term "ornaments," thus repeated

* Archdeacon Sharp, on the Rubrics, page 65. Oxford, 1834. Bulley's Visitations, 3, 4, 5. Oxford, 1842.

y used. It was considered in Liddell *vs.* Westerton,* that the term did not mean things of embellishment, but meant the icles or instruments used in the performance of the Rites and Services of the Church. The passage from the Dictionary Forcellini, *pro quo cunque apparatu, seu instrumento*, is adduced as a warrant for this, and the enumeration from Lyncod, given by Dr. Burns, is referred to.†

By referring to this Dictionary, it will be seen that the term *ornatus* designates the triumphal ornaments, Consular, Pretorian, and others; the insignia worn or used by those enjoying a triumph; such as torches, lictors, the curule chair, the toga, &c. It attributes to it also the sense of attire or garb, as of the comic actors, the women, &c. These several meanings are included under the word, "ornamentum." The noun, "*ornatus*," is rendered ornament, receives definitions equally pertinent. *Est etiam vestitus, cultus*,—dress, garb, attire, equipage, furniture. *Item instrumentum, supellex, copia rerum earum, de quibus re aliqua uti, non licet.*"

There is a more decisive sanction for these several meanings in the phrase, in Constitutions and Canons of the English Church, from an early date. Several of these are hereafter adduced at length. A few are now referred to.

In the *Capitula* of Theodulf, (A. D. 994,) it is directed,—

"Let not anything be kept in the Church but what belongs to the ornaments of the Churches, that is, the holy books, the housel vessels, the Mass vestments, and the furniture of the Church, in all its particulars, whether in veils or implements." Another translation of the Saxon is "robes and vessels."‡

In Reynolds' Constitutions, (1332), it is provided, that the vestment cloths, and other ornaments of the Altar be decent.§ And Walter's Constitutions, (1195), direct, that ministrations be performed with ornaments proper for them.||

*Ecclesiastical Judgments of the Privy Council, p. 197, &c. London, 1865. Moore's Reports.

†Ecclesiastical Law, Vol. I, p. 375, 377. Edition, London, 1842.

‡Johnson's English Canons, Part I, p. 456.

§Ibid, Part II, p. 236.

||Ibid, p. 278.

[In the work referred to, (ante page 261,) the writer treated the subject of Books and Vestments, as well as other topic, at length. The present discussion is limited to the ornaments of the Church, and particularly to the point Lights on the Altar, giving a key to all the rest.]

It is quite clear, that the Ecclesiastical sense of the term used in the Statute and Rubrics, comprised all the Arts employed in the ministration of divine Service. Books, vestments, furniture, vessels, every implement so employed were meant. Vestments were the ornaments of the Minister; else were of the Church.*

Again, the state of the regulations of the English Church before the Statute, at different periods, will be of no little use in the construing of the Act, of the Rubrics, and other documents governing the subject, or aiding in its exposition.

The 21st of what are known as Elfric's Canons,† (A. 957,) provided,—

“That the priest shall have the furniture of his Ghostly work before he be ordained; that is, the holy books, the Psalter, and Epistle Book, Gospel Book, and Mass Book, the Song Book, Hand Book, the Calendar, the Passional, (Martyrology,) the Penitential, and the Lesson Books.”

By the 22d of such Canons,—

“The Priest is to have his Mass Vestments, that he may reverently minister to God; and let not that Vestment be sordid. Let him have his Altar Cloths in good condition. Let his Chalice also be made of pure wood, not subject to rottenness, and also the paten; and let the Corporal be clean, as befits Christ's ministration. He shall be adorned of God, who ministers to Him in wisdom and purity.”

And by the 23d Canon,—

“The Mass priest, on Sundays and Mass days, shall speak sense of the Gospel to the people, in English, and the Paternoster and the Creed, as often as he can, for the inciting of the people to know their belief, and retaining their Christianity.”

* It is difficult to select one satisfactory, comprehensive term. Perhaps *incense* is the best.

† This Elfric is considered by Johnson and other writers, not to be Elfric, Archbishop of York, but Elfric, the Grammarian, and the most learned man of the time. It is supposed that Bishop Wulfric, to whom the Canons were suggested, used them as a Pastoral Charge.

It is stated that the Danes had reduced the English to the use of wooden Vessels. One of the Canons of Edgar, (A. D. 960), required the Chalice to be molten, and by a Canon of Walter, (1195), the Sacrament of the Eucharist was to be consecrated in a Silver Chalice, where there was a sufficiency for it. "Let every Priest have a Corporas* when he celebrates mass," is the order in Canon 33 of those of the reign of Edgar, (A. D. 960.) The 42d of the same is thus :

"Let all things near the Altar, or belonging to the Church, be very cleanly and decently ordered, and let a light be always burning in the Church, when Mass is sung."

Langton's Constitutions, (A. D. 1222), contain the following regulations.

"We ordain that every Church have a silver chalice, with other decent vessels, and a clean, white, large linen cloth, for the Altar; and let the Archdeacon take care that the cloths and other ornaments of the Altar be decent."

The Constitutions of Archbishop Gray, (A. D. 1250), are very full upon this subject. The first recites that great controversy had arisen within the province of York, concerning divers ornaments and things belonging to the Church, and prescribes what ornaments and things should be repaired by the Parishoners, and what by the Rectors or Vicars. Then an enumeration is made of what each is to furnish. Among the ornaments of the Church, are the following:—the chalice, three towels and corporals,† a cross for processions, and another lesser cross for the dead, a bier for the dead, a vessel for the holy water, an osculatory, a candlestick for the paschal taper, a cense-pot, a lantern with a little bell, a lenten veil, two candlesticks for the collets,‡ the frontal for the high Altar, a decent Pyx for the body of Christ, banners for the rogation days, great bells with their ropes, the holy font with a lock and key, the Chris-

* A Corporas is the white linen napkin used to cover the elements, when all have communed.

† Of two kinds,—one the pall spread upon the Altar, the other a napkin folded upon the cup. Durandus Rationale, lib. IV, Cap. 29.

‡ Acolyths, or Candle-bearers.

matory, the images in the Church, the principal image (in the Chancel) of the Saint to which the Church is dedicated, *the beam light* in the Church (*luminare in ecclesia*.)*

The Constitution of Peckham, (1279,) as to the Pyx, is as follows :

"We charge that the Sacrament of the Eucharist be so kept that a tabernacle be made in every Church, with a decent enclosure, in which the Lord's body may be laid, not in a purse or bag, but in a fair pyx, lined with the whitest linen, so that it may be put in and taken out, without any hazard of breaking it."

By Reynold's Constitutions, (1322), it is directed as follows :

"Let the holy Eucharist be kept in a clean pyx of silver, or ivory, or otherwise, as befits the Sacrament. Let the linen cloths, palla, corporals, and other Altar cloths, be whole and clean; and let two candles, or one at least, be lighted at the time of High Mass."

Another reading is, *Tuella Manutergia, et alia altaris ornamenta*.

The Constitutions of Winchester, (1365,) are almost identical with those of Gray of 1250.†

The Collection of Johnson is brought down to the year 1486, and what we have transcribed is all we find bearing upon this particular point.—

Lynwood died in the year 1446, and the enumeration by Burns of the ornaments used, is taken from his Work called *The Provincial Constitutions*.‡

We are thus furnished with full and important materials to understand the changes made at the Reformation.—

The provision of the 25th Section of the Statute of Elizabeth, (1558,) the Rubric in her Prayer Book, and that in the Prayer Book of Charles II., (1662,) are before fully stated. They may be thus analyzed.

The ornaments of the Church and of the Ministers, to be retained and hereafter used, shall be the following : Such as were used in the Church of England, in the Second year of the reign of Edward VI, provided they were then used, under or with the authority of Parliament.

* *Luminare in Ecclesia*, is simply the light in the Church.

† The preceding citations are from Johnson's *Canons, &c.*, under the various dates. Oxford, 1851.

‡ Burns' *Eccles. Law*, Vol. I, p. 374.

Such is the literal enunciation of the propositions contained in the enactments. What is the true exposition, is the subject of controversy.

I. The first construction to be noticed is, the one contended for by the advocates of high Ritualism ; viz : that whatever was in use, at any time during the second year, with the sanction of Parliament whenever given, was retained as lawful, and remains lawful to the present time. Prior Acts of Parliament have therefore at least the same force upon the question, as the Act of 2 Edward VI. itself. There is concurrent authority, if the fact of the legal existence of any other act is made out ; and this construction implies the meaning of the word *in* to be, *within, at any time within*.

II. The second construction is that given by the Judicial Committee of the Privy Council in *Liddell vs. Westerton*.^{*} It is in substance, that the phrase, *authority of Parliament*, means authority given and declared during the second year. There must be a Statute (or equivalent sanction if there could be any,) passed within that year ; and as there was no pretence of any other such authority but the Act of 2nd Edward, that, and what was specified in the Prayer Book adopted under it, formed the sole guide and rule upon the matter. It is of no consequence what was lawfully in use before Edward's second year, or at any time prior to the Statute. The question simply is, does the First Prayer Book expressly, or by just implication, prescribe the ornament in question.

This indicates the insertion of the word *retained* after the word *were*, (ante p. 262,) and admits the same construction of the word *in*, as before stated : viz.—*within*.

III. The writer submits a third construction, (the only other, perhaps, which can be imagined,) viz : that whether a particular ornament had the sanction of Parliament, at some time during the second year, is immaterial, unless it retained that sanction at the close of that year. In this view the word *in* is to be read *through*, or *throughout*.†

In support of such interpretation this case may be presented.

^{*} Ecclesiastical Judgments of the Privy Council, London, 1865.

† This is an accepted meaning in the Latin.

If the Statute of Edward, or the Prayer Book under it, had expressly prohibited the use of a particular ornament, the Act of Elizabeth could not be treated as restoring its use. That would be to repeal an Act of Parliament by an implication, not necessarily and logically arising. It is a settled rule, that if apparently variant provisions can, by a fair construction, subsist together, that construction must be adopted. Two propositions produce a reconciliation. The ornament had not authority throughout the year because forbidden at its close ; it had authority at a time within the year under a provision of Law then in force. So in this view, we are to ascertain first, as matter of fact, whether a particular ornament was in use at any time during the year ; *next*, as a matter of fact and Law, whether it retained parliamentary sanction on the 28th day of January 1549, the actual termination of the second year. Of course the Act itself gave the sanction to all contained in the Prayer Book it adopted, and if the Act and Book expressly or virtually excluded all else, any former parliamentary sanction was taken away.

But the question is to be first examined upon the ground taken by the defenders of Ritualism, that if there was the sanction of Parliament to the use at any period of the second year, it is enough ; and that there was such sanction.

In the first place it is insisted that there was no Statute on the subject of the Prayer Book, enacted in the second year of this reign ; and of course there was no parliamentary authority given to any ornament of any kind during it. Edward came to the Throne on the 28th of January, 1547. This second year ended on the 28th of January, 1549. But the Statute, by its express provision, was not to go into effect until Pentecost ensuing ; of course in the third year. As there was no Law then having such authority, passed in such second year, the question is left open, what rule, or law, or usage, did prevail. They proceed to answer this inquiry, by contending, that a Law existed under the sanction of Parliament ; but if none, then the ancient Canons of the English Church must govern.

This argument is examined and fully refuted in Liddell *vs.* Westerton. The 24th of January, 1549, is the latest possible

late which can be assigned for the passage of the Statute. It is presumable that it received the Royal Assent immediately. (4 Term Reports, 668.) The provision that it should go into effect at Whitsuntide, was to give time for printing and distributing the Book; then the penalties would attach. When the Books could be furnished before, they were to be used immediately. And what is decisive, Parliament itself, in the Act of 5th and 6th Edward, (Cap 1, Sec. 5,) refers to the Act as passed in the second year of the reign.*

This point is relied upon by the writer of a Tract: "Incense lawful in the Church of England," (London, 1853), and forms the sole ground, on legal principles, of his position. It will be found quoted in other vindications, such as Littledale's Catholic Ritual, p. 11.

The writer submits another reply. The authority of Parliament is required to sanction the use of an Article. The ancient Constitutions and Canons cited and relied upon, had not such authority, unless they acquired it through the Acts of Henry VIII., afterwards noticed. In the writer's opinion, they bound the Church at the time, at least those passed by National Synods. But that is not the point; they had not parliamentary sanction, and hence cannot be resorted to. Therefore the other points of the defenders must be sustained, or there was no law or rule at all in the matter.

The first of such points is,—there was parliamentary sanction for many of the ornaments now revived, and particularly for Altar Lights, in the injunctions issued by Edward in the Spring of 1547. One of such injunctions was as follows:

"That such images as they knew in any of their Cures, to be or to have been abused with pilgrimage, or offering of anything made thereunto, or shall be hereafter censured unto, they (and none other private persons) shall, for the avoiding of that detestable offence of idolatry, forthwith take down or cause to be taken down, and destroy the same, and shall suffer from henceforth no torches, nor candles, tapers, or images of wax to be set before any image or picture, *but only two lights upon the high altar before the sacrament*, which, for the signification that Christ is the very true light of the world, they shall suffer to remain still."†

* The Session began the 24th of November, 1548.

† Cardwell Doc: Ann. 17. Strype's Memorials of Cranmer, Vol. 2, p. 443. Oxford, 1848.

The articles upon the visitation, set forth a few months after, directed an enquiry among other points,

"Whether they suffer any torches, candles, tapers or any other lights, to be in your churches, but only two lights upon the high Altar."

It may be noticed, that while in the year 979, the rule only enjoined a light to be kept in the Church, in the year 1547, the custom seems to have been as stated in the Injunctions. Although the Canon of Archbishop Peckham does not direct that the Lights should be on the Altar, yet the custom to place them there may have grown up, and at least was not inconsistent with his Canon.

The asserted legality and ground of these Injunctions is found in the Statutes of 31, Henry VIII., Chap. 8, and 34, Henry VIII., Chap. 23 ; by force of which, Proclamations or orders of the King were to have the same force as acts of Parliament.

The views of the writer are often stated in this work, as to the invalidity of any provisions of Parliament, or the King, or the two combined, to bind the Church in any matter spiritual, without the assent or ratification of Convocation. When it is urged that the Clergy have and do yield obedience to Laws passed without it, the answer is, that in point of fact such a case is rare, and that the Clergy, in these instances, have preferred submission to rebellion. The Churchmen of England are bound to free themselves, when they may be able ; but we are now entitled, nay required, to test every rescript of apparent Law by the question, whether it is clothed with the sanction of the Church of England, through her representative body.

But in our judgment another and impregnable position may be taken. Let it be conceded, (and there are plausible reasons for the assumption), that these powers given to the King had the sanction of Convocation. It does not appear that they received it at the passage of the Statutes, but the adoption of the Book of Common Prayer, with the Statute and Rubric in Elizabeth's reign, may indirectly warrant the position of a ratification. Let the point then be put as strongly as this :

at Convocation had formally assented to these clauses in the Acts of Henry VIII. The reply is, it was not in their power to delegate to the King, or any person, or body, the power, trust, and duty of legislating for the Church. Consider the matter even on the lowest ground. The Civil Law forbids the transfer of a trust, implying the exercise of discretion, to another, and in the House of Lords it was decided, that the assignment of a Trustee of the right of nomination to a benefice, was a breach of trust.* The Church has entrusted the framing of her Laws to her Councils, essentially, when not exclusively, to the Clergy. She demands consultation, union of action, direct decision, and promulgation of her enactments by herself. We might as well suppose that our Legislature could devolve upon a chosen body of men, the right to make laws, as accede to the devolution of Power. The written Constitution, which forbids the one by vesting the power in the Legislature, is no longer than the immutable rule of Church Polity, demanding Conciliary action to constitute a Law.

But another answer, on the supposition of the entire legality of the Acts, has been given, and seems decisive. Between the date of this Injunction, and the setting forth of the First Book of Edward, and on or before the 24th of December, 1547, the Acts of Henry VIII., referred to, were repealed by the Act of 1 Edward VI., Cap. 12, S. 5. (Statutes at large, vol. 2, p. 394). The Session began in November, and ended on the 24th of December, 1547. It is clear, and has been admitted by a leading defender of Ritualism, that the former proclamations or injunctions ceased to be of any force after this repeal, and none made subsequently could be valid under them.†

Upon the writer's construction of the Act of Elizabeth, and

* *Foley vs. Attorney General* 7 Br. T. C. 249. That eminent lawyer, the late Peter A. Jay, when asked by the Bishop of Massachusetts, whether he could not depute his Vestry to act for him in his absence, answered, that he could not delegate the duty to think for him.

† This is granted by Mr. Braddeley in an argument asserting the legality of Altar Signs, Feb. 1851. It is to be found in an able Article in the *Contemporary Review* for Feb. 1866, (p. 123). See *Barron vs. Amand*, 8th Queens Bench Rep. 595, and *Sarters vs. Ellison*, 9 Bavn and Creswell 752, to the point, that proclamations fall with the repeal of the Act which gave them legal effect.

the Rubrics, stated in the third clause, (ante page 267), even if there had been no repeal of the Statutes of Henry VIII before the Act of 2d Edward VI., yet the result would be the same, by force of that Statute, and the prescriptions in the Prayer Book under it. They repealed and superseded, by their own operation, the Acts of Henry. We admit that this involves the point of the exclusive character of the provision under the Act of Edward as adopted in the 25th Section of the Act of Elizabeth, and the Rubrics under it. If exclusive the repeal was inevitable. That point is hereafter examined.

Another point taken may be thus stated. By the Act of 25 Henry VIII., Cap. 19, renewed 27, Henry VIII., Cap. 15 and again 35, Henry VIII., Cap. 16, (1543), it was provided that thirty-two Commissioners be appointed to revise the Ecclesiastical Laws, and it was directed that until this was accomplished and approved,

“The former canons, constitutions and ordinances, being already made, not contrariant or repugnant to the Laws and customs of the realm, and the prerogative Royal, should be used and executed, as they were afore the making of the Act, till such time as they be otherwise ordered by such thirty-two persons.”

It is contended, that under these Acts the old Constitutions of the Church, (for example, that of Reynolds, A. D., 1332, directing Altar Lights,) were in full force in the second year of Edward, and so were authorized by Act of Parliament in that year.

The first Acts, those of the 25th and the 27th year expired, and that of the 35th year, (1543), was in terms that the King, *during his life*, should have authority to name thirty-two persons for this work of establishing Laws Ecclesiastical. The King died in January, 1547. The Commissioners had not then reported.

Several replies have been made to this argument. Mr. Stephens, in his *Argument in Liddel vs. Westerton*, urged that the Acts of Henry VIII. expired with his life; that the Commissions determined when he died, and that the parliamentary sanction to the former Canons ended when the Commissions ended. It adds to the strength of this Argument

that by an Act of 3 and 4 Edward VI., Chap. xi, cap. 15, (1550), the projected revision was renewed, by an Act giving authority to the King during three years, to name thirty-two persons to revise the Ecclesiastical Laws, and to gather and compile such as should be thought convenient to be practised within the realm, and not contrary to any Common Law or Statute of the realm.* This shows that these Statutes had expired, and if they had expired, it was before Edward came to the Throne. The Court in Liddell's case,† in reference to this Argument, says that it might deserve serious consideration if it was necessary to determine it.

Another reply is found in the reason why the Court did not pass upon this point of Mr. Stephens; and that is, because in its judgment, the Rubric and Statute allow only such ornaments as were prescribed by the First Prayer Book, or could by just implication be treated as warranted by it.

And lastly, we may suggest this view. Concede that the Ancient Canons were, on this principle and under the Statutes of Henry VIII., in full force before the Act of 2d Edward was passed. Those Statutes never interfered with the right of Parliament to pass Laws upon the subject referred to the Commissioners. What they should report would go into effect, so far as they were not repugnant to the Laws and Statutes of England. What was retained of the old Canons was subject to the like qualification. Parliament and Convocation were then manifestly at liberty to enact any law on the subject matter of such Canons; and the question reverts, What was enacted when it passed the Statute of Edward II? What was meant, when the Act of Elizabeth and the Rubrics declared, that what had the sanction of Parliament in the second year should be retained, and in use for the future?

Thus we are brought to the question, what was the effect of this Legislation, beginning with the twenty-fifth Section of the Act of 1st Elizabeth, (1558,) and of the Rubrics, including

* Statutes at Large, Vol. II, p. 435.

† Ante.

that of the Prayer Book of Charles II. (1662.) Had it the effect of excluding from future use, every ornament, (in the Ecclesiastical sense), which had been previously in use, unless expressly specified in the Act of 2d Edward, or in the Prayer Book established by that Act, including the Rubrics of course or which could be deduced as warranted by just implication. That this was the legal effect, seems to us a point almost demonstrable. The question as to intermediate legislation, upon distinct matters, is hereafter considered.

(1) The ornaments in use in the second year, and to be retained in use, were such and such only as had a Parliamentary sanction. All specified in the Act of that year, or in the Service Book adopted, had such sanction. It must be proven, to admit of any others, that such sanction existed as to them. If the preceding arguments and observations are unanswerable, this is not, and cannot be shown.

(2) There are authorities to the proposition, that affirmative words do sometimes imply a negative of what is not affirmed as strongly as if expressed.* This maxim will clearly apply, when the contrary construction would inevitably affirm a lawful what is clearly prohibited as unlawful. In the present case, if the legislation is not exclusive, the use of Images, and of the Pyx, and the Crucifix, and the High Altar with the waxen body on it, and the Lights on either side, are as admissible as lights in candlesticks on the Table. We do not know that the most extreme Ritualist has gone so far yet, but his principles must carry him there; and there are decisions expressly to the contrary.†

(3) Again, the contemporaneous exposition of a Statute by learned members of the profession, as well as by Courts, is always received as possessing a certain degree of weight.‡ This weight is increased, if the framer of the Statute is the expos-

* Kent's Commentaries, Vol. I., p. 467.

† In the case of *All Hallows*, 1639, Pictures and Images set over the Font were condemned. The proceedings are interesting. See Gibson's Codex, Vol. 2, 1465. Appendix. The whole tenor of *Liddell vs. Westerton* is decisive. In the *Directorium Anglicanum* is a list of ceremonies stated as justifiable, the mere ritual of which should make a thinking Churchman pause with alarm.

‡ Kent, Vol. I., p. 464 and 495.

or of its sense. It is in this view, that the Injunctions of Edward, issued soon after the establishment of the First Prayer Book, become of value. No doubt the Prayer Book and these Injunctions were written, chiefly, by Cranmer. One of them is as follows :—

"Item, for an uniformity, that no minister do counterfeit the Papist mass, or kiss the Lord's table, washing his fingers at every time in the Communion, blessing his eyes with the paten on Sunday, or crossing his head with the paten, shuffling the book from one place to another, shewing the Sacrament openly before the distribution of the Communion, ringing of sacristy bells, or *setting any light upon the Lord's board at any time* ; and finally, to use no other ceremonies than are appointed in the King's Book of Common Prayer, or kneeling otherwise than is in the said Book." (Procter's Book of Common Prayer, p. 10, 16.)

It may be noted, that most of the matters thus forbidden, belong rather to the Class of Ceremonials of Worship, than to the Ornamentals of Churches. That of lights is of the latter character. Every argument derivable from the Injunctions applicable to the one class, is equally so as to the other.

(4) There is another view of this subject which has suggested itself to our mind from a remark attributed to Bishop Verhall.* It is derived from a collocation of various provisions of the Statutes.

The Second Section of the Act 1 Elizabeth, (cap. 1), repealed the Act of Mary, and reinstated the Second Prayer Book of Edward, (5 and 6 Edward VI.,) with the alterations and additions made by the Act of Elizabeth.

The Fourth Section prohibited, under a penalty, the use of any other rite, ceremony, order, form, or manner of celebrating the Lord's Supper, openly or privately, or Matins, Even-Song, administration of the Sacraments, or other open Prayers, than as mentioned and set forth in such Book.

The twenty-fifth Section, relating to the ornaments, is before cited in full. As to these, it restored the operation of 2 Edward VI., and the First Prayer Book.

The Twenty-Seventh Section declares that—

* Notes to Nicholl's Common Prayer, p. 18.

"All laws, statutes and ordinances, wherein or whereby any other Service, administration of Sacraments, or Common Prayer is limited or set forth, to be used within this realm, or any other of the Queen's dominions or countries, shall from henceforth be utterly void and of none effect."

The Statute of Charles II., (13 and 14 cap. 4), is equally positive in directing the use of the Book in every particular, as to Rites and Ceremonies, and equally prohibitive.

Thus the whole case is simplified. All prior Statutes and Ordinances are swept away, with these exceptions. (1.) What is retained under the First Book, which has, incontestably, Parliamentary sanction. (2.) What is prescribed in the Second Book, other than as to ornaments when variant; and (3.) what is in both Books of Edward, of consistent legislation:

And thus, the task is upon those who assert the right to use anything not enumerated or justly inferable, to show plainly a Parliamentary authority for it. We presume to say, that every attempt to do this has failed. We state, in a note, the leading authorities of learned writers upon this subject.*

* Dr. Bennet, in his Paraphrase of the Book of Common Prayer, (1728,) says,— "It is notorious, that by these ornaments of the Church and of the ministers thereof, at all times of their ministrations, which were in this Church by the authority of Parliament, in the second year of King Edward the Sixth, we are to understand such as were prescribed by the first Common Prayer Book of that Prince." But he appears to think that the Queen's Advertisements of 1564, her Canons of 1571, and the Canons of 1603, qualify and limit the Section of the Statute and the Rubric. The former are, we believe, now abandoned as of no legality, not issuing under the Great Seal. The latter, upon the views of the writer, have in several respects, legal operations, as stated hereafter.

With some distinction not material to be noticed, and without his qualification, his first proposition is supported by Wheatley, (Book of Common Prayer, ch. 2. § 4.) by Luthbury, (Hist. of Book of C. P., p. 254;) by Palmer, (Origines Liturg., Vol. II., p. 396;) by that able Canonist, Dr. Burns, in the clearest manner, (Ecc. Law, Vol. III., p. 437;) by Mr. Harison, (Historical Enq., &c., p. 7;) by the Bishop of Exeter, in Helston's Case, (Apud Pinnoek's Laws and Usages, p. 803;) and also in Smith Case, (*Ibid*, 480, stated fully hereafter.)

Another class of Commentators take this view. That the First Prayer Book is legally and strictly the rule and guide. But that there are two qualifications. First, that Elizabeth's Advertisements or Injunctions limit the Statute and Rubrics, and are of equal authority; and so are the Canons of 1603, which were passed with Royal assent.

Next, that a long fixed custom, with the implied assent of the Governors of the Church, of the disuse of an article, (a cope, for example,) excuses the non-observance, though it does not properly abolish the rule. Of this class are Dr. Bennet, as before stated; Archdeacon Sharp, (Rubrics and Canons, pp. 65 and 203;) Dr. Grey's System, an Abridgement of the Codex, p. 113;) Dr. Robertson, (How shall we conform to the Liturgy? p. 75.) They generally give effect to the alterations made in the Second Book.

The decision in *Liddell vs. Westerton*, should receive a careful consideration. Many thoughts connected with the tribunal high pronounced it, and the system which allowed that Tri-

The Bishop of Exeter, in *Helston's Case*. (1844. Pinnock's *Laws and Usages*, p. 3.) decided that he would not interfere to condemn the Rev. W. Blunt for using surplice, because the Church Wardens had not provided the alb, vestment, or psalms, as was their duty to have done. If they were provided, he should enjoin a Minister to use them. The parishioners were not bound to supply a Gown, nor would it be right to use it. The Gown was nowhere mentioned in any of the rubrics.

In Smith's case, 1841, (Pinnock *ut supra*, p. 450.) the charge against the Minister was, that he had placed, or caused to be placed, and suffered to remain, during the performance of Divine Service on Easter Day, in the Church, and especially on the Communion Table, certain ornaments,—among them two glass vases containing flowers, and a cross about two feet high, decked with flowers. The Bishop condemned them as ornaments not warranted by Law, and admonished the Minister. The principle upon which he proceeded, is the full and absolute rule of exclusion of what is not authorized by the Statute and Rubric, and found in the First Book. It was not sufficient that the articles were not prohibited. There must be express or implied direction to use them.

The authorities which we have found upon the other side of the question, are as follows:—The *Hierurgia Anglicana*, (London, 1848), contains a large collection of authorities, practices, and opinions, to justify the highest extremes of Ritualism, and also two elaborate arguments upon the subject, particularly as to Lights upon an Altar. The result is singular.

From page 1 to 4, are eighteen citations to this point. The first two are towards the Injunctions and Articles of 1547, before stated; and the third, Fuller's Church History, attesting the use of lights by Queen Elizabeth, and of the Crucifix, in her private chapel, as well as by others, (10, 11, 12, 16, 17.)

At page 187 *et seq.* is a long series of quotations. Of twelve, two only speak of lighted candles; one is from a Puritan author, indicating that the custom was to leave the candles unlighted, and speaking of their being the symbol of ignorance and of blindness.

At page 362, are other citations, only one of which speaks of lighted candles.

But the authority of Bishop Cosin is cited, and frequently used, upon this side of the question. We quote it, the chief part of it, literally:—"Amongst other ornaments of the Church, also then in use, in the second year of Edward VI., there were two lights appointed by the Injunctions, (which the Parliament had authorized him to make, and whereof otherwhiles they make mention, as acknowledging them to be binding,) to be set upon the High Altar, as a significant ceremony of the light which Christ's Gospel brought into the world; and this at the same time, when all other lights and tapers, superstitiously set before images, were, by the very same injunctions, with many other abused ceremonies and superstitions, taken away."

"These lights were, (by virtue of the present Rubric referring to what was the use in the 2d of Edward VI.), afterwards continued in all the Queen's chapels, during her whole reign; and so are they in all the Kings', and in many Cathedral Churches, besides the Chapels of divers Noblemen, Bishops, and Colleges, to this day." (Bishop Cosin's Notes on the Prayer Book, at the end of Nicholl's Comm., p. 17.)

The arguments of the Bishop rest, it will be seen, first, upon the authority of the Injunctions of 1547, as being with the sanction of Parliament. That ground, it may very confidently be said, is overthrown. Next, they rest upon the practice of the Queen, and Nobles, and others, supported, it may be said, by the Advertisements.

What does the practice of Queen Elizabeth amount to? That she used, and, upon the remonstrance of the Bishops, disused, and again renewed the use of

bunal, cannot be without influence, but should not receive too much. In the author's opinion, elsewhere fully stated, the system of an ultimate judicial tribunal, to decide upon matters pertaining to the Spirituality, composed of Laymen, who need not be Churchmen, is a gross violation of Church Doctrine, of Scriptural and Primitive Law, repugnant to the practice of the Church in every age of purity and independence, and dating its birth, certainly in its present alarming form, in the age of Henry VIII., and his usurpations. The decisions of that Court on the Baptismal question, and especially in the case of the *Essays and Reviews*, have excited the fears of every true son of the English Church over the world. But the question is very different, when we regard the judgment as the result of the investigation of able judicial minds upon a point involving rather the exposition of Statutes, and other enactments, with the aid of history, and the opinions and usages of learned and official persons. What was actually decided, binds Churchmen in England. It is entitled with us to great respect, and much hesitation, before we differ from it. In our Civil Courts we are not bound by the judgments of Lord Campbell, or Lord Lyndhurst ; but he must be a judge of great rashness or ignorance who contemns them.

We have before noticed the express decision in the case, that legal ornaments are only those which the First Prayer Book

Lights and other ornaments, supposed to be inhibited. That such use in her Royal Chapels, was an example which was followed in Cathedrals, in the Chapels of Noblemen, and partially in Parish Churches.

But there was not issued by her any Advertisements, Injunction, or Order, professing even to be of general force, as to Church ornaments. There was an Order as to vestments, which may better be put upon the Canons of 1603, if the changes are to be vindicated. The Advertisements are allowed to be without authority. And as to custom, the question is very different, whether it is invoked to support the disuse of a thing directed, or the use of a thing virtually forbidden. Custom has never been allowed to supersede a written Law.

The argument in the Preface to the *Hierurgia*, is made to depend upon the legality and force of the King's proclamations under the acts of Henry VIII.; and it is urged that the repeal, after the issuing of the Injunctions, did not affect their validity. This point has been fully considered, and we presume showed to be untenable. Proof of custom is also relied upon.

The reasoning in a note at p. 187, of the same work, is hereafter noticed.

In the *Contemporary Review*, before referred to, is an abstract of an argument by Mr. Chambers, Recorder of Salisbury, upon the subject. It pursues much the same course of legal argument. It contends that the Judicial Committee had not determined the point, but avoided it. This position seems a very singular one for a lawyer to advance. The principle of the Judgment condemns candlesticks, lighted or unlighted, most explicitly.

cribes. This would seem abundantly sufficient to delete all the points arising, and Altar Lights and candlesticks on the Altar, among them.

In relation, more especially, to Lights upon the Altar, there is one argument applicable to that point, apart from all general reasoning. The language of the Injunction of Edward, on which the defence rests, is "two lights upon the high altar *fore the Sacrament*." This points out the position of the lights in conformity with the Roman Ritual, before the Host, closed in the Pyx.

The constitutions of Reynolds, (1332), directed—

"That the Holy Eucharist be kept in a clean Pyx of silver, or of gold, or otherwise, as befits the Sacrament. Let two candles, or one at least, be lighted at the time of High Mass."*

And by one of Peckham's Constitutions, (1279,) a tabernacle was to be made in every Church—

"With a decent inclosure, in which the Lord's body may be laid, not in a purse or bag but in a fair Pyx, lined with the whitest linen, so that it may be put in and taken out, without any hazard of breaking it."†

One of the Articles of the Rebels of Devonshire was—

"We will have the Sacrament hang over the high altar, and there be worshipped, as it was wont to be. Cranmer, in reply, (1549,) says:—'Is this the Holy Catholic faith, that the Sacrament should be hanged over the altar, and worshipped? I pray you, who made it at first? Any other than the Popes of Rome, and more than a thousand years after the faith of Christ was full and perfect.'?"‡

The *vexillum crucis* was to be placed in the middle of the Altar, by a Canon of the Council of Tours, in the year 567, and by this, the Crucifix was meant. On both sides of the Cross a candle was to be lighted, at the time of the Sacrifice of the Mass.§

It is manifest, that the Lights on the Altar of Edward's Injunctions, were the lights on each side of the Pyx. Thus they were the adjuncts and implements attending the worship of the

* Johnson, Vol. II., p. 201.

† *Ibid.*

‡ Strype's Mem. of Cranmer, Vol. II., App., p. 492. *Ibid.* p. 525.

§ Institutiones Liturgicæ, ad usum Seminarii Romanorum, cited in Liddel vs. Westerton.

actual visible body of Christ exhibited between them. The Reformers had not accomplished their work, until they abolished this vestige of a superstition, as marked as any they were combatting. The Saviour's body, spiritualized, was in Heaven, and the attempt to show it corporeally upon the earth was impiety.

"Who hath ascended up to Heaven, to bring Christ down from thence?" was quoted by Lambert, in his disputation before the King; and he used this condensed argument: And yet must the Priest do so, if bringing his natural body into the Sacrament; or else they cannot bring the same body there; which I believe rather."*

If the High Altar, and Pyx, and the Image of the Crucifix or Body therein were abolished, what becomes of the Lights attending them? They were, in terms, associated with these in the Reformation, and must fall with them. It is to be always remembered, that they find no authority in the First Prayer Book; indeed, by force of the Act of Elizabeth, if the preceding arguments are valid, are prohibited by it.

A writer in the *Hierurgia* has felt the force of this course of reasoning, and seeks to make a distinction between the two lights thus attached to and illustrating the Corporal Presence, and light standing simply upon the Altar. He attempts to show that the Injunctions did not refer to the lights on each side the Pyx. In this he is certainly mistaken. The authorities before cited are conclusive as to this point; and the complete answer then is, there is no shadow of authority for lights, or candlesticks without lights, unless the Injunctions confer it. They sanction the former, and were meant to do so. These are abolished. Show the Parliamentary Law by which the latter are permitted. The Injunctions do not give it; and if they do not, it can no where else be found.

If we refer, as we always should, to the practice of the Church of the three First Centuries, we find that Lights, in the day time, were forbidden, until shortly before the time of St. Jerome, and then, having crept into use, were by him not vindicated, but excused as not idolatrous. The use of lamps for meetings in the night, was matter of necessity.†

* Strype's Mem. Cranmer, Vol. I., App. 401. † Bingham, Vol. III., p. 108.

Such is, (as we trust,) a full and accurate view of the Law, as it is declared in Statutes, Rubrics, Canons, and Constitutions, and everything of the *Lex Scripta* which can be referred to, in any obtrusiveness of reasoning, upon these points. These possess the sanction of Convocation, of Parliament, and of King. They satisfy the demands of the defenders of the Supremacy of the Church in all things spiritual; they meet the requirements of the assertors of Royal Supremacy, and as fully those who place in Parliament the Spiritual Sovereignty. It seems to us, that never a point of Law was made out, with as near an approach to demonstration as the subject admits, it is that the ornaments of the Church, and of the Ministers, in their ministrations, are those prescribed in the First Book of Common Prayer, excluding every thing previously used, and not specified or justly involved in a specification; and excluding also, every thing else which may have received lawful sanction in the interim, before the Act of Charles II., unless there is some principle upon which those, or some of those ornaments thus inter-immediately sanctioned, may be supported.

How then is it in respect to subsequent legislation,—that is, first, legislation after that of 1 Edward VI., and before that of that of Elizabeth; and next, legislation after that time, and prior to the act of Charles II.? As to the first period, the establishment of the Second Prayer Book by the act of 5 and 6 Edward VI., (1552), is chiefly to be considered. There can be no doubt that any changes which it made, were valid, until the first year of Elizabeth. It was competent for Parliament and Convocation to have repealed or modified every regulation of the former Book, as well as to establish any distinct and further rule. In this interval then, (1552 to 1558), the alterations and additions found in the Second Book, were lawful and in force.

Hence the Rubric, that the Table at Communion time should have a fair white linen cloth upon it; should stand in the body of the Church or in the Chancel, where the prayers are to be read, were clearly legal as consistent with prior enactments; and indeed would have been so, if wholly inconsistent. Equally clear is it, that the prohibition of the use of the alb, vestment,

and cope, by the minister, at the time of Communion, and the direction that a Bishop wear his rochet, and a Priest or Deacon his surplice only, were of themselves legal changes of the prescriptions in the Book of 1549.

But the Act of Elizabeth, (1558), before stated, that of Charles II., (1662), with the Rubrics, reinstated the Act of Edward II., and the First Book as to ornaments, while it adopted the services of the Second Book. In doing this it superseded and repealed whatever was contained in the Act of 5 and 6 Edward, and the Second Book under it, as to ornaments, inconsistent with the first, and *ad idem*.

This last qualification flows from a distinction which appears to us sound, and of consequence. The requirements of grammar, the rules of legal construction, and the fulfilment of the objects of the Statute of Elizabeth and the Rubrics, are answered by holding, that everything which is directed, prescribed, or sanctioned, was so restored as to annul intermediate legislation upon the same distinct matter and variant from the former. A provision, for example, abolishing the use of a Font, would be valid for the interval, but by the reviving enactments, would be made invalid. But there is nothing to show, that beyond these limits, legislative power was restricted, and could not be exercised upon points or subjects not specified in, or governed by, the first Law.

By this distinction, the addition made in the Second Book, of a fair linen cloth on the Table, continued and continues valid; for the First Book had nothing upon the matter; while as to vestments, the Second Book ceased to have authority except where fully consistent with the First.

Upon the same distinction, several of the Canons of 1603 upon this subject are valid now. They were ratified by Convocation and had the Royal assent.

Guided by these principles, let us examine what ornaments of Church and Minister, are sanctioned by authority of Parliament. The inquiry is as to Books, vestments and ornaments of the Church—of Articles used in ministrations of divine service.

[In the work referred to, the two former are fully examined. The writer confines himself now to the latter subject].

The Statute of 2nd Edward itself has only one provision upon any part of the matter. That relates to the Prayer Book being supplied in every Church at the expense of the Parish. But the Prayer Book specifies as to be used in the course of ministrations, and therefore sanctions, the following: The Prayer Book,* the Great English Bible,† a Poor Man's Box,‡ a Paten,|| a Chalice,§ a Cup or Cups,¶ a Corporas,** Font,†† and it seems a Credence Table,‡‡ a Chair for the shop.||||

Under the Second Book and Canons we find authorized the white linen cloth on the table standing in the body of the church or chancel, and the direction that§§ a carpet of silk or

By the Statute above cited.

Table and Calendars, the Two Liturgies. Parker Society, Cambridge, 1844. l. and numerous other passages.

While the Clerks are singing the offertory, so many as were disposed are to go to the Poor Box according to his ability.

Communion Office.

Ibid.

Ibid.

* The white napkin placed upon the Paten, on which the bread is laid. A corner is the white linen cloth used after all have communed. (Scotch Liturgy, 1637. also in Book of 1662).

† The Baptismal Office, Public and also Private.

‡ The judgment in *Liddell vs. Westerton*, sustains a credence Table, upon a simple very reasonable, but not to be carried too far. The Rubric, after directing the minister to take so much Bread and Wine as shall suffice for the persons to receive the communion, is as follows: "And setting both the bread and wine upon Altar, shall say.—" The elements were not then to be placed there until this time in the Service. It should be kept somewhere, decently and conveniently, to be transferred to the Table. A small Table near the Altar was convenient, consistent with the Rubric, and unobjectionable.

§ In the Rubric of our own Church, after the Alms are collected, and reverently brought to the Priest, and humbly placed by him upon the Table, the Priest shall place upon the Table so much Bread and Wine as he shall think sufficient.

¶ The Bishop of London, in the Kingsbridge case, 1854, (*Apud Pinnocks Laws Usages*, p. 784), says: "I think a Credence Table, or something equivalent to it in itself an unobjectionable piece of Church furniture. The elements should be always at hand. To place them on the table before the commencement of the Service is contrary to the Rubric. At the same time, as it is not mentioned in the Rubric or Canon, it might be removed by the Ecclesiastical Court." [Now held that it cannot be]. "I myself prefer a projecting shelf in the wall of the chancel, or a recess, as is the case in some Churches." Wheatly proves its use in the Ancient Church, p. 271, and so does Dr. Nicholls, as to the Greek Church, (*Book of Comm. Prayer*). The criticisms and objections of the *Quarterly Review* (May, 1853) are singularly weak and flippant.

|| Ordering of Deacons, Rubric, 1662.

§§ Communion Office in the Second Prayer Book.

other decent stuff cover it at other times ;* the Pulpit,† the Reading Desk,‡ the Bell,§ an Alms Bason.||

From this enumeration we find, that all which our Church deems needful for the seemly ministrations of her holy rites, have their sanction in the reign of Edward, with a few additions in 1603. And thus we trust it is established that the late developments of Ritualism, particularly of Lights upon the Altar, are violations of the positive Law of the English and of this Church. If we are asked how in our country these infractions are to be redressed, the writer is clear in his opinion that there is an open way. But if there is none, or if it is dubious and difficult, the impotency of a system of Dis-

* Canon 82 of 1603, copied from the advertisements of 1564. The Scotch Liturgy of 1637 implied that the carpet remained on the Table during the communion, and the white linen cloth was placed over it. And such seems to have been the custom at a very early period. (Pugin Apud Pinnock's Laws and Usages, p. 535).

† Liturgy of 1549 and 1552, "which ended" (the Litany) "the Priest shall go into the pulpit and say," &c.

"The Church Wardens and Questmen, at the common charge of the parishioners in every Church, shall provide a comely and decent Pulpit, to be set in a convenient place within the same, (by the direction of the Ordinary of the place if any question arise,) and to be there seemly kept for the ministration of God's Word." (Canon 83 of 1603). This is nearly a literal copy of an Injunction of Edward, of 1547.

‡ "We appoint that a convenient seat be made for the minister to read service in, to be done at the charge of the Parish." (Canon 82 of 1603).

"After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading pew, or pulpit, say," &c. (Rubric in Communion Service, 1662).

The *Ambo Tribunal Ecclesie* of early ages was also called *Pulpitum*.

It was an elevated desk from which all the Scriptures recited in divine Service were read. A lighter piece of furniture called the *Lectern* was introduced into Cathedrals, and occasionally into Parish Churches. But the Reading desk generally prevailed. (Bingham, III, 5-13). The earliest use of the *Lectern* was about the thirteenth century. It was superseded by the modern reading desk, which appears to have been frequently erected with the Pulpit under the Canons of 1603.

The Rubric of 1662 directed the reader of the Lessons standing "and turning himself as he may be best heard of all present."

The remarks of Archdeacon Sandford appear to me very judicious.

"The Reading Desk ought not to face the people; for he (the minister) is not addressing them, but speaking for and with them. It ought to be raised only slightly above them, for he is not, while engaged in prayer, speaking with authority as an instructor, but as one of themselves, making known their joint requests to God. Its best position seems to be at the junction of the Nave and Chancel, facing either north or south, and on the contrary side to the Pulpit. It was thought best to make it appear only as a continuation of the adjoining *Stall*. When the Lessons are read from the Reading Desk, there ought to be a Book-board for the Bible, facing the congregation, but a *Lectern* seems more appropriate for this purpose." (Parochialia, p. 28, Apud Pinnock's Laws, &c., p. 133).

§ By the second Book, the Curate was directed to have the Bell tolled a convenient time before he begin.

| Rubric in Prayer Book.

pline can never absolve a Minister of the Church from his duty to obey its Law. The conscience is as much under subjection where there is no penalty and no coercive power, as if the sentence of the Law had the *whole* sovereign force of a kingdom to execute them. The vow of the Minister binds him to obey his Church in all her Godly precepts, in all her rules for his ministrations. Before this tribunal, the goodly company of true believers and faithful followers of her discipline as well as her Worship, must be stand. The bishops of the Church, here and in England, exhibit much reluctance to proceed through the process of Law to punish for offences. It may be wise, as it is charitable; although the habits of thought of a Judge make him unwillingly accede to it. But the last vindication of any deviation from rule should be the security of escaping condemnation. A higher and better spirit, we are persuaded, influences those, who, in the case of those observances, and in the sad breaches of our Law in calling Ministers of other Denominations to teach the people from the pulpit, have awakened deep solicitude for the cause of the Church. It may be permitted to one, in the close of a life, much of which has been given to this cause, earnestly and most respectfully to press upon their thoughts, that lawlessness of every kind retards the progress of the Church, and inevitably obstructs the advance of Christ's Religion. The practices to which we have now referred, might be of little moment, if they were not the offspring and the symbols of superstitions and Doctrines imperiling Faith and Truth.

To a reverential Churchman's mind, the most important of all these questions is that which regards the apparel of the Altar at the Administration of the Lord's Supper. But no just opinion of what is fitting here can be formed, unless we have some opinion of what that Sacrament means. In our most humble judgment, no man of ordinary reasoning powers, who believes in the Divinity of Christ, and that what He and His Apostles taught is in substance truly narrated, can accede to the tenet of mere Symbolism. To suppose that the ordination of this Rite was like a wish of Socrates, that his friends would meet and commemorate the day of his death with a

solemn feast, is wholly incompatible with what is thus divinely declared. The doctrine of Zwinglius is but a shade beyond this. There is here a mystery to be believed in, if we allow that anything may be credited which cannot be explained. But if we take the Articles of Religion as the exponent of the Catholic truth, we find "that the Bread which we, (faithfully), break is a partaking of the Body of Christ, and likewise the Cup of blessing is a partaking of the Blood of Christ." (Article XXVII. Even upon this presentment of the Faith, there is mystery. And it will be no deeper if we admit, as it seems to the writer must be admitted, that we are warranted by Scripture, Ancient Fathers, and modern Reformers, in recognizing a Spiritual Sacrifice, and an Altar, in a sense truly Catholic, and yet wholly variant from Romish doctrine.

Thus instructed and believing, we look to what was sanctioned by our English fathers at the Reformation, for the celebration of the Communion. There is the fair white linen cloth upon the Table, the Bible open upon it, the Book of Common Prayer at either end, the Elements set upon it at the appointed time, the Paten, the Chalice, the Cup, and the Alms-basin for the poor, termed the devotions of the People. All these, so fitting, so sacred in association, so august in their simplicity, furnish the true garniture of the Holy Table for the most holy Rite of the Church. Everything else lessens, or is inharmonious. The presence of the Elements should exclude them all. Even the flowers of Easter Morn should bloom and diffuse their fragrance elsewhere in the Church. Purity, solemnity, true faith, holy hope, hover over the Altar thus prepared; and there is not, to the calm religious eye, a sight on earth, more impressive and heavenward, than the Communion Table of a Parish Church, thus plainly, thus sublimely ornamented.

NOTICES OF BOOKS.

THE TEMPORAL MISSION OF THE HOLY GHOST; or Reason and Revelation. By HENRY EDWARD MANNING, Archbishop of Westminster. New York: D. Appleton & Co. 1866. 12mo. pp. 274.

We have here the floundering of an athlete deeply sunk in the mire. Mr. Manning, or the Archbishop of Westminster, as he styles himself, has not lost, and cannot by any possibility get rid of, that native sense of truthfulness, consistency and honesty, which belongs to him as an Englishman, and especially an English Clergyman. And this is what troubles him. He is not a logician. He is a casuist and rhetorician. Of late he seems to have been reading the medieval Scholiasts, and they have evidently put him on a new tack. His great difficulty is to reconcile what he calls Revelation with Reason, Faith with Science, Dogma with Free-thought. In other words, it is to get along with, and to get over the difficulties of, the axioms of Modern Romanism. He knows and feels them to be difficulties; but what to do with them, that is the question which makes him so uneasy, and which he is perpetually trying to solve. In this book he solemnly and formally recants certain opinions on the subject which he once held and taught. In doing this he is at least honest. But he does not tell us what he thinks now of another theory, which, in common with Mr. Newman, he is understood to have held since he became a Papist,—the Theory of Development; Theory which Brownson, then in good odor among the Romanists, was characterized: "They are," says he, "neither fish nor flesh, nor yet good red herring. They are nice men, but shockingly bad logicians." And again: "These [developmentists,] not accepting the authority of the Church, cannot, without such theory, get over the difficulties presented to their minds by the Fathers, nor can we without it, satisfactorily explain those difficulties to them." Brownson, however, has since lost caste among the Romanists, been tabooed by them, and compelled to give up his Review; and it is evident enough from what we see in the Romish papers, that even Mr. Manning is already looked upon with more than suspicion. At any rate, he did not venture to submit these pages for examination at Rome before publishing; but he is careful to say, that if the Pope says he is wrong, he is ready to eat his own words again! His new Theory is this: that the Temporal Mission of the Holy Ghost is so lodged in the Church, or rather in the Pope, that,

"The Definitions and Decrees of Pontiffs, speaking *ex cathedra*, or as the head of the Church, and to the whole Church, whether by Bull, or Apostolic Letters, or Encyclical, or Brief, to many or to one per-

son, *undoubtedly emanate from a divine assistance, and are infallible.*" p. 94.

And yet, this same Mr. Manning says: "It is no part of Reason to believe that which is contrary to Reason, and it is not Rationalism to reject it. As Reason is a divine gift, equally with Revelation—the one in Nature, the other in Grace—*discord between them is impossible, and harmony an intrinsic necessity.*" p. 22.

Here then we take our stand with Mr. Manning. The more shrewd of the Romish Controversialists have never cared to tell us precisely where the sort of Infallibility which they hold to, is located. Mr. Manning is more unguarded. And, in this attempt, he has upset his whole theory, and only plunged himself deeper than before in the quagmire. For any well-read student will give him a list, as long as he may desire, of these "infallible" (?) Pontiffs, solemnly affirming, and solemnly denying and condemning the very same identical things! calling black white, and white black! We will furnish him, if he wishes, with page after page of these self-evident bare-faced contradictions; each, too, condemned with an anathema!! No, no, Mr. Manning. You are on the wrong tack again. Your new theory is not a whit better than the Development theory. You will give up this by and by, as you gave up that. For you exhibit proof, in your book, that you have still left in you some at least of the elements of an honest man; and that Medieval Casuistry and Romish perverseness have not utterly blinded you to all spiritual perception of what is Catholic, and right, and true. If your life is spared, you may yet find rest and peace in the bosom of that Catholic Apostolic Church which you have deserted and betrayed.

So far as Mr. Manning's argument in this volume is concerned, its two main faults are, 1st, his wrong conceptions of the great objects, ends, and purposes, of the Temporal Mission of the Holy Ghost; and, 2d, his mistaken idea as to the true test of Faith. Some thoughts bearing upon this general subject, may be found in the first Article of this present Number of this Review.

A COMMENTARY ON THE HOLY SCRIPTURES—Critical, Doctrinal, and Homiletical—by JOHN P. LANGE, D. D., in connection with a number of eminent European Divines. Translated from the German, and edited with additions, original and selected, by PHILIP SCHAFF, D. D., in connection with American Divines of various Evangelical Denominations.

Volume II. contains

THE GOSPEL ACCORDING TO MARK. By JOHN PETER LANGE, D. D., Professor of Theology at the University of Bonn. Revised from the Edinburgh Translation, with additions by W. G. T. SHEDD, D. D.

THE GOSPEL ACCORDING TO LUKE. By J. J. VAN OOSTERZEE, D. D., Professor of Theology in the University of Utrecht. Translated from the second German edition, with additions, original and

selected. by PHILIP SCHAFF, D. D., and REV. CHARLES C. STARBUCK. New York: Charles Scribner & Co. 1866. 8vo. pp. 167, 405.

In the January Review, 1865, we described the plan of this great work, its general character, and its probable value. We stated also, clearly, what we regarded as its deficiencies, and the fatal tendencies to which even the better class of this school of critics are constantly prone. The present volume confirms us in the opinion which we then expressed. Especially are we convinced that the modern Rationalists of Germany, Holland and France, who have expended their strength in assailing the Supernaturalism of Christianity, who have made a last desperate effort to undermine the foundations of the Faith, are to find their antagonists in men who fight with the same kind of weapons. Strauss, Baur, Feuerbach, and the men of that stamp, the disciples of the Pure Reason of Kant, the Idealism of Fichte, and Schelling's Philosophy of the Absolute, and who applied these principles of reason to Christianity, are met inch by inch, upon their own chosen ground, by a class of men more orthodox, and equally learned, who are vindicating the Sacred Records of Inspiration with a thoroughness that is exhaustive and leaves nothing to be desired, and with a success which a more Catholic and Churchly method, like that of Dr. Wordsworth, could hardly hope for in such a field. In this respect Lange's Commentary is of great value, and is almost indispensable to the Biblical student.

This work presents the text in a literal translation, with the principal readings and a three-fold commentary—Critical, Doctrinal and Homiletical—under distinct and separate heads. In textual criticism, the principal readings of the Greek text are given in foot notes, and they comprise the results of the critical apparatus of this century, which is so ample. The critical editions of Lachmann and Tischendorf are made the basis. It is worthy of note, how Tischendorf returns more and more, in his latest writings, to the received text of the most Ancient Manuscripts. This he has done in St. Matthew's Gospel in more than a hundred instances. The critical notes explain all the difficult words and passages; the doctrinal and ethical thoughts present the chief doctrines and precepts of the text; the homiletical hints suggest themes and points for sermons and Bible lectures, and exhibit the endless applicability of the Word of God to all classes and conditions of men. In all those points at issue between Rationalism and Catholic doctrine, such as the Trinity, Inspiration, Miracles, the personality of Satan, the Fall, the Atonement, &c., &c., the tone of the work is clear and uncompromising. In the Commentary on St. Luke, the Lutheranism of the author appears in his view of the Sacrament of the Supper.

There is another feature of the work worthy of notice. Even these learned Commentators, orthodox as they claim to be, cannot, by any possibility, prove the authenticity and integrity of the Gospel of St. Mark and St. Luke, without going back to the testimony of the Early Church; but when they come to interpret the meaning of the Sacred

Record, instead of referring at all to the understanding of men who were bathed in the atmosphere, the love, the fervor, the purity of the primitive days, when persecution kept the Church comparatively free from corruption, they take no note of the treasures of wisdom and learning of those Catholic days. Oosterzee, in his Commentary on St. Luke's Gospel, says: "Among ancient expositors, I have chiefly consulted Calvin and Bengel; among moderns, DeWette, Stier and Meyer." Why do not these men refer, if not to the opinions of individual men who lived in the purest ages of the Church, yet at least to those great Symbols of the Faith, the very substance of Gospel Truth, which were held every where and by all? That old maxim of Augustine and Anselm, *Fides precedit intellectum; neque enim quaero intelligere ut credam, sed credo ut intelligam*, that is, in Christianity Faith is the foundation of true Knowledge—of this, German Philosophy, even in its best phases, has not the slightest conception.

Of course, we have another criticism to make upon this Commentary. It divorces Christianity from Institutions. It knows nothing of Sacraments and the Ministry in their integrity. In its intense subjectivism it overlooks what Jesus Christ Himself established, and what all experience and history prove to be adapted to the two-fold nature of man. Life without Form is, in permanence, impossible in such a world as this.

We ought to add, that the American edition is far more than a translation of the German original, and that Dr. Schaff, with the aid of the gentlemen associated with him, declares it to be his determination "to prepare, on an evangelical catholic basis, the very best commentary for practical use which the combined scholarship and piety of Europe and America can produce."

THE PRINCIPLES OF BIOLOGY. By HERBERT SPENCER; Author of "The Principles of Psychology," "Social Statics," &c. New York: D. Appleton & Co. 1866. 12mo. pp. 475.

Herbert Spencer is one of the most openly pronounced infidels of the age; and in his writings he represents very distinctly the present mode and plan of attack upon Christianity. His works, published by so respectable a house as the Appletons, and puffed persistently by certain of our periodicals which sympathize thoroughly with his opinions, are likely enough to exert considerable influence in this country. The public sentiment of the country however is too well educated, and too sensitive in such matters, to be betrayed by such sophistry, if the Christian press is faithful to its duty. The "*Universalist*" declares Herbert Spencer to be "the foremost among living thinkers." The Unitarian "*Examiner*" says, "In the works of Herbert Spencer we have the rudiments of a positive Theology." Even the "*New Englander*," at New Haven, declares, "If we mistake not, in spite of the very negative character of his own results, he has foreshadowed some strong arguments for the doctrine of a positive Christian Theology." On the contrary, we affirm that Voltaire, with all his ooing

venom, and Tom Paine, with all his ribald blasphemy, were not more intensely hostile to Christianity than Herbert Spencer shows himself to be in his works as thus far given to the public. Formerly, infidels used to boast of their philanthropy as one of their choicest weapons against Revealed Religion. The animus of this later school, as exhibited, for example, in Spencer's "*Social Statics*," (See *Am. Qu. Church Review*, Vol. XVII, pp. 362-3), will possibly induce silence on that point for some time to come.

"The Principles of Biology," of which the first volume is before us, is one of a series of works based upon his "*First Principles*," already published; and the author's plan, as he tells us, is to carry out those "principles," as he calls them, in their application to *Psychology* and *Sociology*. Here then we have the real meaning and intent of Herbert Spencer and the men of his school. First, as the result of Evolution or Development, we have Life; next, we have Psychology, the Soul of Man, with its origin, nature, capacities and destiny; and then, as the crowning discovery of this pretty little scheme, we have Sociology, Society in all its forms, the Family, the Church and the State. Now this fairly beats Comte and Buckle, whose logic perpetually runs squarely against facts. So much the worse for the facts, these men say. But then honest people cannot be made to think so. Of course all these forms of Society are to receive a new interpretation, and to be subjected to new laws and conditions, according to the demands of this New Philosophy, of which Herbert Spencer puts himself forward as the exponent. Now, what this new Philosophy really is, has been shown at some length in previous Numbers of this Review, in our examination of the writings of Darwin, Huxley and Lyell; men who belong to the same school with the Author before us. The object of all these men is to get rid of the account of the Creation of Man, as contained in the Bible. They think, or pretend to think, that they have accomplished it. Herbert Spencer says in the work before us, with a suppressed sneer, "Ask any tolerably-informed man whether he accepts the Cosmogony of the Indians, or the Greeks, or the Hebrews, and he will regard this question as next to an insult." We reply, ask any "tolerably-informed man" what he thinks of the theory, that the remote ancestors of Spencer, and Darwin, and Huxley, were baboons and orang outangs, as these men themselves claim? He will perhaps reply, that this is certainly one explanation of the origin of so much superlative nonsense. We say distinctly, and we claim to have proved in the series of Articles in this Review, already referred to, that the theory of Evolution, or Development, as held by these men, and in the uses to which they apply it, is a piece of sheer humbuggery; that it has not the slightest foundation on which it can stand; that it is based only upon fancies, and hypotheses, and assumptions, and not upon scientific facts. We are not arguing with these men now; we have done that before. But we will say, that Herbert Spencer, in the "*Principles of Biology*," combating the "Special Creation hypothesis," as he terms it, attempts, and pretends to find, an argument for his purpose in Physiology and Philology. And yet, if Herbert Spencer is a "toler-

ably-informed" man he very well knows, and if he is tolerably honest, he will confess, that the great masters in those two sciences do not sustain him in such a position. And as to the modern Infidel theory of the *first origin of life by spontaneous generation*, Professor Dana, one of the very first of living Naturalists, has proved, that "not the first step is taken" yet, in proving any such thing. (*See Am. Journal of Science* for May, 1866, p. 390.) In short, the whole system of Herbert Spencer is a compound of simple, sometimes silly truisms and of baseless hypotheses, so concealed behind a maze of stilted technicalities, that the deception is not apparent to common and superficial readers. It seems, too, that somebody is steadily employed to write the whole thing up, and into the favor of the American people, through the pages of the public press.

We leave the volume here. We suggest to this class of men and their admirers, that if they were a little more modest in their bearing, they would inspire more confidence in their scholarship, their sincerity, and their impartiality. Not improbably, also, it might save them an inconsiderable amount of mortification hereafter. They may, however, exhibit their temper and disposition if they will; but they may not claim the victory over Revelation and the Gospel of Christ until it is fairly won. At present their prospects of such a triumph are not flattering.

Since writing the above, we learn from the *Fortnightly Review* that Spencer's series of works is likely to terminate with another volume, for lack of pecuniary support. He has underestimated the intelligence of the public. His conceited humbuggery, though muddy, is translucent enough to show that it lacks depth.

HOW TO STUDY THE NEW TESTAMENT. The Gospels. The Acts of the Apostles. By HENRY ALVORD, D. D., Dean of Canterbury. New York and London: Alexander Strahan. 1865. 12mo. pp. 366.

The whole tendency and evident design of this volume is to shake public confidence in our present translation of the New Testament. A new translation seems to be a sort of hobby with Dean Alvord; and we remember, a little while ago, he brought the matter forward, publicly, in London, where he was met boldly by men as well skilled and furnished as himself, to deal with such a subject. In this present volume he returns to his ungracious task. He affirms, unqualifiedly, that the English version "abounds with errors and inadequate renderings;" "we are printing for reading in our Churches, we are sending forth into the cottage and the mansion, books containing passages and phrases which pretend to be the Word of God, and are not." Now, why did not Dean Alvord tell his readers, that of the whole number of various readings, thirty thousand, more or less, in the ancient MSS., the natural result of so many copyists during so many hundreds of years, there is not, as he very well knows, a single one of them which involves any essential doctrine of Christianity? Why has he taken such pains to startle the faith of simple-hearted Christians, and give edge to the weapons of sneering Infidelity? But taking the

Dean's list of words and phrases in our Version, and his proposed improvements (?) and corrections, (?) though he has not proved himself such a stupid bungler as our own American Mr. Sawyer, yet one cannot but be struck, in almost every instance, with his silly trifling, his irreverence, his self-conceit, and his want of good taste. If we write plainly, it is concerning one who has dared to provoke the severest censure. We have marked, in his work, scores on scores of illustrations of the truthfulness of our criticism, but we omit them for want of room. In his thorough familiarity with German Rationalism, if he has escaped its poisonous infection, he certainly has not always avoided its tone and temper.

In respect to a new Translation of the Bible, we have once discussed that question at length; and we see no occasion to change the opinion then expressed. See *Amer. Qr. Church Review*, Vol. X., pp. 15-34. Most certainly, the Dean has only confirmed our judgment. The age which gave us our present Version, was wonderfully and providentially fitted for just such a service. One has well said:—"The full effect of the revival of the study of the Greek language, was at that very day at its highest point—the very ladies of that day were, many of them, rare Greek scholars. Lady Jane Grey was absorbed in reading Plato in the original Greek, when she was summoned to the tribunal that condemned her to death. Queen Elizabeth was well versed in Greek literature; it was the golden age of classical attainments; they had all the classical authors which we have now, but the study of them had a freshness and interest, enhanced by the scarcity of other works in the vernacular, and the fashion of the times,—both which causes of fitness for such a work cannot be said of these times.

"The English tongue in those days, was eminently fitted for the purpose. It had emerged from the harshness of the Anglo-Saxon, but still retained in its structure and phrase that robust, honest tongue for its ground-work and substructure. The language may not have attained to the redundancy and excess of fertility which, while it may subserve some of the purposes of literature, has actually detracted from its strength and distinctness. It may have now more scientific terms, but this is not wanted, for the Bible is not a book of science; it may have more latinity and more slang, but not the same power of expression. I appeal to Bacon, Shakespeare, Sir Philip Sydney, Ben Johnson, Sir Thomas More, and Sir Matthew Hale, and I may add Milton, against Carlyle and Dickens, and Moore and Macaulay."

HISTORY OF ENGLAND, from the fall of Wolsey to the Death of Elizabeth. By JAMES ANTHONY FROUDE, M. A., late Fellow of Exeter College, Oxford. Vols. V. and VI. Small 8vo. New York: Charles Scribner & Co. 1866. pp. 474, 495.

These two volumes begin with the death of Henry VIII., and end with the death of the "bloody" Mary, Nov. 17, 1558. It covers, of course, one of the most important periods of English history, both in Church and State. The Protectorate of the Earl of Hertford; Ed-

ward VI. and his two Prayer Books ; the influence of the Continental Reformation on English Puritanism, and of both on the Church of England ; the Papal plots and intrigues to regain power in England ; the Council of Trent ; the death of Edward ; the accession of Mary, and her unfortunate marriage with Philip ; the imprisonment of Elizabeth ; Mary's reconciliation with Rome, and her persecution of the English Reformers ; her miserable life and wretched death ; the alienation from her of the sympathies and affections of her people,—these are some of the most prominent events of a period reaching through only about eleven years. We have previously characterized Mr. Froude as a writer, and as a historian ; and we are confirmed in our judgment of him, in both these respects, by the volumes before us. Defective as he is in a want of appreciation of the great Catholic truths which underlay, and which were developed by those national movements ; and failing in historical method, in those philosophical groupings which give unity to History,—his great charm, as a writer is, in his skill in depicting individual character and particular events. Here he has power, unquestionably ; and here is the secret of his popularity. We do not rate him high as a historian, according to our estimate of what a historian should be and do ; we do rate him high as a portrait-painter, as a clever delineator. For example, the trial and martyrdom of Cranmer are admirably drawn. Here, in few words, is his description of the personal appearance of Mary :—" Her face was broad, but drawn and sallow ; the forehead large, though too projecting at the top, and indicating rather passion and determination than intellectual strength. Her eyes were dauntless, bright, steady, and apparently piercing ; but she was short-sighted, and insight into character or things was not among her capabilities. She was short and ill-figured ; above the waist she was spare from continued ill-health ; below, it is enough to say, that she had inherited her father's dropsical tendencies, which were beginning to show themselves. Her voice was deep, like a man's, she had a man's appetite, especially for meat ; and in time of danger, a man's promptness of action."

Another volume, to include the reign of Queen Elizabeth, will complete the work.

THE LIVING TEMPLE ; or Scripture Views of the Church. By JOHN S. STONE, D. D., Griswold Lecturer in the Divinity School of the Protestant Episcopal Church in Philadelphia. New York : A. D. F. Randolph. 1866. 12mo., pp. 354.

This is a new edition, in another form and with some alterations, of "The Church Universal," published several years ago. We regret the appearance of this work for many reasons. We especially regret, that such teaching should have been given to the students of one of our Theological Seminaries. At a day, when such a theory of the Church as Dr. Stone holds is resulting every where,—on the Continent of Europe, in England, and Scotland, in New England, and all over our country,—in the most open and undisguised Infidelity, at a day, when a positive Christianity, when the old Creeds, and the old

aments, and the old Ministry, are called for in thunder tones. The true wisdom for all earnest devoted Christian men is to labor, strive, and pray, that Christ's Church which He established, and is established, may become what it is so perfectly adapted to be. "Living Temple" for hungry, distracted, weary souls. We deeply regret to see an author of unquestionable power laboring to draw divisions concerning the Church which have, and which can have, no meaning, except upon the basis of an effete Calvinism; and when only tendency of such teaching is to destroy confidence in, and distrust upon, and weaken the power of, Christ's own appointed institutions and Instrumentalities.

We shall not review this book. Even in a brief notice, we know where to begin, and shall not know where to stop. His argument, the only real argument which he employs, is a perfect *non sequitur*, and, in some instances, does great injustice to the authorities which he cites. To emphasize, to give importance and urgency to the Ideal in Religion, is not of necessity to disparage and undervalue, but less is it to ignore, the Outward and Positive. To quote the ideal rhetoric of Bishop Hall and Jeremy Taylor, in such a matter, is not good logic. By such a method of reasoning, it would be easy to prove that there never was, after all, any such thing as a Jewish Church as a visible reality; and that rites and ordinances of divine commandment, and the neglect of which was followed by utter damnation from the "chosen people" of God, might notwithstanding be very well dispensed with. Nay, that to do this, was a mark of great spirituality; just as men now, undervalue and cast contempt upon Christ's blood-bought Church, and His blessed Sacraments, and the commissioned Ministry. For ourselves, we believe that to do so, savors rather of spiritual pride, and conceit, and self-will.

There is another significant feature of this work. There is lack of argument in it. It is mere assumption, and simply shows where the author stands as a theologian. He says; "If in matters of doctrinal truth, the Bible, under the ordinary teachings of the Holy Spirit, and in the light with which Divine Providence has surrounded it, cannot disclose its own sense to that mind of man which it addresses, then nothing lower than a new and clearer Revelation can be made an infallible interpreter of that sense." The difference between such language and the extremest view of Colenso, is one of degree only, not kind. Has Dr. Stone no conception of the Church's office, as "the ark and ground of the Truth?" and of the Apostles' Creed, and of the place it must ever hold, as against Romish and Rationalistic Development? and of the position it held, before a page of the New Testament was written, and for hundreds of years before the books of the New Testament were compiled? We are amazed also at Dr. Stone's tone and language in speaking of the Ignatian Epistles. Does he not know, and, if so, why did he not say, that even the Shorter Catechism Version, bears the strongest possible testimony to the threefold Ministry? Does he mean, as a scholar, to throw distrust upon the Ignatian Epistles in their Greek form, as they have been received

in the Church? Is he prepared, and does he wish to discuss that question?

We are not surprised that when he comes to theorize about the Church, its Visibility, its Unity, its Authority, and Schism, he confesses to the "difficulties" which beset his subject; difficulties, we assure him, which he has not begun to name, and which will embarrass and entangle the young theological student to whom his Lectures were addressed, more hopelessly than he imagines. He is certainly wise in admitting, also, that "the demonstrable certainty of his positions," is questionable. They are a good deal more than that. They are, we believe, unscriptural, unprimitive, uncatholic. They had their origin in that philosophical subjectivism of Continental Europe, whose bitter fruits are ashes and death to the nations where they prevailed. The work is written, throughout, upon the basis of a mere hypothesis; and that hypothesis is the doctrinal system of John Calvin.

With this utter dissent from the main positions of the book, we are happy to notice the Christian earnestness with which the work is evidently written; and the not unfrequent glowing conception and felicitous expression of spiritual and heavenly truths and realities. There are passages, here and there, scattered throughout the volume, of great beauty and even eloquence.

VOX ECCLESIAE; Or, the Doctrine of the Protestant Episcopal Church on Episcopacy and Apostolic Succession, embracing a Refutation of the work known as "Goode on Orders." Philadelphia: Smith, English & Co; New York: H. B. Durand. 1866. 12mo. pp. 516.

As we propose to make use of this book, and to show its value in another connection, we will only say, now, that on the matter on which it treats, it is the most important work ever issued; and is one of which American Churchmen may well be proud. Its modest author conceals his name; yet it is no secret, that it is from the pen of the Rev. John H. Drumm, Rector of St. James' Church, Bristol, Penn. As an argument, the work is thoroughly exhaustive; and as a complete demolition of "Goode on Orders," it leaves nothing of that partial, unfair, and we must say, untruthful treatise, on which any body, claiming to be an honest man, can stand. While the chapters on Secondary Standards; Opinions of Divines; American Divines; and Low Church Divines, are full, and invaluable, and convenient for reference, the real point of attack is the author's exposure of Mr. Goode, in Chapters II. III. and IV. Let the reader carefully examine what Mr. Drumm has so clearly shown here,—and he does not rest at all on mere assertion,—and then he will find in the following chapters, on Ante-Reformation Documents, The Formularies, Laws and Official Documents, and The Practice of the Church, a chain of evidence as clear as the day, and as strong as it can be.

Looking to the future of Church Controversy, we have watched with some interest to see how this work, so candid in its spirit, so temperate in its tone, so overwhelming in its conclusions, would be received by those who have relied on Mr. Goode, in what we believe to

a violation of their Ordination vows, and in their attempts to overthrow the three-fold Ministry of Christ. We confess that we have found an enigma here, which we cannot solve. That Christian men, good men, educated men, men whose office it is to address the consciences of their fellow-men, men not particularly modest in their pretensions, that these men should meet a treatise like this in the way they do, astounds us. We have seen the same sort of thing in other relations and under other circumstances, and have been sometimes confounded by it, as utterly inexplicable. We are strongly tempted to cite certain of these instances. Old Dr. South described this phenomenon in language which we will not quote. The organs of these Unitarians in the American Church, either studiously and habitually ignore this refutation of "Goode on Orders," or else pass it by with the least possible notice, and publicly assure their readers that in a while nobody will ever remember or know anything about it. Does this indicate a fixed purpose to quote Goode's work hereafter, as it has been quoted heretofore? and to do this, right or wrong? and whether he has, or has not, been proved a false witness? Gentlemen, we will not answer. You are bound, as public teachers, to accept the conclusions of so important a work as the "*Vox Ecclesiæ*," or else to justify your dissent from them. Failing to do the one or the other, you will deserve the verdict which honest, fair-minded men will not hesitate to pronounce. We are not yet done with "*Vox Ecclesiæ*;" but we advise every Churchman to purchase it, to study it, and to keep a copy always at hand.

LIFE OF BENJAMIN SILLIMAN, M. D., LL. D., late Professor of Chemistry, Mineralogy, and Geology in Yale College. Chiefly from his manuscript Reminiscences, Diaries, and Correspondence. By GEO. P. FISHER, Professor in Yale College. In two volumes. New York: Charles Scribner & Co. 1866. 12mo., pp. 407, 408.

Professor Silliman was born in Trumbull, Conn., August 8, 1779. He entered Yale College 1792, at the age of 13 years, and graduated in 1796. In 1799 he became a Tutor in the College, and also studied Law, and was admitted to the Bar in 1802. In Sept. of that year, on the recommendation of President Dwight, he was elected Professor of Chemistry and Natural History in the College. He spent portions of two years in Philadelphia, studying Chemistry, and in 1805 he visited Europe, and attended the Lectures of Drs. Hope and Murray in Edinburgh, on Chemistry and Geology, and Mineralogy. In 1806, he resumed his labors in connection with Yale College, which was continued, giving lectures on Chemistry until 1853, and on Mineralogy and Geology until 1855. The two volumes before us are very largely made up of extracts from his Diaries, which seem to have been kept with great minuteness and particularity, and from his personal correspondence, which was quite extensive. No man in this country did so much, at the period when he entered upon public life, as Professor Silliman, to popularize the branches of Science which lay in his department. If he did not advance those Sciences by his discov-

eries, and classify the results of careful modern experiment and research under their appropriate laws, as has been done by that true scholar and thoroughly scientific man, his son-in-law, Prof. Dana, yet Professor Silliman by his imposing address, his inexhaustible flow of words in the lecture-room, and his pleasing manner, captivated attention and awoke a deep interest in his subject. Among the most attractive portions of the volumes, are the letters from his correspondents, social, domestic, political, literary and scientific. To those who know or knew the parties, several of these letters will be regarded as quite characteristic. The letters from such men as Lyell, Murchison, Owen, Daubeny, Herschell, Dr. Mantell, and Humboldt, are intrinsically interesting and valuable. To the large number of the graduates of Yale, the Life of Professor Silliman will recall a multitude of associations connected with their College days, and not a few of them could have added a chapter which would have contributed at least to the amusement of the volumes. It is pleasant to find such a man as Professor Silliman a thorough believer in Revelation, accepting fully the great Doctrine of the Trinity, and the facts involved in that Doctrine, and falling asleep sweetly, at last, like a little child, clinging to the Cross, or rather, we should say, trusting only to the great Sacrifice of the Cross, of which he was never ashamed.

THE ORIGIN OF THE LATE WAR; Traced from the beginning of the Constitution to the Revolt of the Southern States. By GEORGE LUNT. New York: D. Appleton & Co. 1866. 12mo. pp. 491.

We have in this Volume one contribution to the real history of the late War. Mr. Greeley and others have given one side of the story. Mr. Lunt has told the other: and he has done it with masterly ability. He appreciates the great questions at issue between the North and the South from the first organization of the Government, and he traces, with some minuteness the outbreaking of open conflicts, until their final and terrible culmination in 1861. An extremely valuable feature of this work is the description of representative men, and of the parts which they acted at certain great epochs in our National History, especially in 1820 and 1850, and the Statistics which are here preserved. It is absolutely certain, and it is made to appear so in this volume, that the alienation between the North and the South was, in the outset, instigated, and was and has been largely kept alive and intensified, by British interference. It is equally certain, that there has been at the North, for thirty years, a party which was unfriendly to the Constitution on account of its compromises respecting slavery; and that there has been at the South, for the same length of time, a dissatisfaction with the guarantees of the Constitution on that subject. It is certain also that the leaders of the party of Secession would, in 1861, have united on the Crittenden Resolutions as a peace measure; and that they believed, and had reason to believe, that they would be allowed to secede peaceably. All these are not mere matters of opinion, they are stern indisputable facts. There never was a truer remark than that by the author, that "certainly there never was a war, as-

dly never one upon so grand a scale, with which the people, in its duration, had so little to do." We add, there never was a war the termination of which, the people were so loudly called upon, by the consideration of self interest, philanthropy, and Religion, to bury past in forgetfulness, and to cultivate the virtues of mutual kindness and confidence.

A pretty full Index, at the end, adds to the value of the volume.

GIANT CITIES OF BASHAN; and Syria's Holy Places. By the Rev. J. L. PORTER, A. M., Author of "Five Years in Damascus," &c. &c. New York: T. Nelson & Sons. 1866. 12mo. pp. 377.

Amid the multitude of "Modern Travels" in the Holy Land, the one before us should not be overlooked. Even in respect to those of Palestine most frequently described, it is one of the best now published; its sketches, though brief, contain about all that is worthy of recording, and the author's long familiarity with the country enables him to write with accuracy, where most of our modern tourists are obliged to depend on present impressions and popular tradition. But there are portions of Palestine almost never visited by Western travellers, and of which we have hitherto known almost nothing, as to their present condition. Philistia and Sharon, Lebanon and Palmyra, Hamath and Bashan,—of these the author's descriptions are more minute. We wish that they who are so perpetually gloriosizing the nineteenth century as the very culminating point in the world's history of all wisdom, and knowledge, and greatness, and richness of conception, and grandeur of execution, could be compelled to make a pilgrimage to Palmyra; that they who, *a la* Colenso, constantly alluding to the poetic license and the unrealities of Old Testament history, would for once travel through Bashan. Here were sixty walled cities of Og, and the "unwalled towns a great many," which Moses took; and strange as it may seem, the author tells us, "the walled cities, with their ponderous gates of stone, are there now, as they were when the Israelites invaded the land." Yet they are now nearly desolate. There are hundreds of those old cities, in which there is not now a single inhabitant, and many in which there are not one. And yet there is grandeur there even now. Mr. Porter says, there are buildings in Bozrah, at the present time, which would "grace the proudest capital of modern Europe." But the Turks on the one side, and the Bedouins on the other, have ravaged and destroyed this border land so mercilessly for hundreds on hundreds of years, that it is a scene of utter Desolation. One of the most striking features of this country, is its *monumental* character. The author is describing the southern section of Bashan. What volumes of history are contained in the following few words. "The massive dwellings show the simple style and ponderous workmanship of Giant architects, Jewish masonry and names; Greek inscriptions on temples; Roman roads; Christian Churches; Saracenic mosques; Jewish desolations;—all, all are there; and all alike are illustrations of the accuracy, and confirmations of the truth of the BIBLE."

We hope the work, which is well illustrated, will be found in all our Parish and Sunday School libraries. Its tone is always reverent; it is full of information; and its intense interest fascinates the reader to the very last.

1. **PLAIN WORDS ON CHRISTIAN LIVING.** By C. J. VAUGHAN, D. D., Vicar of Doncaster. Fourth thousand: London and New York. 1866. 12mo. pp. 313.
2. **CHRIST, THE LIGHT OF THE WORLD.** By C. J. VAUGHAN, D. D., Vicar of Doncaster. London and New York. 1865. 12mo. pp. 269.
3. **PERSONAL NAMES IN THE BIBLE,** Interpreted and Illustrated. By W. F. WILKINSON, M. A., Vicar of St. Werburgh's, Derby, Joint-Editor of Webster & Wilkinson's Greek Testament. London and New York: 1866. 12mo. pp. 556.

Mr. Alexander Strahan, 178 Grand street, New York, sends us the above volumes, where our readers will find a considerable assortment of English religious books. The work on the Personal Names of the Bible, shows that these names are illustrative of personal history, customs, national character, institutions, and religion, to a much greater extent than is apparent to the casual reader. It is a curious study, and well worthy of attention. The close connection of the proper names of the Bible with its histories and doctrines, if it be a fact, as it certainly is, will reward examination.

The two volumes by Dr. Vaughan are written in a thoroughly and earnestly religious tone; and as popular works for devotional reading, are having a large circulation in England. "The Plain Words on Christian Living," is one of those books noticed in our last Number, as having been altered by a Methodist publishing house in this city. The alterations, as we find on examination, are far greater in amount, and more serious and important in their character, than the Preface in the Methodist edition led us to suppose. We cannot avoid saying, that if, instead of perverting such devout works as these into a defence and inculcation of the unscriptural doctrine of "*experiencing perfect sanctification*," these garblers would rather inculcate the duty of perfection in truthfulness, honesty, charity, temperance, chastity, fair dealing between man and man, and other social virtues; if they would teach "perfection" in knowledge and holiness of daily life, they would help to remove one of the greatest stumbling blocks out of the way of the Religion of Christ.

THE IDLE WORD: Short Religious Essays upon the Gift of Speech and its Employment in Conversation. By EDWARD MEYRICK GOULBURN, D. D., Chaplain to the Bishop of Oxford, &c. New York: D. Appleton & Co. 1866. 12mo. pp. 208.

Dr. Goulburn's volumes are attaining a wide circulation, and the very best kind of reputation among thoughtful and devout Church

man. Indeed, we know of no popular writer in these days who is so thoroughly doctrinal, and who yet is so successful in making the positive doctrines of the Gospel practical in their bearing. In these essays on "The Idle Word," he defines a true and deep spirituality of character, as exemplified in conversation, in distinction from a morbid, morose, religious sentimentalism. Yet the latter is often mistaken for the former. He shows the moral aspect of conversation as talent, and also the various ways in which sin is committed by means of "words." This work exhibits the same scholarly accuracy and precision of thought, and the same careful analysis of the emotional nature, which characterized his former writings, so favorably known among us.

HISTORY OF FREDERICK THE SECOND, CALLED FREDERICK THE GREAT. By THOMAS CARLYLE. In six volumes. Vol. VI. New York: Harper & Bros. 1866. 12mo. pp. 603.

And now, this most important work of Thomas Carlyle has come to an end. It ends as it began, intensely *Carlyleish* to the very last, it follows. "I define him to myself as hitherto the Last of the Kings;—when the Next will be, is a very long question! But it seems to me as if Nations, probably all Nations, by and by, in their despair,—blinded, swallowed like Jonah, in such a whale's-belly of things brutish, waste, abominable (for is not Anarchy, or the Rule of that is Baser over what is Nobler, the one life's-misery worth complaining of, and, in fact, the abomination of abominations, springing from and producing all others whatsoever?)—as if the Nations universally, and England, too, if it hold on, may more and more bethink themselves of such a Man and his Functions and Performance, with feelings far other than are possible at present. Meanwhile, all I have to say of him is finished: that too, it seems, was a bit of work appointed to be done. Adieu, good readers; bad also, adieu."

It would be the easiest thing in the world to retort upon Carlyle with his own weapons; to hoist him with his own petard. He makes war on unrealities, on shams; shams every where, in every body, and in every thing. It would not be a very unnatural thing to say, that one of the greatest shams in the world is Thomas Carlyle. One illustration of this, is his labored attempt to reverse the popular judgment upon Frederick. The world had pronounced him "The Great" long before Carlyle took pen in hand. The world has never idolized his principles or his character. It will not do it now. Several Maps, one showing what Prussia was in 1740, at the accession of Frederick, what it was in 1786 at his death, and what it was in 1815, at the Congress of Vienna, (this last boundary being likely enough now to be wiped out,) and a general Index to the whole work, add to the value of this volume.

A TEXT BOOK OF CHEMISTRY—For the Use of Schools and Colleges. By HENRY DRAPER, M. D., Professor in University of New York. With more than three hundred Illustrations. New York: Harper & Bros. 1866. 12mo. pp. 507.

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The original work of Prof. J. W. Draper has already passed through forty editions. The present edition, by his son, has been enlarged by the addition of a hundred pages, embracing the latest results of modern experiment and discovery in this country and in Europe, up to the present time. The work is now quite worthy of its former popularity.

TEXT-BOOK ON PHYSIOLOGY. For the use of Schools and Colleges. Being an abridgement of the Author's larger work on Human Physiology. By JOHN WILLIAM DRAPER, M. D., LL.D., Author of a "Treatise on Human Physiology," &c. Illustrated with nearly 150 Wood Engravings. New York: Harper & Brothers. 1866. 12mo. pp. 376.

We do not discuss at all now the general question of the introduction of Human Physiology as a study into our unprofessional Schools and Colleges, much less the making it a branch of instruction in Seminaries for young ladies. Prof. Draper's larger work on Human Physiology has a well-deserved reputation, and this abridgement appears to be made with good judgment. We notice, however, in his Chapters on the Nervous System, the cropping out, here and there, of a false Materialistic Philosophy which is based only on a mere assumption.

STUDIES upon the Harmony of the Three Dispensations of Grace. By a Layman of the Diocese of Maryland. New York: James Pott. 1866. 12mo. pp. 140.

In several respects this is an important and, we may say, very remarkable work. It is the work of a layman, and a lawyer. Its Author, the Hon. David Higgins of Washington City, was by birth not a Churchman, and his conception of Christianity as a System was originally of that loose, undefined and erroneous sort, which Sectism, as such, must of necessity hold and teach. Under the guidance of our own branch of the Catholic Reformed Church, the scales fell from his eyes; a new world burst upon his vision; the Unity of the One Great Plan of Grace in all the Dispensations became apparent to him. With the clearness and precision of an accomplished Jurist, trained to the severest scrutiny of evidence, to the closest analysis of argument, and to the most impartial conclusion and final judgment, he has given the result of his determinations upon the subject in the volume before us. It should be in every Parish and Sunday School Library. Not all will read it; but the appreciation and the benefit of those who will read it and understand it will be the abundant reward of the writer. It is an honest, intelligent, thoughtful, Churchly and unanswerable work.

DEVOTIONS OF THE AGES; or Collects, Texts and Lyrics illustrative of the Christian Year, and of the Offices and Ember Seasons of the Church. By Rev. N. G. ALLEN. With an Introduction by the Rt. Rev. THOMAS M. CLARK, D. D., Bishop of Rhode Island. Philadelphia: J. B. Lippincott & Co. 1866. 12mo. pp. 242.

The conception of this work, which is designed for private reading and devotion, is one of exquisite beauty, and its execution is done with judgment and good taste. We cannot better characterize the work than by quoting the words of the Rt. Rev. Bishop Clark in the introduction. "On the Silver Cord furnished by our Calendar, the compiler has strung not only the venerable Collects of our Liturgy, and Holy Texts from inspired Gospels and Epistles, but also some of the choicest jewels of song, ever produced by the sanctified genius of the Church. Every pious mood will find something congenial here."

What can be better than the following of Keble's, for Monday in Whitsun-Week :

"The Spirit must stir the darkling doop,
The Dove must settle on the Cross,
Else we should all sin on, or sleep,
With Christ in sight, turning our gain to loss."

CHRISTIAN UNITY AND ITS RECOVERY. By JOHN S. DAVENPORT. New York: D. Appleton & Co. 1866. 12mo. pp. 119.

The Author of this volume bears an historic name, one closely connected with the introduction of Puritan Sectarianism into this country. He is a lineal descendant of Mr. John Davenport, who went out from England to Holland in 1633, and came to this country in 1637, who lived in New Haven for several years, and died in Boston in 1670. Mr. John S. Davenport conformed to the Church several years ago, but not appreciating the Notes and true basis of Church Unity, was beguiled into what is known as the "Irvingite" delusion. He says, (p. 83), that "there has been for thirty years past a spiritual work in progress, in which this theory—so to call it—has been realized;" that in the year 1830 "the gifts of the Holy Ghost were revived, especially the gift of prophecy, attended by some striking cases of miraculous healing;" that in 1832 the prayer for Apostles "began to be answered by the supernatural calling" of some, until in 1835 "the complete number of twelve" were "solemnly separated to their work." Mr. Davenport does not seem to realize how great dishonor he is casting on that Apostolic Ministry which Christ established, and to which He promised His perpetual presence and gave His assurance of ultimate victory. As to the pretensions of these Irvingites to "Miraculous Gifts," we join issue with Mr. Davenport boldly, and declare them a miserable delusion. It is, of course a simple question of fact. The stammering hesitancy with which he alludes to them, is proof enough that he really has little or no confidence in such humbuggery. He is deceived by a mere theory, and that theory is based on a falsehood. The dark prospects of Sectarianism in this nineteenth century are driving some thoughtful but honest men into Second-Adventism; some into Romanism; some into Irvingism; and a few, who are willing to give up their self-conceit and self-will, into the Primitive, Catholic and Apostolic Church.

THE PARISH HAND BOOK: A Practical Guide on the Rights and Duties of Rectors, Wardens, Vestrymen, &c. By THOMAS

RICHEY, D. D. New York: H. B. Durand, 49 White street. 1866. 16mo. pp. 53.

In preparing this little Manual, Dr. Richey says in his Preface, "the principles of the Church of England on the subject of Parochial Jurisdiction, were incorporated into our State law at an early date, with such modifications as change of circumstances made necessary; this, kept in mind, will explain many apparent anomalies, and furnish a sure basis of decision in all cases." This Hand-Book treats Of Parishes; Of Vestries; Of Rectors; of Choirs; Of Order and Discipline; Consecration of a Church. In the two Appendices, are various directions, and forms of Certificates for the Incorporation of a Parish, Election of a Minister, Admission as a Candidate for Orders, &c. &c. A valuable feature of this little work is the constant reference to proper authorities for the rules laid down. In preparing it, the Author has not only been guided by the ablest treatises on Ecclesiastical Law, but has been aided by our best Canonists and rubricians who have long been accustomed to deal with practical matters according to the established Law of the Church. Of course there are minor details which will be regulated by Diocesan and State Laws, but this little Manual deserves to be a *Vade Mecum* in all the Parishes of the Church, and every Warden and Vestryman will find in it the very information that he needs.

THE REV. F. FITZGERALD'S SERMON, in Trinity Church, Hoboken, New Jersey, April 8, 1866. 8vo. pp. 13.

This Sermon was published by request of the Vestry of Trinity Parish. It is manly and Christian in its tone. Its allusion to certain events in the Parish are so pointed, and the facts themselves to which it refers, are, as we know, so remarkable, that we are not sure but that a full and correct statement, in pamphlet form, of all the facts referred to, is due to the Church. Should such a pamphlet appear, there might be given in an Appendix some account of what transpired in another important Parish of the same Diocese. It has become so common, in order to carry certain party ends, to stigmatize the most faithful and devoted Clergymen of the Church as "mere formalists," as "Puseyites," as not being "Evangelical," and not preaching a "pure Gospel," merely because they refuse to adopt a certain Shibboleth; nay more, and worse than this, an Ecclesiastical Secession and Rebellion, an organized and determined opposition to the Church's legally organized mode of Missionary work are instigated on such grounds, that silence is treachery, and forbearance no longer a virtue. It is high time that all this was at an end.

THE REV. DR. BOLLES' LETTER to the Rt. Rev. Dr. Randall, on Surpliced Choirs. Boston. 1866.

If the Rt. Rev. Dr. Randall is the man we take him to be, and the man that he ought to be, to be a Bishop in the Church of God in Colorado, or anywhere else, he will regret to have provoked the Letter of Dr. Bolles now before us, with the above title.

THE ENGLISH LANGUAGE. Elementary Instruction. Number One. By FRANCIS L. HAWKS. New York: James Pott. 1866. 12mo. pp. 75.

If the Rev. Dr. Hawks will follow out the plan which he has here well begun, in this simplest form of an elementary book, and furnish a complete series of School Books ending at last with a full and complete Dictionary, he will be a public benefactor. To say nothing of Reading Books, many of which are thoroughly infidel, it is a great misfortune that all our Dictionaries, which do so much to form the notions of the age, which control even the public press, and guide our literary men, were prepared by New England Independents. And these Modern Sectarians have attempted to give new meanings, and their own meanings, to religious and doctrinal and ecclesiastical terms, the true signification of which was settled for centuries before our Sects were ever heard of. Take for example the word Catholic, and it will illustrate what we mean.

THE LOST TALES OF MILETUS. By the Rt. Hon. Sir EDWARD BULWER LYTTON, Bart. M. P. New York: Harper & Brothers. 1866. 12mo. pp. 182.

The theme or subject of Bulwer's pen in this Volume is a singular one, but worthy of all his genius. He determined to choose a few of the old Greek Fictions or Stories, the fragments only of which have come down to us, and to round them out with the form and life, and beauty, which they may be supposed to have had in the hand of those ancestral tale-tellers. In his selection he has rejected those of grosser mould, and has aimed at reproducing only such as have elements of interest in every land and age. These Milesian Fables are eight in number. As to the unusual rhythm adopted, he says "The characters of the subjects treated seemed to me favorable to an experiment which I have long cherished a desire to adventure, namely, that of new combinations of blank or rhymeless metre, imposed not in lines of arbitrary length and modulation, (of which I have a few illustrious examples), but in the regularity and compactness of uniform stanza, constructed upon principles of rhythm very simple in themselves, but which, so far as I am aware, have not been hitherto adopted, at least for narrative purposes."

SHORT SERMONS TO NEWS BOYS; with a History of the News-Boys Lodging House. By CHARLES LORING BRACE. New York: Charles Scribner & Co. 1866. 12mo. pp. 244.

Besides fifteen little "Sermons," this volume gives in an Introduction of about fifty pages, and in an Appendix of about thirty pages, much information of a movement which began about twelve years ago to reach and to benefit this class of boys by promoting their physical and temporal, as well as their spiritual and eternal interests. Bread and shelter, and clothing, were provided, as well as Testaments and tracts; industry and economy were taught as well as Church-going; and cleanliness as well as Godliness. Our Church Missionaries in

this city are learning this method of doing good. It is sensible; more than all, it is Christ-like. With such a peculiar class as the News-boys, sharp-witted, precocious, and often vicious, this work was one of extreme difficulty, but tact and perseverance has made it successful. Out of this effort has grown the News-Boys Lodging House, where last year more than seven thousand boys were lodged, and nearly twenty-five hundred dollars in money were saved. The Children's Aid Society, another branch of the same general work, has sent more than 10,000 homeless children to homes, mostly in the West.

TEMPERANCE RECOLLECTIONS, Labors, Defeats, Triumphs. An Autobiography. By JOHN MARSH, D. D., Secretary of the first three National Conventions, and thirty years Corresponding Secretary and Editor of the American Temperance Union. New York: Charles Scribner & Co. 1866. 12mo. pp. 373.

In the form of an Autobiography, Dr. Marsh has given a history of the Temperance Reformation in this country and in England, from the organization of the first Temperance Society in 1808, to the present day; with sketches of lecturers and lectures, and notices of Temperance literature and legislation.

PATRIOTIC ELOQUENCE: Being Selections from one hundred years of National Literature. Compiled for the use of Schools in Reading and Speaking. By Mrs. C. M. KIRKLAND. New York: Charles Scribner & Co. 1866. 12mo., pp. 334.

In the two hundred and sixteen Selections in this volume, while there are a large number with which the public are familiar, and which have a sort of household claim and charm, there are also added many specimens of the oratory and poetry which have been called forth by the events of the past four years.

A BRIEF BIOGRAPHICAL DICTIONARY. Compiled and arranged by the Rev. CHARLES HOLE, B. A., Trinity College, Cambridge; With Additions and Corrections by WM. A. WHEELER, M. A., Assistant Editor of Webster's Dictionary, &c. New York: Hurd & Houghton. 1866. 12mo., pp. 453.

This "Brief Dictionary" simply gives the date of the births and of the deaths of deceased persons, more or less noteworthy, of all countries and periods. It merely answers the question, "When did he live?" The Editor of the American edition has added to the value of a most useful work.

THE ADVENTURES OF REUBEN DAVIDGER; seventeen years and for months captive among the Dyaks of Borneo. By JAMES GREENWOOD, author of "Wild Sports of the World," "Curiosities of Savage Life," and illustrated by R. Hullula and N. S. Melville, and E. Law. New York: Harper & Brothers. 1866. Wide 12mo. pp. 354.

Mr. James Greenwood has already achieved marked success in England, in the line of sensational literature; and his present volume is another bold specimen of the same character. Hair-breadth escapes, human nature in its most revolting aspects, and a profusion of illustrations, make up the sum total of the "Adventures of Reuben Davidger," among the Dyaks of Borneo.

MR. FREDERICK DEPEYSTER'S ADDRESS, at the Sixty-First Anniversary of the New York Historical Society, Nov. 21, 1865. New York. 1866. 8vo. pp. 96.

Mr. DePeyster, the President of the Society, besides alluding in his Address to some incidental matters, discusses with much pertinence and force the Influence of Libraries upon Social Progress, and gives some valuable information concerning Public Libraries, ancient and modern. The New York Historical Society is doing invaluable service to the cause of Letters by its publications in its own special department.

HAND AND GLOVE. A Novel. By AMELIA B. EDWARDS, Author of "Half a Million of Money," &c. &c. New York: Harper & Brothers. 1866. 8vo. pp. 122.

THE DOVE IN THE EAGLE'S NEST. By the Author of "The Heir of Redclyffe." New York: D. Appleton & Co. 1866. 12mo. pp. 339.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE, April, May and June, 1866. New York: W. H. Bidwell.

To those who wish to see the very best Articles in the Foreign periodicals, we commend The Eclectic. All the above Numbers for this quarter are rich, but the issue for May is running over with good things. The late Prof. Whewell's anatomising of Comte's Positivism is only one of the really valuable papers.

The following new publications have been received; several of them too late for examination in this Number:—

A CHILD'S HISTORY OF THE UNITED STATES. Vol. III., Part Second. History of the Great Rebellion. By JOHN BONNER. With Engravings. New York: Harper & Brothers. 1866. 16mo., pp. 367.

THE HOLY COMFORTER. His Person and His Work. By JOSEPH P. THOMPSON, D. D. New York: A. D. F. Randolph. 1866. 18mo., pp. 210.

JEWISH ANTIQUITIES, Geographical, Domestic, Political and Religious: A Catechism for the use of Sunday Schools. By Mrs. D. C. WESTON. Author of "Synopsis of the Bible," &c. New York: Church Book Society, 762 Broadway. 1866. 16mo. pp. 147.

EYES AND EARS; Or the History of one who was Deaf and Blind
New York: Church Book Society. 1866. 16mo., pp. 35.

QUESTIONS ON THE HARMONY OF THE GOSPELS. By Mrs. M. I. STERLING CLARK. Author of "Scripture History of our Lord." New York: James Pott. 1866. 16mo., pp. 143.

BRIEFS ON PROPHETIC THEMES: With an Introductory Chapter on the Parable of the Leaven. By a Member of the Boston Bar. Boston: E. P. Dutton & Co. 1866. 12mo. pp. 168.

WHAT THEN? Or the Soul's to-morrow. By E. H. GILLETT. New York: A. D. F. Randolph. 1866. 18mo., pp. 178.

MAXWELL DREWITT. A Novel. By F. G. TRAFFORD. Author of "George Geith," etc. New York: Harper & Brothers. 1866. 8vo. pp. 167.

WALTER GORING. A Story. By ANNIE THOMAS. Author of "Denis Donne," etc. New York: Harper & Brothers. 1866. 8vo., pp. 155.

THE TOILERS OF THE SEA. A Novel. By VICTOR HUGO. Author of "Les Misérables." New York: Harper & Brothers. 1866. 8vo. pp. 155.

MISS MARJORIBANKS. A Novel. By Mrs. OLIPHANT. Author of "Chronicles of Carlingford," &c. &c. New York: Harper & Brothers. 1866. 8vo., pp. 182.

GILBERT RUGGE. A Novel. By the Author of "A First Friendship." New York: Harper & Brothers. 1866. 8vo. pp. 235.

ARMADALE. A Novel. By WILKIE COLLINS, Author of "The Woman in White," etc. With Illustrations. New York: Harper & Brothers. 1866. 8vo. pp. 320.

THE RT. REV. BISHOP PAYNE'S Full Description of the African Field, with Statistics, &c. New York: 19 Bible House. 1866.

REV. DR. JAS. A. BOLLES' Twenty-First Anniversary Sermon and Report, in the Church of the Advent, Boston, Dec. 3d, 1865. 8vo. pp. 28.

REV. DR. E. HARWOOD'S Semi-Centennial Sermon in Trinity Church, New Haven, Conn., Feb. 16, 1866. 8vo. pp. 38.

HENRY J. MORGAN'S LECTURE: The Place British Americans have won in History; at Aylmer, L. C., Feb. 22, 1866. 12mo. pp. 22.

REV. C. M. CALLAWAY'S Anniversary Sermon, in the Church of the Ascension, Baltimore, Md., May 13, 1866. 8vo. pp. 13.

THE REV. GEORGE WHITAKER'S SERMON: The Office of Ritual in Christian Worship; in St. George's Church, St. Catharines, N. W., April 4, 1866. 12mo. pp. 23.

ECLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>No.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
iam N.	Williams,	May 30, 1866,	Holy Trinity, Middletown. Ct.
1,	Kemper,	May 27, "	Chapel, Nashotah Miss., Wis.
rge,	Kemper,	May 27, "	Chapel, Nashotah Miss., Wis.
x. M.	Johns,	Mar. 24, "	Christ, Winchester. Va.
h, D. D.	Quintard,	Mar. 16, "	Christ, Nashville, Tenn.
dward F.	Coxe,	May 27, "	Grace, Utica, W. N. Y.
K.	McCaskry,	Mar. 11, "	St. Mark's, Grand Rapids, Mich.
c,	Johns,	Mar. 24, "	Christ, Winchester, Va.
am A.	Randall,	May 8, "	Messiah, Boston, Mass.
William S.	Williams,	May 30, "	Holy Trinity, Middletown, Ct.
phen F.	Williams,	May 30, "	Holy Trinity, Middletown, Ct.
. J.	Whipple,	April 8, "	Good Shepherd, Faribault, Min.
zo N.	Williams,	Apr. 14, "	St. Paul's, Woodbury, Ct.
George E.	Williams,	May 30, "	Holy Trinity, Middletown, Ct.
omas,	Potter,	May 1, "	St. Thomas' Chapel, N. Y. City.
in J.	Williams,	May 30, "	Holy Trinity, Middletown, Ct.
rt,	Williams,	May 30, "	Holy Trinity, Middletown, Ct.
les T.	Coxe,	May 27, "	Grace, Utica, W. N. Y.
V.	Williams,	May 30, "	Holy Trinity, Middletown, Ct.
	Clarkson,	Mar. 10, "	Chapel, Racine, Wisconsin.
e, W. M.	Smith,	Apr. 15, "	Christ, Lexington, Kentucky.
.	Kemper,	May 27, "	Chapel, Nashotah Mission, Wis.
son S.	Coxe,	May 27, "	Grace, Utica, W. N. Y.
V.	Kemper,	May 27, "	Chapel, Nashotah Mission, Wis.
. G.	McCaskry,	May 10, "	St. Paul's, Detroit, Mich.
	Kemper,	May 27, "	Chapel, Nashotah Mission, Wis.
uel,	Williams,	May 30, "	Holy Trinity, Middletown, Ct.
orge H.	Odenheimer,	April 3, "	St. Mary's, Burlington, N. J.
E.	Kemper,	May 27, "	Chapel, Nashotah Mission, Wis.

PRIESTS.

<i>No.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
s, Thomas,	Vail,	Apr. 30, 1866,	St. Matthew's, Philadelphia, Pa.
oseph, D. D.	Quintard,	April 9, "	Calvary, Memphis, Tenn.
J. H.	McIlvaine,	Mar. 27, "	Epiphany, Urbana, Ohio.
G. R.	Clarkson,	May 7, "	St. John's, Nemaha, Nebras. Ter.
, Albert,	Coxe,	May 27, "	Grace, Utica, W. N. Y.
, W. H. DeL	Coxe,	May 27, "	Grace, Utica, W. N. Y.
l Eliad,	Bedell,	May 24, "	Trinity, Cleveland, Ohio.
John,	Johns,	Apr. 10, "	St. James', Richmond, Va.
, R. H.	Johns,	May 20, "	Grace, Alexandria, Va.
l, James H.	Johns,	Apr. 10, "	St. James', Richmond, Va.
, George G.	Coxe,	May 27, "	Grace, Utica, W. N. Y.
Matson M.	Eastburn,	Apr. 20, "	Holy Trinity, New York City.
George,	Hawks,	Apr. 22, "	Christ, St. Joseph, Missouri.

CONSECRATIONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Christ,	Kemper,	May 3, 1866,	Fox Lake, Wisconsin.
Church of Faith,	Vail,	Apr. 19, "	Mahonoy City, Penn.
Emmanuel,	Johns,	Apr. 23, "	Temperanceville, Va.
Holy Cross,	Potter,	June 13, "	Warrensburgh, N. Y.
Messiah,	Potter,	June 14, "	Glenn's Falls, N. Y.
St. Alban's,	Williams,	Apr. 5, "	West Killingly, Conn.
St. Barnabas',	Odenheimer,	June 16, "	Burlington New Jersey.
St. James',	Bedell,	May 25, "	Cleveland, Ohio.
St. John's,	Lee,	Apr. 15, "	Clinton, Iowa.
St. John's,	Coxe,	Apr. 11, "	Ithaca, W. N. York.
St. John's,	Clarkson,	May 6, "	Nemaha, Nebraska Terr.
St. Paul's,	Potter,	June 12, "	Whitehall, N. Y.
St. Paul's,	Coxe,	May 12, "	Chittanooga, W. N. Y.
St. Peter's,	Vail,	Apr. 17, "	Hazleton, Penn.
Trinity,	Williams,	Apr. 4, "	Brooklyn, Conn.
Trinity,	Wilmer,	Mar. 5, "	New Orleans, La.
Trinity,	Coxe,	Apr. 5, "	Elmira, W. N. York.
Trinity,	McIlvaine,	Apr. 5, "	Toledo, Ohio.
Trinity,	Eastburn,	June 13, "	Melrose, Mass.

OBITUARIES.

The Rt. Rev. GEORGE BURGESS, D. D., Bishop of the Diocese of Maine, ~~de~~ sea on board the Brig Jane, near Hayti, April 23, aged 56 years. He was born Providence, R. I., Oct. 31, 1809; graduated at Brown University; after holding tutorship in that College, he travelled in Europe, and studied for two years in Universities of Gottingen, Bonn, and Berlin. He was Rector of Christ Church in Hartford, from 1834 to 1847, when he was consecrated Bishop of the Diocese of Maine, and became, at the same time, Rector of Christ Church, in Gardiner. His publications have been numerous. In addition to several Sermons and Historical courses, and Academic Poems, &c., he published the Book of Psalms in English Verse, N. Y., 12mo.; Pages from the Ecclesiastical History of New England, Boston: 1847, 12mo., pp. 126; The Last Enemy Conquering and Conquered, Philadelphia: 1850, 12mo., pp. 330; and Sermons on the Christian Life, Philadelphia: 1857, 12mo., pp. 316. Besides several other Articles in this Review was the author of the Articles on The Primates of all England. In certain departments of Literature, Bishop Burgess was, in our judgment, second to no other in the Church. In the minuteness and accuracy of his knowledge, and in breadth of his reading, especially in Modern Literature, his attainments were markable. We cannot attempt a sketch of his life and character here, as a man, scholar, a Poet, a Christian, a Priest, a Pastor, and a Bishop. Such a portrait quires care, and the subject eminently deserves it. We hope to present our tribute to his memory hereafter. Of late years, his health has declined, and voyage to the West Indies was undertaken in hopes of its restoration. remains were taken to Gardiner, and his funeral was on Wednesday, May 23d; Rt. Rev. Bishop Clark, of Rhode Island, and a large number of the Clergy, being present.

The Rev. HENRY MARTYN FROST, died at Thetford, Vt., Feb. 20, aged 30 years and 11 months. He was ordained Deacon, by the Rt. Rev. Bishop Smith, in Pension Church, Frankfort, Ky., April 20, 1860, and was subsequently Rector of St. Stephen's Church, Middlebury, Vt. He afterwards became Chaplain in the S. Army.

The Rev. ERASTUS ALBERT STRONG, died at Gambier, Ohio, March 29, aged 56 years and 7 months. He was ordained Deacon, by Bishop McIlvaine, in St. Paul's Church, Mt. Vernon, Ohio, Aug. 4, 1850; and Priest, by the same Bishop, in Trinity Church, Columbus, Ohio, Dec. 21, 1851. He officiated in St. Luke's Church, Gambier,

Min. In 1857 he became an Agent, and his residence was at Gambier until his death.

The Rev. HENRY GREGORY, D. D., died at Syracuse, W. N. Y., April 5th, aged sixty-two years. He was born Sept. 22, 1803, at Wilton, Fairfield Co., Conn., and graduated at Hobart College, in 1826; was ordained Deacon by Bishop Hobart, June 29, 1829, and Priest by Bishop Onderdonk in 1831; he officiated first in Moravia; in 1833 he was called to Calvary Church, Homer, where he built a Church; in 1836 he went as missionary to the Menomonee Indians, near Green Bay, Wis.; in 1838 he returned to Homer, and in 1840 he was elected Rector of St. Paul's Church, Syracuse; here a new Church was erected, and a Chapel which, in 1848, was organized as St. James' Free Church, of which he became Rector; in 1857 he resigned, in ill-health, and accepted the Presidency of Deveaux College; here he remained two years, when he established the Church Book Depository at Syracuse, where he remained until his death. In connection with the Free Church system, he published, in 1850, a Tract on the "Christian Tenth;" and in 1845, he published a Sermon, "The Church not a Sect, though everywhere spoken against." The Honorary Degree of Doctor of Divinity was conferred upon him in 1847 by Hobart College. A Funeral Discourse was delivered in St. James' Church, Syracuse, April 10, 1866, by the Rector, Rev. Joseph M. Clarke, D. D.

The Rev. JUNIUS M. WILLEY, Rector of St. John's Church, Bridgeport, Conn., died at that place, April 7, aged 45 years. He was born at Ellington, Conn., in 1821, of Congregational parents; his father, Hon. Asa Willey, being a politician of some prominence. He entered Yale College, but remained only a short time; he afterwards studied Law and was admitted to the Bar: conformed to the Church, studied at Hartford under Bishop Burgess, and was ordained Deacon, in New York City, by Bishop Brownell, May 1, 1844; and Priest, in Christ Church, Hartford, by the same Bishop, June 10, 1845. He officiated at Saybrook, Stonington, Bath, Me., Litchfield, Waterbury and Bridgeport; and was for a time Chaplain in the Army. For many years he was Secretary of the Convention of the Diocese of Connecticut.

The Rev. ROBERT G. DICKSON, Rector of the Church of the Redemption, New York City, died in that city, April 9, 1866.

The Rev. JONATHAN COE, Rector of Trinity Church, Athens, N. Y., died at Athens, May 7th, aged 51 years. He was born of Methodist parents; conformed to the Church; was ordained Deacon, by Bishop Brownell, in St. Peter's Church, Plymouth, Conn., Nov. 8, 1843; and Priest, by the same Bishop, in St. James' Church, Danbury, Conn., Nov. 5, 1844. He was settled, consecutively, in Bethlehem and Winsted, Conn.; in 1853 he became Rector of Trinity Church, Athens, where he officiated until his death.

The Rev. JOHN L. BRYAN died at Granville, Ohio, May 11th, 1866.

The Rev. JESSE POUND, Rector of St. Luke's Church, Staten Island, died at Newville, L. I., May 31, 1866.

CONVERSIONS TO THE CHURCH.

The Rev. JOSEPH CROSS, D. D., lately ordained Deacon in Tennessee, was formerly in charge, for a long time, of the largest Methodist congregation in that State.

The Rev. GEORGE H. WILLIAMS, lately ordained Deacon in New Jersey, was formerly a Candidate for the Methodist Ministry.

The Rev. ISAAC GIBSON, lately ordained Deacon in Virginia, was formerly a Methodist.

Mr. JOSHUA KNOWLES, formerly a Methodist preacher, has become a Candidate for Holy Orders, in Georgia.

Mr. THOMAS MARSDEN, lately ordained Deacon in New York, was formerly a Wesleyan preacher.

Rev W. A. Fuller, lately ordained Deacon at Boston, was formerly a Unitarian preacher.

Rev. WM. G. STONEX, lately ordained Deacon in Michigan, was for twenty-three years a Methodist minister.

NEW YORK.

SISTERHOOD OF ST. MARY.—Two years since, a new Religious Order, called the Protestant Episcopal "Sisterhood of St. Mary," was established in this city, under the auspices of the Rt. Rev. Bishop Potter and some of the leading clergy of the Diocese. The rules of the organization prescribe that its members should devote themselves exclusively to works of mercy, by attending the sick, aiding the poor, and disseminating Christian instruction among the young. In order to be admitted, it is necessary for them to make a profession that they will be subject to the rules of the Institution, and continue their pious labors till either the urgent necessities of their kindred or some special providence call them from their sphere of duty. In such cases the Bishop is empowered to release them from their obligation. There are now seven Sisters in the society, and there are several on probation in the House of Mercy, St. Barnabas House, and the Asylum for children, known as "The Sheltering Arms." The members, and those anxious to devote themselves to the same work, reside in these Institutions. Whitsun-Tuesday, May 22nd, was appointed for the reception of a lady who had been some time on probation as a candidate for admission to the Sisterhood, and the ceremony took place before a large congregation in St. Luke's Church, Hudson street. The Service on the occasion was one prepared specially by Bishop Potter. At 11 o'clock, amid a solemn voluntary, a clerical procession moved from the robing room to the chancel. Among those near the Altar were the Rt. Rev. Bishop Potter, Rev. Dr. Morgan Dix, Rector of Trinity Church; Rev. Dr. Peters, Rev. Dr. Richey, Rev. Dr. Tuttle, Rector of St. Luke's; Rev. Mr. Doane, of Conn., son of the late Bishop Doane; Rev. Mr. Shackelford, Rev. Mr. Cookson, and Rev. Mr. Hillyard.

The members of the Sisterhood, with the new candidate for reception, each attired in the black habit of their Order, occupied seats in the front pews, near the Lectern. The ceremonies were preceded by the ante-Communion Service after which the Sisters knelt before the Altar, while the choir and congregation sung the grand Hymn of Whitsuntide, commencing—

Come, Holy Ghost, Creator, come
Inspire these souls of Thine.

When the sounds of the Gloria Patri, with which the Hymn closed, had died away, Bishop Potter rose and addressed the new Sister in words of exhortation. He said she had voluntarily come to devote herself to the offices of charity and mercy in the Sisterhood of St. Mary, and to consecrate herself to the high and holy duties of her new profession. He then offered a prayer that God might bestow on her the grace necessary to fulfill the self-imposed and pious obligations. The Bishop then asked the new Sister if she was ready voluntarily to devote herself exclusively to the work of charity, and she replied in the affirmative. The Bishop's next question was if she would be subject to the rules of the Sisterhood of St. Mary, and she answered—yes. The Bishop, after some further questions, offered a prayer, and at the close pronounced that the Sister was solemnly set apart for the Christian work of the organization dedicated to St. Mary.

When the Bishop had ended this portion of the ceremony, the clergy in the chancel sung antiphonally the Hymn embodied in the Service for the Ordination of Priests—

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire;
Thou, the anointing Spirit art,
Who dost thy seven-fold gifts impart."

Communion Service followed, the Offertory being devoted to the Sisterhood. The Bishop, assisted by Dr. Tuttle, had consecrated the elements, they were blessed by the Clergy, a portion of the congregation, and the Sisters. The services closed with the benediction.

In 1862, we gave a particular account of the Sisterhoods and Deaconesses established in England and among Protestants on the Continent, to which, and to the resolutions and statements there made, we ask attention. So far as this movement springs from a living faith, it will survive the coldness and taunts of an age which deifies Humanity and hates the Crucified. The easy and vulgar Popery has lost its power to harm.

WESTERN NEW YORK.

Jefferson County Convocation met at Watertown, May 15th. The Executive Committee in the first Annual Report say, speaking of that County; "we have the fact, gathered from reliable statistics, that of this population of over 66,000, two-thirds have no religious connection of any kind with any religious denomination, even the remote one of recognizing a Christian minister of any denomination; their visiting pastor, or of systematic attendance at any place of public worship."

And that it is a field peculiarly adapted to the enterprise of the Church, and promising to her judicious enterprise an abundant return, seems evident from a consideration of the causes which have mainly led to this comparative heathenism, viz: 1st. The former prevalence of a wide-spread infidelity; 2d. The torpid, and, in many cases, hardening reaction which followed the Revival System, leaving whole burnt districts in the track of and ungoverned fires; and 3d. Dissensions and animosities among those who remain in the household, created by the introduction of political considerations into the discipline of the Sanctuary.

The Church is evidently the proper and, it would seem at this crisis, the Providential means to meet and remedy the evils growing out of these causes. That its efforts would be well-received and successful in results, is sufficiently shown by the few experiments already tried among us."

Large portions of New England, and even of Massachusetts, where the cause is equally appalling, and where the prospects for faithful, earnest Church work are equally promising.

NEW JERSEY.

NEW JERSEY MISSIONARY TRAINING SCHOOL, CAMDEN.—*Visitor*—Rt. Rev. W. H. Burleigh, D. D.

—Rev. T. Maxwell Reilly, B. D.

—*Visitors*—Rev. J. F. Garrison, M. D., Rev. E. A. Foggo, M. A., Rev. R. M. A. A., Rev. J. T. Burke, M. A., Rev. J. H. Drumm, M. D., Rev. W. H. A., Rev. S. F. Hotchkiss, M. A., Rev. T. M. Reilly, B. D.

—Rev. W. M. Reilly, B. D.

The institution is founded for the purpose of preparing (free of charge) religiously-minded young men for positions of Christian usefulness. It is designed to fit them to be teachers in Parish Schools, and others to enter upon a more advanced course at a Theological Seminary. Twenty-five hundred dollars will found a per-annuity scholarship, and one hundred and fifty dollars will defray all the expenses of the year—everything except board being free.

Students from the moment of their admission are engaged in missionary work in their Diocese, or in the city of Philadelphia. They visit every house in each ward and invite the adults to Church, and the children to Sunday School.

The Training School is commended by the Rt. Rev. the Bishops of New Jersey, the President, and the Rev. Dr. Howe.

PENNSYLVANIA.

Another Division of the Diocese. The Convention met in St. Andrew's, Philadelphia, May 22d.

On motion of Mr. B. S. Russell, seconded by Mr. William Welsh, it was, *nem. co.*

Resolved, That a Committee of four Clergymen and four Laymen be appointed to consider and report to the next Convention on the propriety of dividing the Diocese by a line beginning in the Eastern boundary of the Diocese of Pittsburg, at or near where that boundary crosses the West Branch of the Susquehanna, thence down that branch to its junction at Northumberland with the North branch, thence by the Northern line of the Counties Northumberland, Schuylkill, Berks and Bucks, to the Delaware river, thence up the Delaware and along the Northern line of Pennsylvania to its intersection with the Eastern boundary of the Diocese of Pittsburg in the Western line of Potter County, thence down that line to the place of beginning; by any other line which, in the judgment of the Committee, will better accomplish the purpose.

After the Report of the Board of Missions was presented, the Rev. Mr. Moore offered the following Resolution touching the Convocations:—

Resolved, That the wide and widening missionary field in this Diocese, the many and promising openings for the services of our Church, that present themselves under the explorations and zealous pioneer efforts of the various Convocations, and the signal blessings thus far vouchsafed to the labors of our ministry, call upon the members of this Church, one and all, to aid in the prosecution of this work, with a renewed spirit of earnestness and liberality, and a determination not to stay their hands until, by the blessing of the great Head of the Church, we shall have occupied the whole land.

The Resolution was adopted unanimously.

VIRGINIA.

RETURN OF THE DIOCESE TO UNION WITH THE CHURCH IN THE UNITED STATES. The Annual Convention of this Diocese met on Wed., May 16th, at Alexandria. The following resolution for re-union with the General Convention of the United States was adopted by the Convention, by a vote of 57 to 9 of the Clergy, and to 11 of the Laity:

Whereas, The conditions which rendered necessary the separate organization of the Southern Dioceses no longer exist, and that the organization has ceased by the consent and action of the Dioceses concerned:

And whereas, the Diocese of Virginia, unchanged as are her principles, deems it most proper, under existing circumstances, to resume her interrupted relations with the Protestant Episcopal Church in the United States; therefore,

Resolved, That this Diocese do accordingly now resume its connection with the General Convention of the Protestant Episcopal Church in the United States, and that the Bishop be requested to send a copy of this preamble and resolution to the Presiding Bishop, and one to the Secretary of the House of Lay Delegates.

The following Resolution was also adopted:

Resolved, That whenever the colored members of the Church in any parish desire to form a new and separate congregation, such action shall have the sanction of this Diocese. They may elect their own Vestry, Wardens and Ministers. They shall be considered as under the care of this Council, and their interests as represented in it by the standing committee on colored congregations.

The debates in this Convention exhibited more opposition to return to Union with the Church in the United States than has been apparent in any other Southern Diocese. There is a cause for this which is full of meaning. It is a fact to be noted, that before the War, and during the War, political intermeddling at the North to secure Religious ends and results has been carried on by that sort of Churchmen who sympathize with the Church notions and theories which are supposed to prevail in Virginia, and to have their headquarters at Alexandria. On the contrary, Northern Churchmen who believe that the Gospel of Christ is God's chosen instrumentality to regenerate Society, have been content to reg-

as a reality, to aim at reaching and moulding the heart of Society, and political and Social organic forms to be shaped by the outgrowth of this Christian life. This certainly was JESUS CHRIST's theory and practice. Not even to Caesar. This was the Apostles' theory and practice. If it is indeed a reality, in distinction from an Infidel Humanitarianism, then only true theory. Northern Church Clergymen, as a body, have acted so. The exceptions have been, so far as we know, in every case, an exception, from Churchmen of another sort. We have before us the work of some of the leaders of this party on political platforms, violent, demanding and inflammatory in the highest degree. We have before us also reciprocal acts in violation of every principle of Ecclesiastical Order; a Bishop publicly, and as he well knew most offensively. But this class of Churchmen, thank God, is small, and, as was proved at the last General Convention, powerless for evil.

Here to our brethren at the South, that for that Unity, peace and harmony now prevail in the Church throughout the entire country, and which we hail with gratitude, that for all this, the Church and the country are the firm, consistent, positive principles which we have above announced. We ask our readers, one and all, to make a note of this; and to remember that the great principle involved in it, with the practical workings of which we are

illustration of the character and the violence of the *Sectarian* pulpit at the time we give the following extract from a Massachusetts preacher, the Rev. Amos A. Johnson, on President Johnson's Veto:

"To build a monument to Benedict Arnold; let us lose no time in doing him wrong, although the carrion smells ill beside the rose, yet its smell becomes more pungent when compared with assafetida. Let us say Saint Judas and Patriot this last betrayal has a character and place to which the others were far removed, for it was done not only without compunction, but—so far as the world was concerned—with a feeling that he was doing good. No vice ever more rampant till it comes with a feeling of virtue in it.

Andrew Johnson is a bungler; he should have gone into the synagogue with the price of the traitor in his pocket, and thanked God that he was not as other men. He did, and went and hanged himself; but don't let us be too hard on him; he is in the nineteenth century. Your perfectly virtuous traitor it takes time to do. Andrew Johnson is a base coward, or else he would not cry out 'Sumner wants to assassinate him.' Thank God, we have at last a body of men intent on doing their duty; but I fear the result of the action of the President will be to implant in the people a relish for Executive power in Congress an obsequiousness to the Executive mandate. *I see the beginning of a new contest to-day. It is the struggle between Executive absolutism on the one hand and the liberty of the people on the other.*"

LOUISIANA.

The Convention of this Diocese met in St. Paul's Church, New Orleans, May 16th. The "Instruction" committee reported the following preamble and resolutions, which were adopted, (Louisiana never joined the "Church in the Confederate Convention having been held subsequent to that of 1861):—

The Diocese of the Protestant Episcopal Church in this State, in Convention assembled at St. Francisville, Louisiana, did on the first day of May, 1861, the following Resolution, to wit:

"That the Diocese of Louisiana has ceased to be a Diocese of the Protestant Episcopal Church of the United States of America." Therefore be it

Resolved, That the said resolution be, and the same is hereby, rescinded.

Resolved, That this Diocese accede to and readopt the Constitution and Canons of the Protestant Episcopal Church of the United States of America.

Further Resolved, That the presiding officer of this Convention be directed to copy of the foregoing preamble and resolutions to the Presiding Bishop of the Protestant Episcopal Church in the United States of America.

On Friday, May 18th, the Convention proceeded to the election of a Bishop. The Rt. Rev. Bishop Lay, of Arkansas, the Rev. Dr. J. P. B. Wilmer, of Va., the Rev. Dr. M. Mahan, of Md., and the Rev. J. W. Beckwith, of La., were nominated. On the *sixteenth* ballot the Clergy chose Bishop Lay; but the laity refused to confirm. On the seventeenth ballot the Clergy chose the Rev. Dr. Joseph P. B. Wilmer by a vote of 18, Dr. Mahan receiving 4, and Bishop Lay 1. The laity confirmed this choice by a vote of 17 ayes to 5 noes. The choice of Dr. Wilmer was then declared by a vote of the Convention to be unanimous.

MISSISSIPPI.

RETURN TO UNION.—The following letter speaks for itself:

JACKSON, Miss., May 11th, 1866.

RT. REV. J. H. HOPKINS, D. D.:

My Dear Brother,—I take no little pleasure in transmitting to you, as Senior Bishop, the enclosed Resolution, which once more unites us in a legislative capacity, and fills up the Gulf which so lately divided us. I am pleased to add also that it passed *unanimously*, and that every member of the Convention seemed disposed to reciprocate heartily the fraternal feeling so nobly displayed in your late General Convention. God grant that no cause may again be given to justify any like separation.

Very truly and affectionately yours in Christ,

W. M. GREEN.

Resolved, That inasmuch as the causes which led to the withdrawal of the Diocese of Mississippi from its Ecclesiastical Union in a Legislative capacity with the Protestant Episcopal Church in the United States of America, no longer exist, therefore the action of this Body at its annual Convention in 1862, adopting the "Constitution of the Protestant Episcopal Church in the Confederate States of America," be, and hereby is declared to be, revoked, and our relations with the Protestant Episcopal Church in the United States of America are hereby resumed.

I certify that the above is a true copy of a Resolution adopted on the ninth day of May, 1866, by the Convention of the Protestant Episcopal Church in the Diocese of Mississippi.

W. M. GREEN,

Bishop of the Diocese of Mississippi.

A Committee on that part of the Bishop's Address relating to the Freedmen, made a Report which was adopted unanimously. It concludes as follows:

But fully recognizing and accepting the change in their social and political status, as having been brought about by the Providence of God, we feel that the Church is under the most solemn obligations to adopt the most active measures to gain their confidence, and bring them under the influence of her sound and wholesome instruction.

It is under this deep conviction, that your Committee respectfully recommends the adoption of the following resolutions:

Resolved, That this Convention considers it to be the duty of every Clergyman in this Diocese, to adopt the most vigorous measures for collecting congregations, and giving religious instruction to the colored population in his cure.

Resolved, That the Clergy of this Diocese are hereby earnestly urged to take early action, wherever it is practicable, to establish and maintain parochial schools for the secular and religious instruction of the freedmen and their children in *his* parish, to be conducted by teachers of our own Communion, and to be under *the* supervision of the Clergy, within whose cures said schools may be established.

Resolved, That the Bishop of the Diocese be requested to communicate with the Protestant Episcopal Freedmen's Commission, and ascertain from them what assistance they can afford us in the prosecution of this important work.

H. SANSOM,

Chairman of the Committee.

TENNESSEE.

On the 22nd of March, the Rt. Rev. Bishop Quintard, assisted by the Rev. J. Austin Merrick, D D., Rector of the Mission, and the Rev. T. A. Morris, Rector of

s's Church, Winchester, planted a cross upon the site selected for the id with an appropriate service, closed by the *Gloria in Excelsis*, inaugu-
Sewanee Mission. The site selected for this new Mission and Theological
the Southwest, is upon the beautiful domain of the University of the
on the plateau of the Cumberland Mountain range, in Franklin County,
re same reasons which led to its selection for the seat of the great Uni-
under it still more appropriate for the future Nashotah or St. Augustine's
thwest.

Illustration of the work opening in Tennessee—and the same is true all
country—at Winchester, Tennessee, the Trustees of the County Academy
ested the Bishop to make it a Church School in connection with the lately
d Sewanee Mission, which is only ten miles distant; and the people who
offer pledge the Bishop that they will furnish 100 pupils at \$30 each, for
year of ten months, thus insuring an income of \$3000 to start with.
fine two-story brick house, with three good school rooms on the first
a large hall with ante-rooms on the second floor; and two acres of ground
the establishment. The Bishop has accepted it, and called Dr. Knight,
ersey, to take charge of the work. He has consented, and will go on
work at once. The Bishop means to make it his "Racine College," as
Mission is to be his "Nashotah."

Diocesan Convention, held in Bolivar, in May, the Memphis Colored
sylum, hitherto under the care of the Freedmen's Bureau, was offered
erred to the care and control of the Convention, and was accepted by the
n. This promising Institution was begun, and has been until now con-
a noble-hearted Church-woman, Mrs. Martha Canfield, of Ohio, widow
anfield, who fell in an engagement during the War.

MISSION TO THE HAWAIIAN ISLANDS.

ice that the opposition to this Mission, which persistently followed the
Bishop Staley during his visit to this country, has not been silent since
ure. A New York daily paper, which seems to be the organ of the as-
n its issue of May 18th, after quoting at length the *Pacific Advertiser*,
n the interests of the enemies of the Church Mission, has the following:
British political agent, such as Bishop Staley clearly is, should be wel-
ongst us, and receive money here for the prosecution of his anti-American
shows how little we know about the value of a group of islands, which
fornia what Cuba is to our Eastern coast." Now, the American public
r the source from whence these attacks upon the Mission are steadily
This appeal to American prejudice, while it is a shrewd device, is equally
l un-Christian. The claims of that Mission were freely and fully can-
the American Church, while the Rt. Rev. Bishop Staley was in the
it was warmly endorsed by the House of Bishops; and it has, for many
strong claim upon the constant support of American Churchmen. We
Clergy will stately and systematically remember this Mission in their
ions. That the failure of the Congregational Mission there should be
; we can well understand. The proofs of this chagrin, we have given
n a previous Number of this Review. But we state here, what we have
reason to believe, and are well assured, that it is the Church Mission to
ids, and this alone, which saves them from passing, and that at no distant
r the influence and control of the Romish Church. It is doing a noble
must not be forgotten.

ecimen of the assaults made upon the Bishop, we append an extract from
ication in the New York *Independent*. It was written by an American
inister now in England, whose name is given at the head of his Article
C. Holbrook, D. D.:—

said that the Society for the Propagation of the Gospel (High Church
an) are about to send out three more "presbyters," with salaries of \$500
await, with a staff of sisters of mercy. This is a continuation of the
to establish the "Reformed Catholic Church" (semi-papist) there.—There
d to be only seven hundred attendants, all told, on the ministry of the

three presbyters there now, and this is overestimated. Bishop Staley does not cease to misrepresent the devoted American missionaries, and says the religion they teach is "*worse than heathenism*." And the Bishop of Oxford has been "to-ting" Queen Emma about England, and getting friends for this new mission to un-Puritanize the Hawaiians."

CHRISTIAN UNION ASSOCIATION AND ITS DESIGNS.

The Report of the First Three years of the Christian Union Association, has just been published. It says, that "the plan of a model Church, by which is meant a new denomination, with all the old denominations in it, it is true, was discussed, and some steps were taken to organize such a Church;" but this was found to have difficulties, just at present; and so it was resolved "to set out, as did Israel, in this 'way of the wilderness,' to follow the pillar of cloud and of fire, just so far and so fast as it might lead." To the following language of this official Report we ask special attention. It fully confirms all that we have said as to the real designs of these men; and which has been so positively denied.

"Early in this series [Sermons of 1865] appeared a growing demand for practical fellowship by the interchange of pulpits from the Protestant Episcopal branch of the Church. On the 4th of December, 1865, Rev. Dr. Buddington, of the Clinton Av. Congregational Church, preached a sermon in Christ Church, Brooklyn. This was followed by several other interchanges of the same kind."

At the Conclusion of this Third Anniversary Meeting, which was held May 11th, in the "Reformed Dutch Church" N. Y. City, the first Communion Service of the Union was solemnized. Rev. N. Rice, D. D., made the consecrating prayer; Rev. George E. Thrall, (Prot. Episcopal), broke the bread; the thanksgiving prayer, by Rev. L. W. Bacon, and the distribution of the cup by Rev. J. B. Waterbury. Addresses were made by Rev. Dr. Vermilye, Rev. Cyrus D. Foss, and Rev. Mr. Mills, (Prot. Episcopal,) and others, and the services closed by chanting the hymn, "Glory be to God on high; and on earth peace, good-will towards men," etc.

AN EVANGELICAL ALLIANCE IN THE UNITED STATES.

For the purpose of forming such an "Alliance" in this country, a meeting of ministers of nine different denominations was held in the lecture-room of the Madison Avenue Presbyterian Church, New York, on the afternoon of May 11th. The Rev. Mark Hopkins, D. D., President of Williams College, was called to the Chair. Among them we see, under the title of "*Episcopal*," Rev. Drs. Heman Dyer, Muhlenberg, and A. H. Vinton. A Clergyman from the West said, "that there were representatives from no less than nineteen denominations, at the recent Convention in Cleveland, and he lamented that Protestantism did not present a more united front to, and act in greater concert against, the enemies of the faith." And yet, one of those "Evangelical" denominations denies the Divinity of the Holy Ghost. Is this part of "the Faith?" We see that the famous Dr. Anderson was a leading spirit in the formation of this new "Evangelical Alliance."

MORAVIANS IN THE UNITED STATES.

As the Moravians have been the subject of no little attention of late, we give below a Table taken from the "*Moravian*," of April 12, 1866, showing the numerical strength of the Moravians in the United States. This "Northern Province" includes the whole of this country, except North Carolina, where they have a Mission of long standing, but its numbers are not large. In 1859, the number of its communicants in that State was only 1,015, and is probably now much less. Let it be remembered that "Bishop" Nitschman came to this country in 1740, and Zinzendorf followed him the next year. Here, then, is the record. During the more than one hundred and twenty years of Moravian operations in this country, with every opportunity of success, their whole number of communicants at the present time is but a little more than the number of communicants in the Church in *21* single small County of New Haven, in Connecticut; and this, too, under the very shadow of Yale College, where the Church has had to contend against persecution, learning, social position, and every possible obstacle. Here are the facts. What is the true explanation? Most certainly the Moravians can afford to be exceedingly modest, and to be less boastful in their pretensions.

of the Churches and Home Missions of the Northern Province of the
Moravian Church in America, for the year 1865.

CHURCHES.	COMMUNICANTS,....	NON-COMMUNICANTS.	CHILDREN,.....	TOTAL,....	BAP- TISMS. INFANTS.	ADULTS..	CONFIRMATIONS,....	S. S. SCHOLARS,....	S. S. TEACHERS,....
m, Pa.,.....	862	110	397	1369	47	3	34	494	55
t, N. Y.,.....	48	5	24	77	8	2	3	52	6
Valley, N. Y.,.....	22		5	27	1			23	5
ver, Ohio,.....	62	11	46	119	3	1	1	78	12
r, Wis.,.....	101	12	66	170	21			78	8
, Pa.,.....	108	40	79	227	22		4	88	14
alley, Ohio,.....	82	9	31	122	5	1	5	131	11
uettten, Ohio,.....	193		118	311	14		2	83	17
m, Md.,.....	103	12	78	193	9		2	80	19
id.,.....	262		266	528	17		15	165	14
e, Pa.,.....	134	36	119	289	22		7	108	10
r, Pa.,.....	211	71	127	409	9	4	7	101	16
, Pa.,.....	62	4	43	109	6		3		5
t.,.....	278	44	133	455	24	2	11	158	21
l. Pa.,.....	291	34	138	463	11		15	125	14
rk,.....	65			65					
phia,.....	240			240	14	3	4	296	24
Ohio,.....	209	22	137	368	29		19	250	20
k, Pa.,.....	203	25	119	347			7	97	10
land,.....	74	19	35	128	4	4	5	65	10
. Y.,.....	136	94	181	411	90	1	12	130	17
wn, Wis.,.....	63	4	55	122	2			110	11
lem, Ill., German,.....	89	11	58	158	6		7	50	9
" English,.....	93			93					
a.,.....	122			122	13		6	103	26
<i>Home Missions.</i>	4113	563	2255	6931	377	21	169	2865	354
sthelem, Pa.,.....	35		30	65	22	1	2	280	3
a, Pa.,.....	9		9	18	4		2	75	8
Minn.,.....	79	6	80	165	23			120	10
s, Pa.,.....	33	1	25	59	7		4	31	6
bor, N. J.,.....	79		53	132	16		6	60	9
t, Wis.,.....	34		15	49	14		1	26	2
t Bay, Wis.,.....	22		19	41	8				
ay, Wis.,.....	32	3	33	68	9		2	28	3
lla, } Wisconsin,.....	134		127	261	30		7	65	7
alem, } and Washington Co., Iowa,	36	12	42	90					
ven, Conn.,.....	76			76	48		14	160	18
rk, and Greenville, N. J.,..	90	24	69	183	33		7	324	21
ll.,.....	15	2		17	1			20	4
, N. J., and Philadelphia, ..	56	4	57	117	16		8	88	11
Prairie, Ill.,.....	11		24	35					
	741	52	583	1376	231	1	53	1277	102
Total, ..	4854	615	2838	8307	608	22	222	4142	356

“COOKING A HARE.”

If any one would not make a mistake in this matter of culinary art, he should not forget a somewhat important part of the instructions; viz:—“First, catch the hare.” The *Pall-Mall Gazette* gives an amusing account of an affair which has lately engrossed the profoundest attention of some European Scientific savans, who have grown too wise to believe the Bible, and especially the Mosaic history of the Creation of Man. If they can only get rid of that, they think they can get rid of a great deal else; and especially of CHRIST, and the Atonement, and the Church, and the Sacraments, and the Ministry; and, perhaps, by and by, of the Family, and the State, and, at length, of all Law whatsoever. A Mr. Laing, it seems, had discovered a collection of human bones and flint implements in a mound at Caithness, Scotland. The adult skeleton was declared to have ape-like peculiarities, certainly. Here then was proof of the development theory! And the jaw-bone of an infant was pronounced to bear evident marks of the cannibalistic habits of our “pre-historic progenitors.” Here was Herbert Spencer’s “Evolution,” Biological theory, beyond mistake. Professors Huxley and Owen were called in to solve the mystery, and act as wet nurses at the birth of a great discovery! Both looked exceedingly wise and solemn. Their little understrappers in our own country looked wise and solemn too. Finally, the Ethnological and Anthropological Societies took up the matter, and listened to the most erudite dissertations. At last, somebody happened to suggest that the *origin of those mounds* was a historical item of some importance in such a question. And so, at the last meeting of the Anthropological Society, it was positively stated by several persons who have carefully examined these mounds, that one of these mounds contained a pair of weaver’s shears, and was itself the ruins of a common corn-kiln; that the ape-like skeleton is, beyond doubt, the remains of a Danish seaman; and that coins had been found, bearing the date, and belonging to the Reign of William III. and that there is not in these mounds, the slightest trace or indication of a prehistoric age! In other words, the whole thing is not a whit better than the famous Abbeville bones; which these same savans boasted about a little while ago, and the whole story of which proved to be a bare-faced deceit and fraud.

One moral to be drawn from the above is, that this whole class of men have hitherto been treated with more respect and consideration than they deserve.

POLITICAL PURITANISM AT THE SOUTH.

In the April No. we gave some facts showing this work of Puritan-propagandism at the South. The Rev. Dr. J. P. Thompson, a Congregational preacher of New York, attended a meeting of “The Congregational Union of England and Wales,” on the 1st of May, where he avowed publicly the *political* designs of these men. We make the following extracts from his speech:—

“We of the United States received from you with the Pilgrim Fathers a boon which can never be too highly prized, that of institutional liberty.” * * * “The Puritan brought the family and the Church, as we understand them, and with them liberty and loyalty were incorporated in our commonwealth from the first.” * * * “Parallel with this, came another doctrine—that men of a certain race and color might be held and treated as chattels. That became planted in our country, more especially in the South; and these two systems—manhood on the one hand, and chattelism on the other—one based on the recognition of man, and another on the degradation of man—developed side by side until the final issue came in the conflict through which we have just now passed.” * * * “The way is open, and we, as Congregationalists, are entering into it, and beginning to possess it. The Congregational Union and the American Missionary Board, have made a joint interest of the work; they have established churches in New-Orleans, Memphis, Baltimore, Charleston and Savannah, and they are preparing to do so at Richmond. We are going to every central point in the South, and, as fast as we can, to every town and village.” * * * “We are working out a suffrage problem in the United States, as you are here, and we mean not to rest until it shall be said that the color of the skin is no condition of, or barrier to, the exercise of the suffrage. The social questions of the day place Congregationalists in the van of those con-

re the abolition of caste in society and in worship, and the recognition of the principle of union in Christ, so that there shall be "neither bond nor master."

For such a work I bear the greetings of 3,000 Congregational Churches across the sea."

Are two or three questions to be asked of Dr. Thompson on the above matters of opinion at all; they are simple questions of fact. If he is a man, he will never make such a speech again.

What sort of "Civil Liberty" did the Puritans establish in New England? Draconian Laws bear witness.

Who respect to "Social Equality," or "Freedom," who was it that stole the land from Africa, and brought them to this country, and sold them and their children? We refer him to Mr. Moore's volume, lately published, on this

subject. As he mean by the above, as he seems to, if he means anything, that Communism is opposed to a Constitutional Government of any sort? That it is Socialism, or Communism, or Free-Lovism? And if it is, then we ask him, what pathy it has with, or what resemblance there is between it and the Constitution of our Republic?

Dr. Thompson is outspoken. He avows the political demagogism belongs to the preachers of that denomination, and Southern Christians understand it. He did not tell his Congregational brethren of "England," that these New England Missionaries "to every central point in the world" are already beginning to sneak back to their homes, with their self conceit unimpaired in a greatly damaged condition.

THE FREEDMEN'S COMMISSION OF THE PROTESTANT EPISCOPAL CHURCH.

In the last No. of the Review, in the Article (V.) "The Church: Puritanism: The South," we described the two modes now in operation of treating the Freedmen in the South; one, through the agency and coöperation of the Christian white population of the South: the other, through the instrumentality of Northern Puritan radicalism. Since publishing that Article, developments have appeared and facts have come to public which we could not then use, though they were known to us. The Speech of the Rev. Dr. Thompson before the "Congregational Union of England and Wales," alluded to above, clearly implies all that we now refer to. The Freedmen's Commission," so called, comprising the radical elements of the Congregationalists, to a large extent, in the hands of these Puritan and radical elements, who have thus far so managed as to make the "Freedmen's Bureau," a fiction beneficent in its pretensions, subservient to their ends. This Dr. Thompson, whose Speech we have quoted, and the famous William Lloyd Garrison, for years denounced the Constitution as a "COVENANT WITH HELL," are the three Vice Presidents of the "American Freedmen's Commission." The Freedmen's Bureau, which they have so largely controlled, cost the country last year, over thirty millions of dollars; its estimates for 1866 are over \$40,000,000. The President's Veto saved the country from some of the designs of these men. As it is, the whole scheme is so cunningly managed practically, that all are taxed to pay the salaries of these intermeddlers, many of whom are idle and employment at home. We are helping to build up a Puritan System at the South, which is dying out and losing its hold upon the people of the North, as clearly show. We are coöperating with men who can tear down, but not build up; and who now seek to foment divisions between the whites and blacks of the South, the result of which must be the extermination of the one or the other. This "Freedmen's Bureau," as thus perverted, besides its mischievous influences, has been used by some of these Puritan emissaries to treat the most barbarous cruelties, and the grossest frauds upon the poor whites whose good it pretends to seek. We have had evidence of this before; it is clear from official Reports recently published with which our readers are familiar. Of course, it is the policy of the leaders in this whole movement to perpetuate the separation between the North and the South, to prevent, or

put off to the latest moment, the Reconstruction of the Republic, and so to day to the South, Civil, Social and Religious Rights which are guaranteed to them by the Constitution. It is no wonder that these men make war upon President Johnson and upon his Cabinet. The Sermon, which we have quoted above, is only one index of a temper and spirit which now is the only obstacle to union, harmony, and prosperity. Rule or ruin is its firm determination.

The "Freedmen's Commission of the Protestant Episcopal Church" proceeds entirely upon another basis. Every Diocese, at the South, we believe, without exception, asks its aid, and pledges its full and cordial coöperation in the intellectual and moral education of the Freedmen, and in fitting them for their new position. The work is well begun, and is successful beyond the hopes of the most sanguine. Already industry, temporal comfort and prosperity, and mutual kindness are apparent. It is the true basis. It is the Christian basis. It is the Constitutional basis. It has the Sanction of Christ and His Apostles. It is the basis of common sense and sound reasoning. It is the basis of peace, and love, and good will. It is the only basis which promises to make Freedom to the blacks a blessing, and not an unmitigated curse. We state now, that its principles and practical workings have been clearly laid before President Johnson and leading members of his Cabinet, who have given to it their decided approbation. We believe they will sustain it, if it should chance to come in collision with the schemes of designing, selfish, mischief-making, factious men. So far as it can coöperate with the Freedmen's Bureau, of course it will do so.

Our readers will find details of its movements in the successive Numbers of the *Spirit of Missions*.

ANNIVERSARIES IN NEW YORK.

The month of May has for many years been the time of the Anniversary Meeting of various Societies in the City of New York. It has been on these occasions that the most violent radical and infidel sentiments have been exhibited. Slavery having been already abolished, this extreme radicalism is now arraying itself against other forms of Social Organization. For example, a "Woman's Rights Convention" was held in the Church of the Puritans. Mrs. Elizabeth Cady Stanton presided. Addresses were made by herself, Susan B. Anthony, Theodore Tilton, Henry Ward Beecher, Wendell Phillips, Mrs. Frances D. Gage, Lucretia Mott, and others. The Convention resulted in the formation of "The American Equal Rights Association," of which Lucretia Mott is President. This Association not only demands that woman shall be admitted to all the rights and duties of political and civil life; but the more openly pronounced determination is, that she shall be free from all the hitherto accepted relations of the Marriage Institution. What all this means, the old French Revolution teaches plainly enough. Who the men and the women are, most prominent in this new heathenish Vandalism, the names above given testify.

Another noticeable event at these Anniversaries, was the meeting of The American Missionary Association. The object of this Association is, in one way or another, to combine all the influence of the North, men and money, in one organization, in order to propagate Northern Radicalism in the South. Not a few Churchmen have been drawn into this scheme. These are the men who are hindering the restoration of a Union of the States, and endeavoring to revolutionize the Government.

The most openly avowed declaration of their opinions and determinations was made at the Meeting of the American Congregational Union, held in Henry Ward Beecher's "Plymouth Church," in Brooklyn, May 10th. The Rev. Dr. Boynton, Chaplain of Congress, whose Sermon we quoted in our last Review, was present and made a speech. He disclosed the plan to force Northern Radicalism upon the South. The *Independent* thus quotes him: "As Christ's method of reforming society by the forces of free thought has been obstructed at the North and violently rejected by the South, and because mere force cannot settle principles, was it not the true significance of the war to compel the North to raise her blockade upon free thought, and to force open the doors of the South, and break all her barriers

I'deprive her of all power to oppose the truth hereafter, and let the mis- of Christ and freedom enter upon her territory, and sow it all over with the germs of a new order of things. If these views are correct, then no doubt that we are just entering upon a sharper, sterner conflict of ideas that we have already passed through. And upon the result of that the fate of this nation depends. More than ever before—and thank God moral and religious principles must be the great forces in our political movement more fully than at any previous period of our history, the fate of this is committed unto the churches of God." * * * "Our task is to put rebellion forever, by sowing society all over with ideas which will dis- miserable wreck and rubbish of the present with the nobler growths of freedom. Having swept the obstacles away by war, we are now to con- regenerate the South by mightier forces of thought. The analogies be- military campaign and the war of ideas upon which we are entering are ag to be overlooked. It seems equally important in both cases to seize the main strategic points. * * * At every available point this ele- ment to be gathered and made a center of transforming power. Let this be we, with other evangelical churches, may become a most efficient power construction of Southern society, and Christ-like sowers of the seed from which spring a new and stable order of things."

It is reported that about six thousand dollars was taken up to build a "Congrega- tion" at Washington City; whose influence, it was claimed, would extend into and North Carolina. Ex-Governor Buckingham, of Connecticut, pre- his meeting; of whom the *Independent* significantly says: "This applause repeated by the whole country when, a year or two hence, the Governor moved to the seat of Mr. Dixon in the United States Senate."

See below reports of several of these Societies.

UNITED BIBLE SOCIETY.—Jubilee year. The fiftieth annual meeting was held day, May 10th, at the Academy of Music. Mr. Lenox, president, deliver- ing address, in which he reviewed the various customs of the ancient hebrew times and seasons, and particularly the jubilee, the year of free- gratitude, of rejoicing. Receipts from all sources, \$642,625,—of which were from sales, \$50,000 in legacies, and \$182,879 by donations. The the last five years (6,555,231) exceed those of the first thirty-three years ciety, (6,347,140) by 107,091 volumes. The distribution by the United ristian Commission, of books granted to that body for the army and navy, e war, was 1,466,748 volumes, valued at \$179,824. Dr. Spring moved esolution. Other addresses were made by the Rt. Rev. Bishop McIlvaine, Dr. Anderson, of the American Board; Robert C. Winthrop, Esq., sev- a delegates, Bishop Janes, and Major-General O. O. Howard.

UNITED TRACT SOCIETY, N. Y.—The 41st anniversary was held on Wednes- 9th, in the Dutch Church, Fifth avenue. The Rt. Rev. Bishop McIlvaine air. Receipts of the year, \$437,679; of which \$124,827 were in dona- ratuitous distributions, \$59,953. Volumes printed, 726,880; publica- 98,000. Employs 188 colporteurs, in 21 States of the Union.

UNITED HOME MISSIONARY SOCIETY.—The 40th anniversary meeting was held Tuesday evening, May 9th, at Irving Hall. President Woolsey, of Yale n the chair. Income, \$221,191; of which \$55,916 was in legacies. Min- ployed, 818, in 28 States and Territories; 524 with single congregations, hem colored, 13 Welsh, and 13 German. Congregations and preaching 1,594. Addresses were delivered by President Magoun, of Iowa Col- Dr. S. Wolcott, of Cleveland.

UNITED CONGREGATIONAL UNION.—The meeting for business was held in the f Plymouth Church. Rev. Dr. Bacon, of New Haven, Ct., President, in r. The Treasurer, N. A. Calkins, reported the receipts, \$136,246, of 12,832 was in donations from the State of New York. The Secretary,

Rev. I. P. Langworthy, said that nothing short of seventy-five to one hundred thousand dollars a year could keep up the Society. It requires a collection in every Church, to be taken every year.

Rev. George F. Magoun offered a resolution, which was adopted, recommending the Trustees of the Union to use their most strenuous efforts to raise the residue of the \$200,000 required for the purpose of church extension. The appointment of Rev. Ray Palmer, of Albany, as Corresponding Secretary, was officially announced.

AMERICAN FOREIGN AND CHRISTIAN UNION.—The seventeenth anniversary, in Fifth-avenue Church. Receipts for the year, \$75,000. Never before was the work of the Union so successful as it now was, both at home and abroad. The Chapel at Paris was filled to overflowing from the exertions of Dr. Sunderland. In Italy, Churches had been raised, and a vigorous work was going on through the missionaries and native helpers: Addresses by Rev. Drs. Storrs, Schaaf, Sunderland, and Rev. Mr. Pascal, representative of the Central Society of Paris.

AMERICAN MISSIONARY ASSOCIATION.—Meeting at Cooper Institute, Lewis Tappan in the chair. In the first seven months of the current year the receipts have been \$149,902. Major-General O. O. Howard, Commissioner of the Bureau of Refugees, Freedmen, and Abandoned Lands, delivered an able and eloquent address, in the course of which he portrayed at length the obstacles which had been thrown in the way of the Bureau in which he was interested. An eloquent address followed by Mr. Beecher.

NEW AND IMPORTANT MOVEMENT IN NEW YORK CITY.

The Services of the Church have already been commenced in the Spanish language, in this city, for the Spanish-speaking population. The Congregation at present meet in the University Chapel, the use of which is kindly given by the Parish of which the Rev. Dr. Hawks is Rector. Dr. Hawks himself has taken a deep interest in inaugurating and guiding the movement, his familiarity with the Spanish language enabling him also to assist in conducting the service. The Rev. Angel H. de Mora, formerly a Spanish Priest, is Minister of the new Congregation. Rev. Mr. de Mora is a thoroughly educated man, who renounced Romanism and conformed to the American branch of the Reformed Catholic Apostolic Church several years ago. On the 15th of June, 1866, previous notice having been given, measures were taken to incorporate a Parish under the name of IGLESIA DE SANTIAGO. About thirty gentlemen were present. At this meeting, Serapio Recio and Samuel Sherman, Esq., were chosen Wardens, (Mayordomos,) and Messrs. Dr. Agustin Arango, Fernando Estrada, Agustin Castellanos, Manuel Delgado, Francisco Goltbart, Miguel Castellanos, Pablo Estrada, and Geo. H. Squire were chosen Vestrymen, (Diputados Parroquiales).

We propose, in another Number of the Review, to show the importance of this movement, and the results which, if it be successful, may be promoted by it, throughout the entire American Continent. It only needs nerve, wisdom, faith and prayer.

SUMMARY OF FOREIGN INTELLIGENCE.

ENGLAND.

DEATH OF THE BISHOP OF LIMERICK.—The Rt. Rev. HENRY GRIFFIN, D. D., Bishop of Limerick, died (being aged seventy-nine years) on Thursday morning, April 5, 1866, at the University Club, Dublin, after a short illness. His remains were removed to Benburb near Armagh. It is said he was originally a Roman Catholic, although his father was at least a legal Protestant; but he entered Trinity College, Dublin, as a member of the Established Church, and obtained a scholarship

in the year 1802, being then only sixteen years of age. Having finished a brilliant undergraduate career, he gained a Fellowship in 1811, which lucrative office he held for a period of eighteen years, until in 1829 he resigned it for the Rectory of Clonfeacle, in the Diocese of Armagh. He was consecrated in the Chapel of Trinity College, Dublin, Lord Bishop of Limerick, Ardfer, and Aghadoe, on Sunday, January 1, 1854, by Richard, Archbishop of Dublin, assisted by the Bishops of Cork and Derry. He was enthroned, as Cotton's *Fasti* duly chronicles, in Limerick Cathedral on the 13th day of April following. He seems to have been a kind-hearted, genial man; but he was sixty-eight years old at his consecration, and should, for many reasons, have persisted in his *nolo episcopari*. It was said by Moore that he never heard his melodies sung so sweetly as by Henry Griffin.

NEW BISHOP OF LIMERICK.—The Bishop designate is the Rev. CHARLES GRAVES, Dean of the Chapel Royal, Dublin. He is the fourth son of John Crosbie Graves, barrister, obtained a scholarship in Trinity College, Dublin, in 1832, a fellowship in 1836, and from 1843 to 1862, (when he was co-opted to a Senior fellowship), was Professor of Mathematics. He has served the office of President of the Royal Irish Academy, of which he is a distinguished member. He served also upon the Endowed School Commission, and is Secretary to the Commission for the publication of the ancient laws and institutes of Ireland. Dean Graves, who, as a Fellow of Trinity College, obtained holy orders in 1838, has held from 1860 the Deanery of the Chapel Royal, Dublin, and also, since 1864, the sinecure Deanery of Clonfert. Dean Graves is of acknowledged merit as a mathematician, and his skill as an antiquarian and archaeologist is undoubted. His elevation to the See of Limerick will waste the deaneries of the Chapel Royal and of Clonfert.

The Rev. WILLIAM WHEWELL, D. D., Master of Trinity College, Cambridge, died March 6, aged 72 years. He was born at Lancaster, of humble parentage, his father being a mechanic. The following from *Crockford's Clerical Directory* is a statement of his antecedents, publications, &c.

"Trin. Coll. Cam. 2nd Wrang. and B. A. 1816, 2nd Smith's Prizeman 1816, M. A. 1819, B. D. and D. D.; Deac. 1820 by Bp. of Ely, Pr. 1821 by Bp. of B. and W. Mast. of Trin. Coll. Cam. 1841; Vice-Chan. of the Univ. of Cam. 1855. Formerly Fell. and Tut. of Trin. Coll. Cam.; Prof. of Mineralogy in the Univ. of Cam. 1828-32; Prof. of Moral Theology 1838-55. Author. 'An Elementary Treatise on Mechanics,' 7 eds. 1819-1833; 'Analytical Statics; Comic Sections,' 1826; 'Architectural Notes on German Churches,' 1830; 'On the Principles of English University Education,' 1831; 'First Principles of Mechanics,' 1832; 'The Doctrine of Limits,' 1832; 'Treatise on Dynamics,' 1823, 1834; 'Astronomy and General Physics considered with reference to Natural Philosophy,' (Bridgewater Treatise), 1834, 4 eds.; 'Mechanical Euclid,' 1837; 'The History of the Inductive Sciences,' 3 vols. 1837-47; 'Four Sermons on the Foundation of Morals,' 1838; 'Philosophy of the Inductive Sciences,' 3 vols. 1840-47; 'The Mechanics of Engineering,' 1841; 'Of a Liberal Education,' 1845, 1848; Verse Translations from the German,' 1847; 'Sermons,' (preached in Trin. Coll. Chapel), 1847; 'Lectures on the History of Moral Philosophy,' 1852; 'Lectures on Systematic Morality,' 1846; 'The General Bearing of the Great Exhibition on the Progress of Art and Science,' (a Lecture), 1852; 'A Dialogue on the Plurality of Worlds,' 1854; 'The Elements of Morality, including Polity,' 1848; 'Indications of the Creator,' 'On the Influence of the History of Science upon Intellectual Education,' (a Lecture), 1855; The Article entitled 'History of Greek and Roman Philosophy and Science, (Encyclopædia Metropolitana);' Editor of Newton's 'Principia, Sects. I.-III.' 1846; Bishop Butler's 'Three Sermons on Human Nature,' Lond. 1843; Bishop Butler's 'Six Sermons on Moral Subjects,' 1849; Sanderson's 'De Obligatione Conscientiæ,' 1851; Grotius 'De Jure Belli et Pacis,' 1853; 'History of Scientific Ideas,' 2 vols. 1858; 'Novum Organon Renovatum,' 1858; 'Philosophy of Discovery,' 1860; 'The Platonic Dialogues for English Readers,' 1861, 3 vols.; various Pamphlets, etc., on questions of University Administration; many single sermons." In his reply to the "*Vestiges of Creation*," he placed himself in antagonism to those superficial sceptics who vainly boast themselves to be "profound thinkers."

The Rev. JOHN KEBLE, M. A., Vicar of Hursley, Hants, died Mar. 29, 1886, aged 74 years. He was born in 1787, his father being Vicar of Sanford, in Gloucestershire. He was educated in Corpus Christi College, Oxford, of which he was a scholar, and where he graduated B. A. in first class honors in 1810. He was soon afterwards elected to a Fellowship at Oriel College, where he was the contemporary and friend of Dr. Arnold, as he had been at his former College. After discharging for some years the post of tutor at Oriel College, Public Examiner in the University, and finally that of Professor of Poetry, he was preferred to the rectory of Hursley, near Winchester, which he held at the time of his decease. Mr. Keble in 1813 gained the Chancellor's Prize for an essay on "Translation from the Dead Languages," and is well known as the author of "The Christian Year," which we have before us in the 80th English edition. "Prelectiones Academicæ," (1814), "Lyra Innocentium," (1847), "The Psalms of David, in English Verse," "The Child's Christian Year," "Sermons on Primitive Tradition," "Sermons Academicæ and Occasional," &c., and many pamphlets and tracts on ecclesiastical subjects. Mr. Keble was also an active member of the Church Union movement, and was associated with Dr. Pusey and Dr. Newman in editing the "Library of the Fathers," and the "Anglo-Catholic Library." He gave £1000 to a Church object shortly before his death, and it is said that his church at Hursley has been entirely rebuilt in a most costly manner out of the profits of the Christian Year. The American edition of the "Christian Year," which was published with Notes by the late Rt. Rev. Bishop Doane, has made his name a dear household word in the American Church to thousands on thousands. It is mortifying to remember how honor and distinction were withheld from him to be bestowed on men whose rationalistic notions are undermining the very foundations of the Faith. Such sins will be visited with a fearful recompense. It is said that the descendants of Oliver Cromwell were resident in Hursley, and yet such was his influence, that Dissent had no foothold there. We are promised an Article on Keble for the next Number.

CONVOCATION : PROVINCE OF CANTERBURY.

Convocation was opened on Tuesday, May 1st. In the Upper House, the Archbishop of Canterbury presided, which assembled in Queen Anne's Bounty Office. There were present, the Bishops of Oxford, Salisbury, Ely, Gloucester and Bristol, Lincoln, St. Asaph, Winchester, Llandaff, Bangor, St. David's, and Peterborough.

In the Lower House, the Ven. Archdeacon Bickersteth, D. D., Prolocutor, presided in the Jerusalem Chamber, (assisted by the actuary, Mr. F. Cole.) There were present, the Dean of Canterbury, the Dean of Ely, the Dean of Westminster, the Archdeacon of Taunton, the Archdeacon of Montgomery, the Archdeacon of Stafford, the Archdeacon of Westminster, the Archdeacon of Ely, the Archdeacon of Salisbury, the Rev. Dr. Jebb, the Rev. Canon Hawkins, the Rev. Prebendary Gibbs, the Rev. Dr. Fraser, the Rev. Lord A. Hervey, the Rev. Lord A. Compton, the Ven. Sir George Prevost, the Rev. Sir Henry Thompson, the Rev. Canon Blakesley, the Rev. Canon Hopkins, the Rev. J. Randolph, and a large number of proctors representing the various dioceses of the province.

In the Upper House, among the matters brought forward was the following:—The Archbishop of Canterbury said he had received a letter from the Bishop of Cape Town, in which he thanked the Convocation for the address of sympathy it had sent out to him. He had also received another letter, in which he asked him, (the Archbishop,) publicly to declare whether the Church of England held communion with Bishop Colenso. He had also received a letter from Dr. Green, Dean of Maritzburg, (Natal,) inquiring whether the acceptance of a new Bishop by the Clergy, while Dr. Colenso held the Queen's patent, would sever them from the Church of England, and if it would not sever them, what steps they should take to secure a new Bishop.

The Bishop of Oxford.—What, then, are the specific questions which we are called upon to answer?

The Archbishop of Canterbury reduced them to writing as follows;—

1. By the Bishop of Cape Town.—Whether the Church of England holds communion with Dr. Colenso and the heretical Church which he is seeking to estab-

in Natal, or whether it is in communion with the orthodox Bishops who in 1857 declared him to be *ipse facto* excommunicated.

. By the Dean of Maritzburg.—Whether the acceptance of a new Bishop on part, whilst Bishop Colenso still retains the letters patent of the Crown, would in any way sever us from the mother Church of England.

By the Dean of Maritzburg.—Supposing the reply to the last question to be that they would not be in any way severed, what are the proper steps for us to take to obtain a new Bishop?

The Bishop of Oxford said he would move that his grace, the President, direct the lordships of the Upper House of Convocation to consider what advice should be given on any or all of the above questions. This Resolution, amended, was unanimously adopted.

In the Lower House, the abnormal character of the Court of Final Appeal came on a motion by Mr. Fendall, as follows:—"Whereas, the Lower House of Convocation, at its session of the 17th of May, 1865, passed a resolution affirming that the Constitution of the present Court of Appeal in Ecclesiastical Causes is open to grave objections, and that its working is unsatisfactory, it is expedient that provision should be made to amend the Constitution of the said Court; this House, therefore, respectfully submits to their lordships of the Upper House of Convocation that, in its opinion, much amendment might be effected by transferring the power of final adjudication in all cases where any cause of the law Divine happens to come in question, or of spiritual learning, from the present Judicial Committee of her Majesty's Privy Council to the Upper House of Convocation, of the province in which the suit commenced, such being the tribunal provided by the statute 24th Henry VIII., c. 12, in any case touching the King, assisted by legal advisors appointed by the Crown; and in all cases where the temporal rights or interest of any party are affected by the judgment of the Ecclesiastical Court, it is lawful for such party to appeal to her Majesty's Court of Queen's Bench, for a reversal of the judgment, so far as his temporal rights or interests are concerned." After a long debate, the House passed only the first sentence of the resolution, as descriptive of the views of the last Convocation; and, on the motion of Archdeacon Denison, seconded by the Dean of Westminster, added to it the following:—

"That this House is not prepared at the present time to recommend any specific measure for the amendment of the Court of Final Appeal."

This was carried by 35 to 14.

In the Lower House, a memorial having been presented at the February session, on the Canadian Provincial Synod, requesting this House to assist in procuring a general Synod of the Churches of the English Communion:

Archdeacon Denison now moved, and the Rev. R. Seymour seconded—"That a committee of the House be appointed to prepare for consideration by the House, an address to the President, praying his Grace to take such measures as seem to be best for assembling in London a Synod of the English Communion."

After a long discussion, the Rev. W. B. Hopkins suggested the following amendment:—"That his Grace, the President, be respectfully requested to direct the appointment of a Committee to consider and report upon the address of the Canadian branch of the United Church of England and Ireland, dated at Montreal, 1865." This was adopted by Archdeacon Denison, and carried unanimously.

Archdeacon Wordsworth submitted the following gravamen:—"The Lower House of the province of Canterbury begs respectfully to represent to his Grace, the President, and to their lordships in the Upper House, that, although the population of England and Wales has greatly increased, and has more than doubled itself since the beginning of the present century, only one has been added to the number of Bishops for more than 300 years, an addition which was made in the year 1847, and is due to her Majesty's present Prime Minister, Earl Russell. That in case of the old age or sickness of a diocesan, no provision is made for the discharge of his Episcopal duties, except by the employment of Bishops who are strangers to the Diocese, and who are, for the most part, already overtaxed by the work of their own Dioceses. The Lower House, therefore, prays his Grace, the President, and the Bishops, to unite in endeavors to redress this grievance, by introducing a permissive bill to be introduced into Parliament, in the present session,

for a subdivision of Dioceses, and also to consider whether the necessary steps might not be taken for putting in force the Act of the 26th Henry VIII., cap. 14, for the appointment of Suffragan or Coadjutor Bishops."

After some discussion, the motion was adopted. It is proposed to erect three new Bishoprics, to include parts of the Sees of Lincoln, Rochester and Exeter.

In compliance with the request of the Upper House, the Lower House discussed the question, "whether it is desirable to attempt the establishment of an inferior order in the sacred ministry of the Church," and, after a long debate, passed the following resolution unanimously:—"That this House, recognising the importance of encouraging lay agency, is of opinion that the spiritual wants of the Church would be most effectually met by the constitution of a distinct office, such as that of sub-deacon or reader, as auxiliary to the sacred ministry of the Church."

COLENSOISM IN ENGLAND.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—A Monthly Meeting of this Society was held on Friday, May 18th, at Willis's Rooms; the Archbishop of York in the chair. Present, the Archbishop of Dublin, the Bishops of Bangor, Ely, Grahamstown, Gloucester and Bristol, Lichfield, Lincoln, Oxford, Peterborough, Ripon, Sierra Leone, St. Asaph, and Sodor and Man, Rev. A. B. Sater, Bishop-designate of New Zealand, and about 250 members.

The resolutions, of which notice was given at the meeting in March, were proposed to the meeting.

On the first resolution, "That, the 18th Bye-Law notwithstanding, none of the Society's Missionaries in Natal shall, until the foregoing resolution be withdrawn, be subject to Bishop Colenso," the following amendment was moved:—

"That this Society will, in accordance with its 18th Bye-Law, continue to respect the diocesan arrangements of Natal, until the authority which constituted them shall set them aside."

This amendment having been lost, the original resolution was carried by an overwhelming majority.

The second resolution, "That, under existing circumstances, the Society's Missionaries in Natal be instructed to regard the Natal Committee, (which includes the Dean and Chapter), as their organ of communication with the Society," was unanimously adopted.

The third resolution, "That the Bishop of Capetown be requested to provide, under existing circumstances, for Episcopal ministrations and the superintendence of the Society's Missionaries in Natal," was withdrawn, and the Bishop of Oxford moved, and the Bishop of Lincoln seconded:—

"That the Bishop of Capetown be requested, under existing circumstances, to give such Episcopal superintendence, and supply, for the present, such Episcopal ministrations as he may be able to afford, or to obtain from any other of the South African Bishops, to the Society's Missionaries in Natal."

The debates upon these Resolutions were very excited and very important. The Rev. Rowland Williams, D. D., one of the most unprincipled of the "Essayists," opposed the first Resolution. The third Resolution, which was moved by the Bishop of Oxford, called up the Dean of Westminster, (Stanley,) who made a bold and very damaging disclosure of himself, and to whom the Bishop gave a terrible rebuke; repeating his words, and expressing his opinion that, by objecting to what he had said, the objector was open to the inference that he favored the views which he, (the Bishop), had condemned. Among the other Bishops who sustained the Resolutions, was the Bishop of Ely, (Harold Browne), who pronounced the course of Colenso "distinctly dishonorable." This Resolution was carried by an overwhelming majority, only five, it is said, voting against it. The Bishop of London was absent from indisposition. Judging from his mischievous course in respect to Miss Burdett Coutt's Petition, of which he is evidently the author, and from his known sympathy with German Rationalism, he probably would have voted with Rowland Williams.

REFORMATION IN ITALY.

Mr. William Talmadge, of Oxford, has lately published, (Rivingtons), *Letters on the Religious Reform Movement in Italy*. He is a true Catholic, and in thorough sympathy with the Anglo-Continental Society, which simply aims at spreading information on the nature of the English Church, and is persecuted with the true *ism theologicum* by extreme Ritualists and Romanizers, English Churchmen, it is said, being more in need of reformation themselves than the pious Catholics of Rome and Italy, who are called by the *Union Review*, "healthy foreign Christians." Mr. Talmadge describes fully the Mariolatry, the Idolatry, the practical corruption of the Modern Roman Church, and discusses the delicate and important question, as to the duty of the Church of England in aiding the Reforming party in the very bosom of the Romish Church! The following are extracts:—

"Much that one hears of the immorality of the Roman Clergy in Italy is of too serious a nature to be further alluded to. The charges of spiritual tyranny, and extortion in the confessional and on the death-bed, I have heard, I think, brought home to them, by special instances, in a way to justify much that has been lately said of ecclesiastical cupidity, both in the French Senate and the pages of *Le Monde*. The habitual extortion of sums of money, either paid down at once to the Religious Order of which the confessor is a member, or left to support masses, or, certainly, seem to be a well authenticated practice, and to be continually the cause of strong animosity between the surviving members of a family and the spiritual directors of those who are deceased. The temptation in the shape of masses is dangerously personal, for the advantage is immediate and direct. The priest, who perhaps has no other employment or resource, goes to the church in which the mass has been founded through his own instrumentality, performs the rite, enters the sacristy, where a regular day-book is kept, makes the entry—"one mass so much"—receives his pay, and is provided for the day. Very few Italian priests or friars are, I apprehend, indifferent to such opportunities, and the advantages so derived from them. Great complaints are made of the extortions practised in respect to fees, especially those for burying the dead. It may no doubt be replied to this charge, as I at first replied to it myself, by saying that there is a fixed tariff for such things. But, not to speak of the fears and ignorance of the lower classes, it appears that there arises in almost every case a need or a desire for some trifling reception, (like in a builder's contract), which leaves room for an open arrangement, and then a very hard bargain is driven."

"The Pope is endeavoring to introduce and enforce among ourselves doctrines and practices which we most firmly and conscientiously believe, (to use no stronger language), to be both un-Catholic and un-Christian. These men are seeking to restore, and asking us to help them to restore, in Italy, what both they and we firmly and conscientiously believe to be most Catholic and most Christian, in opposition to what we both equally believe to be most the contrary. The contest is, in our eyes, really between Catholicism and Popery, between the Catholic Church and the Roman Curia. Can there be schism, or risk of schism, in supporting against *any* thing what we firmly believe to be the cause of the former? What we have got to ask is, that the cause which the Church of England is solicited to give her aid to, be that which alone she can consistently uphold against any adversaries, the cause of the Church Catholic. Once convinced of that, I can scarcely conceive hesitation to be possible."

We add here that the correspondent of an American paper, speaking of the ignorance prevailing in Italy, says:

"It is proved that out of the 21,777,334 Italians united under the sceptre of Victor Emmanuel, 16,999,701 do not know their letters, while of the remainder 13,388 can barely read; thus the number of more or less educated individuals is reduced to 2,623,605 males and 1,260,640 females! These figures will astonish us as when we learn that in 1863 there were but 29,422 schools, either public or private, frequented by 1,109,224 scholars; and 255 gymnasiums, as the colleges where students are prepared for the universities, are called. Two hundred and nine communes do not possess a single school, either public or private. In 1859 the governments of Italy, including Austria, spent annually but eight millions of francs for popular education. In 1863 this item figures in the budget of the king-

dom of Italy alone for fifteen millions—precisely the sum, I believe, expended for the same purpose in the single state of New York!"

And yet, besides the lay schools entrusted to the clergy, there existed in 1862 two hundred and sixty-three seminaries originally founded, in obedience to the Council of Trent, for the education of secular priests, but in which at the present time a number of youths not destined to the priesthood are admitted. So injurious to the public good have these seminaries become, that "in common with all old educational institutions, Signor Natoli subjected these seminaries to rigorous government inspection, and this step more than any other roused the ire of the Roman hierarchy. Fifty bishops refused pointblank to admit the inspectors to seminaries and were closed by a ministerial decree or by order of the Superior Council of Education; ten were closed owing to the absence of the "ordinary" from the diocese; six by order of the bishops themselves; two for immorality, (the details of the immediate causes that led to their suppression are too horrible for reference); five owing to insufficient funds; nine because the buildings were required for military purposes; one owing to a flaw in the title deeds. Of these eighty-two suppressed seminaries, sixty-five belonged to the Neapolitan provinces, which still boast fifty-eight; and had Natoli's term of office lasted a little longer, it is probable that he would have reduced them to fifty-nine, i. e. one in each province, and to the have admitted only such youths as should have embraced the priestly career."

It is said that Italy has 200,000 monks, 115,000 priests, 203 bishops, 72 cardinals, and a pope. France has one priest to 700 inhabitants; Italy one to 175.

ANGLICAN CLERGYMEN AND THE ROMAN CARDINAL PATRIARCH

In the *Union Review*, for January, there is a long letter from one hundred and ninety-eight Clergymen of the English Church, to the Roman Cardinal Patriarch, on the Cardinal's reply, all in Latin, and filling six pages of that Review. Not long ago, the Cardinal had conveyed to the English Roman Catholic Bishops, the displeasure of the "Holy See" at the coöperation of some of them with an "Association for promoting the Unity of Christendom," numbering among its members Clergymen of the Roman, the Greek, and the English Churches. In the Letter of these one hundred and ninety-eight Clergymen, is the following sentence:—"I hasten that result we have already worked for many years. Whatever may have been less perfect in the faith of the flock, in Divine worship, and in ecclesiastical discipline, we have improved beyond our hope, and, not to be forgetful of other things, we have shown an amount of goodwill toward the venerable Church of Rome, which has rendered us suspected in the eyes of some. We humbly present ourselves your Excellency's servants, seekers after Catholic Unity."

To this Letter the Cardinal replies in the following temper. He at once rebukes churches them in such language as this. The italics are our own.

"That, in your letter to me, you profess, with sincerity of heart and honest words, to desire that, according to the words of our Lord Jesus Christ, there be one fold and one Shepherd, inspires this Sacred Congregation with a most pleasing hope that, by the grace of Jesus Christ, you will at length arrive at true unity. But you must be aware lest, in seeking it, you deviate from the path. And the Sacred Congregation much regrets that this has actually occurred to you by your adopting the notion that those associations of Christians belong to the true Church of Christ, as parts thereof, which boast that they have the inheritance of the priesthood and of the Catholic name, although they are divided and separated from the Chair of Peter. There is nothing more abhorrent to the government of the Catholic Church than that opinion. For the Catholic Church, as is pointed out in my letter to the bishops of England, is that Church which, being built upon one Peter, presents itself a body knitted and kneaded together in the unity of faith and charity. Ambros. de Offic. Ministr. lib. 3 c. 3 n. 19.)"

The worst feature in this whole movement is, that such a body of English Clergymen can be found, who are so utterly treacherous to their own Church, and false to their own vows, as thus to ignore the Doctrinal Corruptions of Rome, in the desire for an outside, hollow, Visible Unity.

ECCLIASTICAL EPISCOPIATE.—Three new Colonial Bishops are now awaiting consecration, the ceremony having been for some time delayed, in consequence of the raised up by the recent decision of the Judicial Committee of the Privy Council a fourth will, in all probability, be added to their number in the course of the year. The three whose nominations are complete, are the Rev. Andrew M. A., of Trinity College, Cambridge, incumbent of All Saints' Church, New Town, London, who has been appointed to the Bishopric of Nelson, in the place of the Rt. Rev. Dr. E. Hobhouse, resigned; the Rev. Charles Jenner, LL. B., of Trinity Hall, Cambridge, vicar of Preston, Kent, nominated to the new Bishopric of Otago, New Zealand; and the Rev. John Thwaite, M. A., of Trinity College, Cambridge, perpetual curate of Coates, Yorkshire, who has accepted the bishopric of New Westminster, has been formed out of an extensive district of British Columbia, now under episcopal jurisdiction of Dr. G. Hills. The fourth Bishopric is that of Hongkong, vacant by the resignation of Dr. George Smith. When these consecrations take place, there will be forty-four Colonial Bishops in connection with the See of England, in addition to Dr. Gobat, Bishop of Jerusalem, and the five Bishops—Melanesia, Dr. Patteson; Africa, Dr. Tozer; Africa, (Niger), Dr. Samuel Crowther; Honolulu, Dr. Staley; and the Orange River Swallows.

BISHOP OF NATAL.—In consequence of the deposition of Dr. Colenso from the See of Natal by Dr. Gray, the Metropolitan of South Africa, a new Bishop has been designated, and will shortly be consecrated, but his name has not yet publicly transpired. Meanwhile, Dr. Colenso intimates his intention to maintain his legal rights as a Colonial Bishop, and to enforce his demands on the Colonial Bishops' Fund, from which his salary is paid. In the suit now being heard in the next term, Dr. Colenso, who is the plaintiff, sets out that the See of Natal was founded, the council of the Colonial Bishops decided with her Majesty's government to appropriate for ever, out of the proceeds of the fund, to the use of the Bishop of Natal, the sum of £6624. per annum. That the annual income was duly paid to him after his consecration, by instalments, down to and including the half-yearly payment due on the 5th of January, but has not since been paid.

EPISCOPAL ORDERS IN THE ENGLISH CHURCH.—Several weeks since, a statement was circulated in the Sectarian newspapers of this country, and in one of the Episcopal papers, that an American Presbyterian preacher has been invited to preach, and did preach in the pulpits of the English Church, and that it was blazoned in a Church newspaper with exultation, as a rebuke to the pastoral Letter of the Rt. Rev. Bishop Potter, of New York. In the *Church Chronicle* (London) for April, we find the following. "In answer to this question, we have received a letter from the Bishop of Lincoln (to which we ventured to invite to the matter,) which we have per-

quoted." "You for being good enough to call my attention to this American report that a Rev. Mr. Bidwell, described as an American Clergyman, preached, on Sunday morning, Oct. 29th, and again in the evening, for the first time, the weather being bad and the congregation small, and the sermon being effective, the Vicar requested him to preach again the next Sunday for the same Society. This he did, and preached for the same cause at the same evening. Mr. Francklin, the Vicar of Whaplode, assures me that he believed that Mr. Bidwell was Episcopally ordained in America, and that for a moment entertain doubt that he was an Episcopalian Clergyman. Therefore, the too common one of culpable neglect of the 50th Canon, bearing at all on the admission of Presbyterian ministers into the pulpits of the Church of England.

(Signed)

J. LINCOLN."

This preacher, whose name is the Rev. O. B. Bidwell, owes it to himself to explain by what process he passed himself off as an Episcopally ordained Clergyman. Was it in the same way that certain Congregational Missionaries to the Oriental Churches, wore Surplices, and made the sign of the Cross in Baptism, like the English Clergy, until they had gained a foothold, and then threw off the mask?

ROMANISM IN THE CHURCH OF ENGLAND.

The *Union Review*, (for May), the organ of the Medieval Romish party in the English Church, has an Article on Sacrifice. The following extracts need no explanation. It is sheer Romanism in its worst form. When the English Church is done with Colenso it has another work on hand.

15. That as Jesus Christ offers, and is offered on the Golden Altar naturally and locally, so also he offers, and, in union with the members of His mystical body, is offered, on all earthly altars supernaturally and supralocally[?]

16. That the sacrifice of the Cross being one with the sacrifice of the Golden Altar, and the sacrifice of the Golden Altar being one with the sacrifice of the Earthly Altar, *the sacrifice of the Earthly Altar is one with the sacrifice of the Cross.*

17. That, it being so, [which is not proved], the sacrifices of the Golden Altar and the Earthly Altar are as much sacrifices of praise, of thanksgiving, of prayer, and of propitiation for sin, as was the sacrifice of the Cross.

18. That the relations of man to God being still the same, and the habitual confession of these relations the one idea of religion, and the Sacrifice of the Altar exhausting that idea, the Sacrifice of the Altar is the substance and sum of the religion of to-day.

THE FRENCH SENATE AND RATIONALISM IN THE PROTESTANT "CHURCH."

This subject came formally before the French Senate on a Petition from M. de Conninck. In a speech, M. Rouland proved that Rationalism was not only rampant in the Catholic community, but had raised its hydra head in the very council chambers of the descendants of the austere Huguenots. He states that in Paris alone, at one of the late assemblies of the Consistory, 104 pasteurs had professed their firm adhesion to the ancient Protestant faith, while fifty-five had acknowledged their secession, and openly proclaimed Jesus Christ to have been simply a great man.

GERMANY.

A NEW SECT.—The papers give an account of a new Sect in Germany called "The Cogitants." The following particulars from the programme now printed will suffice to show the absurdities which some "enlightened" people can swallow. The officers are to be a "cultus magistrate," and a "cultus master," the latter to deliver lectures in the "Hall of Devotion" every Sunday and Festival. The basis of these lectures is to be "spiritual and social dietetics." Sunday, the 1st and 2nd of January, 15th and 16th of May, 1st and 2nd of September, are to be observed as Festivals; in the morning, music and a lecture; in the afternoon, processions. God is a worn-out idea; Christ was a mere man. For Dr. Loenthal, the leader, Strauss and Renan are antiquated; he is further advanced than they.

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ART. I.—JOHN KEBLE: POET, PASTOR. PRIEST.

It is not the word of fulsome adulation, or of unreasoning random praise, to write it down, that no man living in this generation has wielded a deeper influence upon it, or reached so strongly upon the generations yet to come, as John Keble. There are some Summer days, whose perfect beauty endures long. We watch them from their earliest breaking, through the growing brightness of the morning, into noon's glorious splendor; as they shade themselves, through the tenderness of rosy twilight, into the silver shining of the moon. They are long days, bright days, and, lasting so from early dawn on till the midnight, the following day takes them from them. We call it by their name; compare it with their beauty. It is just such another, almost as fine; a very counterpart of previous loveliness. There are not many such days in a season; not many lives that liken themselves to days like these. But Keble's was a life like such a day; deep in beauty; long in its lasting loveliness; and with the calm repose of consistent holiness throughout, that makes it a standard life for contrast and example. And we say, not

merely of the English Church, nor of her daughter this side of the Atlantic ; but of the age itself, in every English-speaking land, that Keble is its chief man of influence. Not in the noisy way ; not in the superficial stir of life's exciting things ; but as he swelled and deepened that strong tide of Christian feeling and religious faith, which, after all, bears on our race most mightily to its appointed end ; and does most richly fertilize the world ; and washes up, upon the shore of time, monuments of its influence, the most lasting and the most majestic. And we might ground this only, as of course we must mainly, on his poetic power and work, which rank him, after Milton, first and greatest of the Christian poets of the world. For the ballads that he made reached hearts that still refuse obedience, or render it unconsciously, to the laws that ruled his life.

Keble was born at Fairford, in Gloucestershire, on St. Mark's day, in the year of our Lord 1792, in a home of which his own lines must be no unmeet description :—

“ A holy home, young saint was thine,
 Child of a priestly line,
 Bred where the vernal midnight air
 Was vocal with the prayer
 Of Christians fresh from Paschal meat,
 With supplication strong and sweet,
 With fast and vigil, in meek strife
 Winning their Pastor's life.”*

His father, the Vicar of the adjoining Parish of Colne St. Aldwyn's, was a man of devout learning, and prepared the boy at home for College, so successfully, that at fifteen Keble won a Scholarship at Corpus Christi. In 1810, he took his B. A. degree at Oxford, bearing away the highest honors which the University could bestow. Though only eighteen years of age, he achieved the rare distinction of “ a double first ;” and was soon afterward elected to an open Fellowship in Oriel College. The year after this election, he won both the Chancellor's Essay prizes, in Latin and English.

His heart turned always to this sacred and venerable sp—

* *Lyra Innocentium* : On St. Mark's Day.

where, for four years, he was one of the examining Masters ; and where he filled, afterwards, in 1831, (having declined the election ten years earlier,) the Chair of the Poetry Professorship. It may not be amiss to quote a sentence here from a familiar letter to his friend, Mr. Justice Coleridge, as defining his idea of Poetry :—

“My notion is to consider poetry as a vent for overcharged feelings or a full imagination ; and so account for the various classes into which poets naturally fall, by reference to the various objects which are apt to fill and overpower the mind, so as to require that sort of relief.”

He classes, as Primary Poets, those who “poetize” for their own relief ; and then proposes to draw certain conclusions as to the degree in which the interest of Poetry depends on the character of the writer, as shown in his works ; and again, as to the relation between this art and practical goodness, moral and religious. Shall we not draw our conclusions here, that will class the Professor as a Primary poet, writing to relieve a soul overcharged, with the marvelous beauties of Revelation ; with a burning zeal for Christ ; with an intense love of the Church ; with a spirit of exquisite devoutness ; with the warmest and truest human loves ; these latter so warm and true, that they revealed to the childlike soul of this childless man, more clearly than most parents know, “the sayings and doings of children, and the Revelation of God’s will concerning them ?”*

And who will want a better illustration, than this saintly life affords, of the relation “between Poetry and practical goodness, moral and religious,” or of the added interest given to his poems, by “the character of the writer, as shown in his works.” Oxford and Colne together must divide the honor of developing the rich gifts with which God had endowed His servant ; his boyhood’s home cherishing, and the University maturing this fair flower, this precious fruit. It is remarked by one† who knew him well, and can well appreciate the influences that would mould his character, that the Church windows at

* The original title of the *Lyra Innocentium*.

† Miss Yonge in the *Monthly Packet*.

Colne are of unusual beauty, painted by Albert Durer, and "captured, as tradition has it, while on their way to Spain." We can fancy him at school to these suggestive shadows, so well representing his ideal of the Christian Year ; the pictured scenes of Saviour and of saintly servant, all serving but as media through which the Light of Heaven shall reach our eyes, and paint,—as now through one, now through another, the sunshine falls in the declining day,—some scene of Jesus suffering, some story of a faithful follower, upon our eyes and hearts :—

* * * * the Saints are there ;
 Christ's ever-glowing Light
 Through heavenly features grave and fair
 Is gleaming : all the lonely air
 Is thronged with shadows bright.

The Saints are there :—the Living Dead,
 The mourners glad and strong ;
 The sacred floor their quiet bed,
 Their beams from every window shed,
 Their voice in every song.

And haply where I kneel, some day,
 From yonder gorgeous pane
 The glory of some Saint will play :—
 Nor lightly may it pass away,
 But in my heart remain.*

Passing from this fancy of his youth to the facts of his maturer years, we find Mr. Keble,—who had been ordained Deacon in 1815, and Priest the following year,—in 1825, six years before his election at Oxford, becoming Curate of Hursley, a name so sacred now, as the spot of his manhood's home, of his priestly devotion, his pastoral faithfulness, his poetic musings and his honored grave. It shall be a shrine for pilgrim hearts and pilgrim feet for many a year ; the one, to green the grass with tears of loving memory ; the other, to wear it brown and bare, with frequent visits and returns. He remained but a short time in his Curacy, being drawn homeward by the illness of a sister ; and, after her death, he lived until 1835 with

* Church Windows ; *Lyra Innocentium*.

father and only surviving sister, discharging meanwhile duties of his Professorship. His father dying early in this year, the bond that held him at Fairford was broken, and being its close, Mr. Keble, having married Miss Charlotte Clarke, came Vicar of Hursley, where he had served as Curate ten years before. And here, so far as dates go, or events, or things the world takes note of, the record closes. At Hursley, where his Ministry began,* it ended. And it is beautiful to note, in this day of change and advancement, that in this quiet country parish lived and worked and died, a man second to none in his time; equalled by none in lovely attractiveness of mind and character; surpassed by none in Pastoral ability, and Pastoral success. Not that he was unhonored. For Keble did not wait until the laurels of a world-wide appreciation could root and grow, and leaf upon his grave. But,—why was it?—that all men felt him too great, too high, too rare, for worldly† marks of honor; and therefore honored him when left, here to the calmness of a close communion with the Great Shepherd, in the quiet serenity of a Country Parson's life; hereafter, to the faithful shepherd's crown, and olive and palm. Of his wonderful power and delight in his pastoral work, we shall speak afterwards.

Let us look now to that side of his character which is mostly turned towards the world, and yet, equally with every other, reflects the light of heaven. John Keble, POET we write him, in the full sense of all that that word means; ranking him among the first of the religious poets of the world, and as-

* It is a remarkable instance of bodily and spiritual, as well as of intellectual vigour, that for two years at any rate, Mr. Keble, residing at Fairford, filled the duties of the two small adjoining Parishes of East Leach, and Burthorpe,—was Examining Master at Oxford, and took part in the tuition of this College.

† A great man in Israel has indeed fallen, and one can but burn with shame that he has died a simple Vicar. No Episcopal honor, no Decanal dignity, no honorable Stall, not even an Honorary membership of a Capitular body, was granted a due mark of respect to one who has done more than any living man to soothe the hearts, raise the aspirations, and mould the religious opinions of our day. No dignity, however much it might have conferred credit on those who gave, but have enhanced the reputation of the simple-minded and pious Christian, who, perhaps, from his retired country retreat, been more able than those who have taken part in the wear and tear of public life to form a sober and accurate judgment. Differing, as we always have, from Mr. Keble on the crucial point of Mr. Disraeli's political conduct, we are all the more anxious to testify our keen sense of loss the Church has sustained by his death.—*John Bull*.

signing him high place,—in spite, we fear we must say, of the fact, that all his poems are religious, and none at all sensational,—assigning him high place among those whom the world accounts Masters of Song. His wide-spread reputation, in this way, among those* who had no sympathy with his religious views, to the furtherance of which his poetic talent was devoted, is the kind of tribute that men pay to Homer and to Dante, reading them through the medium of a translation.

The "Christian Year," in some ways the great work of Keble's life, was published first in England, in 1828 ; and in this country, under the Editorship of Bishop Doane, in 1834. Its publication then seems to have been due to the urgency of his dear and intimate friends, Justice Coleridge and Mr. Jeremiah Dyson. Its composition began as early as 1819 ; and it was Keble's original purpose, as he writes, to "complete the series, go on improving it all his life ; and leave it to come out, if judged useful, when he was finally out of the way." The wisdom of his friends' advice was more than vindicated by the reception with which the book met. It laid fast hold, at once, upon the taste, the affections, the religious feeling of the nation. And when a kindred spirit wooed its sweet breathings across the sea, it found favor instantly in America. Nor was this a momentary and passing interest. It has grown into men's hearts and souls ; and is a book, not of the library-shelf, but of the parlor table, and the closet, and the Family Altar, and the school-room, and the sick-chamber, and the House of God, until, as Mr. Justice Coleridge truly writes :—"If ever

*Of Keble, it has been well said by a Nonconformist journalist, "He was a Tractarian; he was a Sacerdotalist; he was a very rigid Ecclesiastic. In almost everything relating to Church life and outward Christian Worship on earth, he was opposed to us and to that which we most cherish. Yet if we were to single out one man in the Established Church who was almost a personification of the Christian graces, we should single out John Keble. He was as gentle as the gentlest woman, and as spiritual as a saint. He was a saint,—a good and holy man, with some human weakness; but perhaps as little of sin as any man who has lived in these times. But it is less as a man than as a poet that we know him. Who does not know and has not sung his hymns? No recent English collection of Christian hymns could be without some of Mr. Keble's; and they are therefore to be found in nearly all the books used in Nonconformist places of worship. Keble is to the Christian Church what Tennyson is to all of our own age, whether of Christ or not—the poet of lofty spirituality. We wish he had not so often sung in such sectarian dress, but we have always forgotten the dress, when we have heard the song."

mortal's book was blessed to fulfill the aspiration of its author, the "Christian Year" has done, is doing, and will do, what its author, in his short and simple advertisement, humbly desired it might do. How humble that desire was, the author's own words tell; how the end attained has overleaped the wish, shall not be known, till that day when the "many things" of the accepted "ruler" come to be compared with the "few things," in his own esteem, of the faithful servant. "The object of the present publication will be attained, if any person find assistance from it in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer Book." And even now we know how this book has insinuated the doctrines of the Liturgy into hearts that held them in disdain or fear; commended them to those who knew them not before; illustrated and developed them to the Church's best trained and most obedient children; and been, if we may reverently say it, to the great movement of Catholic reform, the still, small voice; mightier, because more searching, more sympathetic, more soothing, than even the fire, the earthquake, and the mighty wind of the weighty and majestic utterances of learning and research, from Pusey, and the Newman of earlier and better days.* The outer tokens of the success of this book, which we (who know its power wherever it is read) can fill up with the inner evidences of its influence, are almost unequalled. In seven years it passed through more than fifty editions. Ninety editions have been already published in England, 3,000 being a usual number of the editions. And its circulation is still in full vigor.

We need hardly say here, that the plan of this volume is, to bring out the Church's use of the Holy Scriptures, in the Les-

*While the Tracts astonished, aroused, or instigated,—while Sermons made their converts, and literature, in various forms, went hand in hand with the personal influence of great men in forming a school, the "Christian Year" found access into quarters where such influences never could have penetrated. It found out the earnest Low-Churchman and Church-woman, and straightway elevated their religion. * * * It disarmed opposition by its gentleness, and conciliated the fastidious by its finished style; it had its word for the scholar, and for the man of the world; its balm for the wounded way-farer; its answer for the enquirer; its sweet teaching for the young and ardent. Never, since the Bible itself, it is scarcely too much to say, had any repertory of religious truth, in all its depth and fullness and variety, appeared so exactly fitted, by its condensation and its style, for the Christian public.—*The Churchman*, April 5.

sons, Epistles and Gospels for the Sundays and Holy d and in her Special Services, as illustrating the life of our and His teachings, now by precept, now by the exam Himself or His chief saints. And we need hardly say, he most wisely fulfills the awful responsibilities of the Prea who is guided year by year in his choice of texts, by Church's suggestive selection, or even more suggestive c tion of the Scriptures, in this way. The outside bodi Christians, yielding to the pressure of the people's n are keeping the Christmas and Easter Feasts. The rest come in time. Meanwhile, the Churchman is certain to impressed upon him, year by year, the chief features of Master's life ; the great events of the founding of the Chu the prominent examples of the Christian Saints ; and preacher, if he is true to the guidance of our Mother, is d ered from the danger of selecting only such doctrines or facts as are congenial to himself ; from the necessity of t ing, for the inspiration of his sermons, to the current ev and excitements of the day ; and from the difficulty of c ding when to bring certain subjects to his people's thoughts. cannot be doubted that Keble's poetry has done very n toward impressing this upon our minds.

* * * * the way before us lies
Distinct with signs—through which, in fixed career
As through a zodiac, moves the ritual year
Of England's Church,—stupendous mysteries !
Which, whoso travels in her bosom, eyes
As he approaches them, with solemn cheer.

WORDSWORTH

It is but right to gather from this garden some few flowers, that we may recall what is not unfamiliar to hearts, their gracious beauty and their fair fragrance. would fain, by this means, give some measure of attractive to our unequal words. We cannot fail to see in them, at the creative power of the man, and the religious spirit of poet. Writing on the 4th Sunday in Advent on "dimn from those exquisite words of Isaiah,

"The eyes of them that see shall not be dim, and the ears of

ear shall hear them. Their eyes shall see the King in His beauty :
 shall behold the land that is very far off :—

as these lines :—

“ But patience ! there may come a time
 When these dull eyes shall see again
 Strains, that ousting Earth’s darkest crimes,
 As Heaven outshines the sun’s light.

In fearless love and hope unarm’d
 Forever on that ocean bright
 Empower’d to gaze : and undismur’d,
 Deeper and deeper plunge in light.

Though scarcely now their laggard glance
 Reach to an arrow’s flight, that day
 They shall behold, and not in trance,
 The realm “ very far away.”

Meanwhile, if over sea or sky
 Some tender lights unnoticed fleet,
 Or on loved features dawn and die,
 Unread, to us, their lesson sweet ;

Yet are there saddening sights around,
 Which Heaven, in mercy, spares us too,
 And we see far in holy ground,
 If duly purged our mental view.

The distant landscape draws not nigh
 For all our gazing ; but the soul,
 That upward looks, may still descry
 Nearer, each day, the brightening goal.”

Truly he sings from Hagar’s story, “ the Pilgrim’s Song,”
 any a soothed spirit knows :—

“ And wilt Thou hear the fever’d heart
 To Thee in silence cry ?
 And as th’ inconstant wild-fires dart
 Out of the restless eye,
 Wilt Thou forgive the wayward thought,
 By kindly woes yet half untaught
 A Saviour’s right, so dearly bought,
 That Hope should never die ?

Thou wilt—for, many a languid prayer
 Has reach’d Thee from the wild,
 Since the lorn mother, wandering there,
 Cast down her fainting child ;

Then stole apart to weep and die,
 Nor knew an angel form was nigh
 To show soft waters gushing by,
 And dewy shadows mild.

Thou wilt—for Thou art Israel's God,
 And Thine unwearied arm
 Is ready yet, with Moses' rod
 The hidden rill to charm
 Out of the dry unfathom'd deep
 Of sands, that lie in lifeless sleep,
 Save when the scorching whirlwinds heap
 Their waves in rude alarm.

* * * * *

Thou Who didst sit on Jacob's well
 The weary hour of noon,
 The languid pulses Thou canst tell,
 The nerveless spirit tune.
 Thou from Whose Cross in anguish burst
 The cry that own'd Thy dying thirst,
 To Thee we turn, our last and first,
 Our Sun and soothing Moon.

From darkness, here, and dreariness
 We ask not full repose ;
 Only be Thou at hand, to bless
 Our trial hour of woes.
 Is not the pilgrim's toil o'erpaid
 By the clear rill and palmy shade ?
 And see we not, up Earth's dark glade,
 The gate of Heaven unclosed ?

Apart from its tender spirit of religious resignation
 mere critic can find nowhere than in this poem, a line of
 native thought more rich, more bold, more consistent
 development.

Or, again, how fully Keble's love of Nature, and his
 of painting her, speak, in his verses on the " Spoils of S
 of Israel's possession of the treasures of Egypt, and th
 and honey of Canaan ?

* * * * *

" So when the first-born of thy foes
 Dead in the darkness lay,
 When thy redeemed at midnight rose
 And cast their bonds away,

The orphan'd realm threw wide her gates, and told
 Into freed Israel's lap her jewels and her gold.

And when their wondrous march was o'er,
 And they had won their homes,
 Where Abraham fed his flock of yore,
 Among their fathers' tombs :—
 A land that drinks the rain of Heaven at will,
 Whose waters kiss the feet of many a vine-clad hill ;—

Oft as they watched, at thoughtful eve,
 A gale from bowers of balm
 Sweep o'er the billowy corn, and heave
 The tresses of the palm,
 Just as the lingering Sun had touch'd with gold,
 Far o'er the cedar shade, some tower of giants old ;

It was a fearful joy, I ween,
 To trace the heathen's toil,
 The limpid wells, the orchards green
 Left ready for the spoil,
 The household stores untouch'd, the roses bright
 Wreathed o'er the cottage walls in garlands of delight."

* * * * *

Let us recall the lines on "the Rose-bud," left

"In her own soft noon
 To flourish and abide :"

the Divine Master's refusal of the wine and the myrrh,
 though

"The cross is sharp, and He
 Is tenderer than a lamb.

* * * * *

O most entire and perfect sacrifice,
 Renew'd in every pulse
 That on the tedious cross
 Told the long hours of death, as, one by one,
 The life-strings of that tender heart gave way ;"

as that march along the *via dolorosa*, with a measured
 lence that keeps time to the dull, dreadful sounds of dropping
 od, of Jesus' precious blood dropping upon that holy ground,
 m all those awful wounds. Such lines are scattered through
 3 pages of the book..

" Meek souls there are who little dream
 Their daily strife an angel's theme,
 Or that the rod they take so calm
 Shall prove in Heaven a martyr's palm."

Or the sublime strength of his verses on St. Peter's Day.

• • • • •

" Though for awhile his hand forego,
 Just as it touch'd, the martyr's palm,
 He turns him to his task below ;

The pastoral staff, the keys of Heaven,
 To wield awhile in gray-hair'd might,
 Then from his cross to spring forgiven,
 And follow Jesus out of sight."

How beautifully, too, he works into the garland of Christian teaching, Scott's lovely thought :—

" God only knows, for He can read
 The mystery of the wicked heart,
 Why vainly oft our arrows speed,
 When aimed with most unerring art ;

While from some rude and powerless arm
 A random shaft in season sent,
 Shall light upon some lurking harm,
 And work some wonder little meant."

" Full of abundant Scriptural knowledge," is a friend's description of Keble's Sermons. It is equally true of his Poems. They are not only full of the thoughts and facts and words of the Scriptures, but they abound in that plastic manipulation, if we may so call it, of the Word of God, which makes so beautiful the writings of the Fathers. So full, are the verses of this Christian spirit, of the words of Scripture, that he returns to them over and over again in his singing, just as the skillful musician dissolves the chords of a variation back into the harmony of the original movement ; and the listening ear comes home from wandering through delicious floods of melody, to rest upon the simple sweetness of the " theme." He quotes, he collates, he illustrates, he develops the Scriptures, in a most instructive way. And with God's other book he seems equally

: Often and often, little side-touches betray at once
uracy and the affection of the eye through which he
on the material world :—

“Cheerful as soaring lark, and mild
As evening black-bird’s full-toned lay,
When the relenting sun has smiled
Bright through a whole December day.”

like his contrast of morning and evening rainbows, in
ses for the 25th Sunday after Trinity : comparing for-
and ambitious children with the quieter and gentler sort :

“These in life’s distant even
Shall shine serenely bright,
As in th’ autumnal heaven
Mild rainbow tints at night,
When the last shower is stealing down ;
And ere they sink to rest,
The sunbeams weave a parting crown
For some sweet woodland nest.

The promise of the morrow
Is glorious on that eve,
Dear as the holy sorrow
When good men cease to live ;
When brightening ere it die away,
Mounts up their altar flame,
Still tending with intenser ray
To Heaven, whence first it came.

Say not it dies, that glory,—
’Tis caught unquenched on high ;
Those saint-like brows, so hoary,
Shall wear it in the sky.
No smile is like the smile of death,
When all good musings past
Rise wafted with the parting breath,
The sweetest thought, the last.

with autumnal glow, and resonant of the rustle of
leaves—like our own Bryant’s well-known lines—are
ses on the Forest Leaves :—

“Red o’er the forest peers the setting sun ;
The line of yellow light dies fast away
That crowned the eastern copse ; and chill and dun
Falls on the moor the brief November day.

Now the tired hunter winds a parting note,
 And echo bids good night from every glade,
 Yet wait awhile and see the calm leaves float
 Each to his rest, beneath their parent shade.

How like decaying life they seem to glide,
 And yet no second Spring have they in store,
 But where they fall, forgotten to abide
 Is all their portion; and they ask no more.

How gracefully, too, he catches the tinkle of the snow
 tiny bells, ringing in the glad birth-day of the coming!

"Thou first-born of the year's delight,
 Pride of the dewy glade,
 In vernal green and virgin white,
 Thy vestal robes array'd;

'Tis not because thy drooping form
 Sinks graceful on its nest,
 When chilly shades from gathering storm
 Affright thy tender breast;

Nor for yon river islet wild
 Beneath the willow spray,
 Where, like the ringlets of a child,
 Thou weavest thy circle gay;

'Tis not for these I love thee dear,
 Thy shy averted smiles
 To fancy bode a joyous year,
 One of life's fairy isles.

They twinkle to the wintry moon,
 And cheer th' ungenial day,
 And tell us all will glisten soon
 As green and bright as they."

One more and longer quotation we cannot forbear, in
 tration of this quick sympathy with natural beauty.
 picture painted in water colors, after *Ruskin's idea* of
 a very photograph, a light-writing with the pencil of
 beam. The poem is "The Water-Fall," in the "Lyri-
 centium."

• • • • •

"Go where the waters fall
 Sheer from the mountain height;

Mark how, a thousand streams in one,
One in a thousand, on they fare,
Now flashing to the sun,
Now still, as beast in lair.

Now round the rock, now mounting o'er,
In lawless dance they win their way,
Still seeming more and more
To swell, as we survey.

They win their way, and find their rest
Together in their ocean home.
From East and weary West,
From North and South they come.

They rush and roar, they whirl and leap
Not wilder drives the wintry storm:
Yet a strong law they keep,
Strange powers their course inform.

• • • •

We that with eye too daring seek
To scan their course, all giddy turn;—
Not so the floweret meek,
Harebell or nodding fern;

They from the rocky wall's steep side
Lean without fear, and drink the spray;
The torrent's foaming pride
But keeps them green and gay.

have said of Keble, that he wrote always in furtherance
great cause of religion, and of the views of Christian-
h his own strong convictions had led him conscien-
to adopt. And though his pen was never dipped in the
personal crimination, it was often sharpened, both for
d verse, as there was need in those crucial days, with the
of controversy. It was this that gave him such influ-
ong the writers of the "Tracts for the Times," and
le his poetry so powerful an instrument in the great
movement of this century. His well known lines on
Sacraments, and on Confirmation, well illustrate this;
ch passages as follow. More than one instance occurs

* "Spirit of counsel and of might,
Their *pastoral warfare* guide Thou well."

of his appreciative assertion of the blessed doctrine of the Communion of Saints, involving our commemoration of the faithful departed, and their constant intercession for us ; as in the beautiful introduction of the "Lyra Innocentium":—

"There are, who love upon their knees
To linger, when their prayers are said,
And lengthen out their Litanies
In duteous care for quick and dead.

* * * * *

Pray that the prayer of Innocents
On earth, of Saints in Heaven above,
Guard as of old our lonely tents,
Till, as one Faith is ours, in Love
We own all Churches, and are owned."

And the connection is close between the holding of this **B**sed and unbroken Communion, that links in Earth with **P**a
dise, and the longing desire for a visible and restored Unity **H**
on earth.

How strongly he felt and spoke of the vital necessity **y**
Apostolic Orders to a valid Ministry :—

"Who then uncalled by Thee
Dare touch Thy Spouse, Thy very Self below ?
Or who dare count him summoned worthily
Except Thine hand and seal he show ?

Where can Thy seal be found,
But on the chosen seed from age to age
By Thine anointed heralds duly crowned,
As kings and priests Thy war to wage ?

Then fearless walk we forth,
Yet full of trembling, messengers of God.
Our warrant sure, but doubting of our worth ;
By our own shame, alike, and glory, awed.

Nor was he frightened by the ultra Protestant horror which hesitates, even at Heber's reverent Hymn to the "Virgin-Born." Witness his lines on the Annunciation ; guarded, but outspoken :—

"Ave Maria ! Mother blest,
To whom caressing and caress'd
Clings the Eternal Child ;

Favor'd beyond Archangel's dream,
When first on thee with tenderest gleam,
Thy new-born Saviour smiled :—

Ave Maria ! Thou whose name
All but adoring love may claim,
Yet may we reach thy shrine ;
For He, thy Son and Saviour, vows
To crown all lowly, lofty brows
With love and joy like thine.

too, the doctrine of authoritative Absolution is brought
more than once :—

“ A mortal youth I saw
Nigh to God's altar draw
And lowly kneel ; while, o'er him, pastoral hands
Were spread with many a prayer,
And when he rose up there,
He could undo or bind the dread celestial bands.”

again, in his lines on St. Philip the Deacon, and Can-
treasurer :—

“ They bathe where holy waters flow,
Then on their way rejoicing go.
They part to meet in Heaven ;
But of the joy they share,
Absolving and forgiven,
The sweet remembrance bear.”

That doctrine, so unwelcome in our day to those whose
imagination clothe God with a poetic sentiment of
divine love, the doctrine of the Endless Punishment of the
sinner, finds full and positive assertion in the verses for the
Sunday in Lent :—

“ And is there in God's world, a place
Where the loud bitter cry is raised in vain ?
Where tears of penance come too late for grace,
As on th' uprooted flower, the genial rain ?

'Tis even so : the sovereign Lord of souls
Stores in the dungeon of His boundless realm
Each bolt, that o'er the sinner vainly rolls,
With gather'd wrath the reprobate to whelm.

Will the storm hear the sailor's piteous cry,
Taught to mistrust, too late, the tempting wave,

When all around he sees but sea and sky,
A God in anger, a self-chosen grave?

Or will the thorns, that strew intemperance bed
Turn with a wish to down? Will late remorse
Recal the shaft the murderer's hand has sped,
Or from the guiltless bosom turn its course?

Then is there hope for such as die unblest,
That angel wings will wait them to the shore;
Nor need th' unready virgin strike her breast,
Nor wait desponding round the bridegroom's door.

But where is then the stay of contrite hearts?
Of old they lean'd on thy Eternal Word,
But with the sinner's fear their hope departs,
Fast linked as Thy great Name, to Thee, O Lord:

That Name, by which Thy faithful oath is pass'd,
That we should endless be, for joy or wo:—
And if the treasures of Thy wrath could waste,
Thy lovers must their promised Heaven forego."

In reference to this last clearly revealed doctrine of the Scriptures, and plainly asserted teaching of the Church, it is a beautiful characteristic of the man, and an instructive instance of the influence he sought so successfully to wield, that when in these last days of rebuke and blasphemy, new deniers of this revelation arose, Keble sought to counteract them, not by a catena of authorities, or a controversial tract, but by a devotional publication, "the Litany of our Lord's Warnings," of singular depth and tenderness. "Knowing the terrors of the Lord," he would so "persuade men."

The "Christian Year" is not the only published collection of Keble's poetical writings. His "Version of the Psalms in Metre," though it shares the sentence of utter inequality, which attends every attempt to put in rhyme the Psalmist's inspired song, yet in reverence, in facility and faithfulness of rendering, and in absolute beauty, is superior to any other version ever made. Besides this, the "Lyra Innocentium" is only second, if second it be, to the "Christian Year;" and many of the most beautiful lines in "Lyra Apostolica," (those signed γ.) are from Keble's pen. Of the "Lyra Innocentium," more than a passing word is required; partly from its inherent excel-

and partly because it is less known than its worth demands. It is set up, in all the fairness of its beauty, under the shadow of the Christian Year," and the amazing luxuriance of the plant has cast its companion too much in the shade. There are the marks, on many of its poems, of a maturer soul, of a deepened spirituality ; a spirit that had been tempered, chafed, and kindled to a keener heat by the fires of trial and sorrow. This is its true story. Published in 1846, its composition took over a period of three or four years, and had been, as Keble writes, "a great comfort to him," in the desolating anxiety of these years. At the incidents of this period we need not look again. Of the book itself, let us speak now. The original intention had been, to make it "a sort of Christian Year for Teachers and Nurses, and others who are much employed about children." Its title, finally adopted is, "Thoughts on Christian Children ; their Ways and their Privileges."

And while its accomplishment took wider scope than was intended, we wish, earnestly, that the Christlike spirit which it breathes could infuse itself into all our dealings with the little children, whom the Lord so loves. Too little do we realize the baptismal position of a Christian child. So full of grace and promise, so near the Kingdom, and with all these embryo gifts and budding hopes, so dependent on our carefulness for their preservation, their fulfilment, their realization at last. One can readily conceive, after reading the "Lyra," the truth of Coleridge's description :—

"I remember," he writes to the Guardian on one occasion, "when I was present at a christening as a godfather, how much he affected me, how a consciousness of his sense of the grace conferred became mine to me, as he kept the newly baptized infant, for some moments in his arms ; he gazed on it intently, lovingly, with a tear in his eye, and apparently absorbed in the contemplation of the 'child of grace.'"

We have been tempted too far, perhaps, already, to make selections from Keble's poems, but one or two from the "Lyra" may claim a place here. Would that they might draw the attention and eyes of men to an appreciative study of this beautiful book. We pass by many of rare beauty in language and

in thought ; "Children like Parents," with its sweet suggestion of angels tracing in men's characters the likenesses of the old saints ; the lovely picture in "Bereavement," of the two sisters :—

"One a bright bud ; and one might seem
A sister flower, half blown ;—"

well known, now, through the beautiful engraving* that bears its name ; and the very Spring smell of "May garlands," whose rhythmical flow, like Milton's "L'Allegro," recalls the outdoor sounds of earth's awakening life. His lines on "St. Joseph" have a double tenderness, first for their application, to the position of god-fathers, of Joseph's relation to the Holy Child, and then, for their unveiling of a deep emptiness in his own loving nature :—

"Oh balm to lonely hearts,
Who childless or bereft,
Yet round the cradle find their parts,
Their place and portion left

In bowers of home delight :—
Yet may they draw full near,
And in the treasure claim their right,
Their share of smile and tear,

Of thrilling joys and cares.
'Father in God' :—who knows
How near it brings us, unawares,
To true parental throes ?

Mightier, perchance may prove
The lore the Font imparts
To strangers, than all yearning love
In heathen mothers' hearts.

* E. Y. writes to the Church Journal ; "Mrs. Keble, I ought to say, is a charming person, of manners the most engaging ; sympathizing with her husband, I could readily see, in all his thoughts and feelings. I asked her if she knew the prints called 'The Sisters,' after pictures by Eddis, of London, taken from, or rather suggested by, a piece in the 'Lyra Innocentium,' entitled 'Bereavement.' She said the engraver, Mr. Joubert, had kindly sent them copies. Mr. Keble then remarked, that it might interest the artist to know, that the elder girl in the picture was a likeness of the one he had in mind in writing the piece. This was accidental, of course, but most remarkable, as though some angel, I thought, had guided the pencil of the artist. I said, I should have much pleasure in mentioning this to my friend Mr. Eddis."

Whom Jesus Father sent,
Though children to his eyes,
Doubt not, his soul was higher sent
To parents' sympathies

Then sires on earth may know —
And when His Name we name,
He o'er the Land did first reveal
Speak the most Holy Name."

ides these, the nine Sonnets in "White Apparel," have
intness that recalls George Herbert: and the verses on
;" and on "Continual Service;" "The Offertory,"
ping on the Waters," and "the Song of the Manna Gath-
' are, in our judgment, his finest poetry; and have few
in religious sentiment, in mystical sweetness, and in cre-
beauty, in any language. A little child is turned so
; and the event touches such notes as these from Keble's

" And oft when little voices dim
Are feeling for the note
In chanted prayer, or psalm, or hymn,
And wavering, wildly float,

Comes gushing o'er a sudden thought
Of her who led the strain;

• • • • •

And He who will'd thy tender frame
(O stern yet sweet decree!)
Should wear the martyr's robe of flame,
He hath prepar'd for thee

A garland, in that region bright
Where infant spirits reign,
Ting'd faintly with such golden light
As crowns His martyr train.

om "The Offertory:"—

"Christ before the door is waiting;
Rouse thee, slave of earthly gold.
Lo, He comes, thy pomp abating,
Hungry, thirsty, homeless, cold:—
Hungry, by whom Saints are fed
With the Eternal Living Bread;

Thirsty, from whose pierced side
 Healing waters spring and glide;
 Cold and bare He comes, who never
 May put off His robe of light;
 Homeless, who must dwell forever
 In the Father's Bosom bright.
 In kind ambush alway lying
 He besets thy bed and path,
 Fain would see thee hourly buying
 Prayers against the time of wrath.

* * * * *

Christ before His Altar standing,
 Priest of Priests, in His own Day,
 Calls on thee, some fruit demanding
 Of the week's heaven-guarded way.
 See His arm stretch'd out to bless;
 Whoso nearest to Him press,
 Open-handed, eagle-eyed,
 They may best that arm abide,
 When, the last dread lightnings wielding,
 He shall lift it, and decree,
 'Go ye churls of soul unyielding,
 Where nor gift nor prayer shall be.'

* * * * *

Never incense-cloud so sweet
 As before the Apostles' feet
 Rose majestic Seer, from thee,*
 Type of royal hearts and free,
 Son of holiest consolation,
 When thou turn'dst thy land to gold,
 And thy gold to strong salvation,
 Leaving all, by Christ to hold :—

* * * * *

Bring thine all, thy choicest treasure,
 Heap it high, and hide it deep;
 Thou shalt win o'erflowing measure,
 Thou shalt climb where skies are steep.
 For, as Heaven's true only light
 Quickens all those forms so bright,
 So where Bounty never faints,
 There the Lord is with His saints,

* St. Barnabas.

Mercy's sweet contagion spreading
 Far and wide from heart to heart,
 From His Wounds atonement shedding
 On the blessed widow's part.

leeping on the Waters," is in Keble's richest vein. It
 ins one of his most beautiful mosaics of Scripture ; a
 ng in, as in an involved harmony, of the story of Moses'
 , the dividing of the Red Sea, Jonah's deliverance, and
 ear Lord's calming the waves on Galilee, and afterwards
 fing Himself in the deeper waves of death :—

"So gently slumber'd on the wave
 The new-born Seer of old,
 Ordained the chosen tribes to save ;
 Nor dream'd how darkly roll'd
 The waters by his rushy brake,
 Perchance even now defiled
 With infants' blood, for Israel's sake,
 Blood of some priestly child.

What recks he of his mother's tears,
 His sister's boding sigh ?
 The whispering reeds are all he hears,
 And Nile, soft weltering nigh,
 Sings him to sleep ; but he will wake,
 And o'er the haughty flood
 Wave his stern rod ; and lo ! a lake,
 A restless sea of blood.

Soon shall a mightier flood thy call
 And outstretch'd rod obey ;—
 To right and left the watery wall
 From Israel shrinks away.
 Such honor wins the faith, that gave
 Thee and thy sweetest boon
 Of infant charms, to the rude wave,
 In the third joyous moon.

Hail chosen Type and Image true
 Of Jesus on the Sea !
 In slumber and in glory too,
 Shadowed of old by thee.
 Save that in calmness thou didst sleep
 The summer stream beside,
 He on a wider, wilder deep,
 When boding night-winds sigh'd ;—

Sigh'd when at eve He laid Him down,
 But, with a sound like flame,
 At midnight from the mountain's crown,
 Upon His slumbers came.
 Lo, how they watch, till He awoke,
 Around His rude low bed ;
 How wistful count the waves that break
 So near His sacred Head !

O faithless, know ye not of old
 How in the western bay,
 When dark and vast the billows roll'd,
 A Prophet slumbering lay ?
 The surges smote the keel as fast
 As thunder-bolts from heaven :—
 Himself into the wave he cast,
 And hope and life were given.

Behold a mightier far is here ;—
 Nor will He spare to leap,
 For the souls' sake he loves so dear,
 Into a wilder deep.

From "Continual Services :"—

"O endless round of Nature's wheel,
 How doth thine untired course reveal
 The universal spring
 Of power and motion ! Not in keen
 And sudden startings, far between,
 But smooth as sea-bird's wing.
 Gliding unwearied, now in air
 And now in ocean,
 As though Life's only call and care
 Were graceful motion.

Such are your changes, Space and Time,
 Dying away in softest chime,
 With gentlest intervals
 Aye lessening on the ear, and felt
 As when into each other melt
 The hues when evening falls.
 Thus moon to moon gives silent place,
 And bright stars waning
 Gradual retire, while morn's still pace
 On night is gaining.

* * * * *

His spheres, recede they or advance,
 Before Him in mysterious dance
 Keep tune and time ; nor e'er

Falls from this lower world a wreath
 Of incense, such as sweet flowers breathe
 And vernal breezes bear.
 Only man's frail, sin-wearied heart
 Bears, half in sadness,
 A wavering, intermitted part
 In that high gladness.

Yes—so it was e'er Jesus came,

* * * * *

But now to the revelling sphere
 We point, and say, no desert here,
 No waste so dark and lone,
 But to the hour of sacrifice
 Comes daily in its turn, and lies
 In light beneath the Throne.
 Each point of time, from morn to eve,
 From eve to morning,
 The Shrine doth from the Spouse receive
 Praise and adorning.

While on our couch we listless dream,
 Or drink perforce of care's dull stream,
 Yet somewhere in that hour
 The holy words are uttered, Earth
 Is partner made in Angels' mirth;
 The unspeakable, pure shower
 Of blessings to the unbloody rite
 Even now is winging
 Its awful way, The Infinite
 To meek hearts bringing.

'Tis said, of yore some child of pride
 Would vaunt him how his empire wide
 The bright sun never left.
 So, in the Name of our dread King,
 Of incense and pure offering
 We never are bereft.
 'Tis morning here, 'tis evening there,
 And prayer must vary;
 But evermore through silent air,
 Nor dull nor weary,

From earth, the footstool of His feet,
 Mounts to the Lord the savor sweet
 Of that which, once for all,
 He gave upon the Cross, and we
 Give daily, earth's release to be
 From daily woe and thrall.

Thus to Heaven's Bride, so chaste and sweet,
 A voice is granted,
 The notes untiring to repeat,
 In high Heaven chanted.

Then mourn we not with drooping heart,
 Though half the globe may seem to part
 Our prayers from home and friends.
 Our matins meet their even song,
 And the dread Offering, all day long,
 All prayer, all duty blends.
 The Eucharist of God's dear Son,
 Like Him undying,
 Is mighty, worlds and hearts in one
 Forever tying."

And every heart that ever has been parted from its beloved, beats time with tenderest pulse to these lines, that are as full of truest comfort, as of highest poetry.

And here we are fain to end our quotations from these remarkable poems. We have dwelt on them more fully, because we feel that much of their beauty still is largely unknown. For we read Keble, not as we read Wesley for instance, often forgiving the bad rhythm for the holy sentiment ; but equally delighted with the language and the thought. And men gradually are according to Keble the position of a master Poet, as his lines are passing among them into apothegms. How often is he unconsciously quoted :—

"When the shore is won at last,
 Who will count the billows past?"

"He only who forgets to hoard,
 Has learned to live."

"Oh, might we all our lineage prove,
 Give and forgive, do good and love ;
 By soft endearments, in kind strife
 Lightening the load of daily life."

"He who dwells above
 Knows all, yet loves us better than He knows."

and the constant comfort of these words :—

"'Tis sweet, as year by year we lose
 Friends out of sight, in faith to muse
 How grows in Paradise our store."

so, as his poems become proverbs, the Christian poet and fastens his hold on men.

He has so held him up as a great poet, though that was not his nor boast. And yet no Christian man, no Churchman, to point, with righteous pride, to that now silent lyre ; he is struck, but never with soiled hands, never to any song, never for any wreath of popular applause ; he hangs up, now, in the outer court of the temple, still songs that vie in sweetness with the greatest poets of old ; and wreathed, not with the laurels merely of world-honour, but with the willow and the cypress of universal grief, and with the palm and amaranth of Divine appreciation, eternal praise.

“Sovereign masters of all hearts !
Know ye, who hath set your parts ?
He who gave you breath to sing,
By whose strength ye sweep the string,

He hath chosen you, to lead
His hosannas here below :—
Mount, and claim your glorious meed ;
Linger not with sin and wo.”*

Nothing were needed to complete the fitness and beauty of his work as a poet, it is found in the object to which he has devoted the proceeds of the sale of his books. A poet is a creator ; and this poet's work was the internal upbuilding of the Church in the fair Christian land where he was born, the home of her holy birth. How nobly he achieved his upbuilding nothing new or strange, but like God's work of creation, out of disordered and chaotic massiveness, mystical, celestial, Sacramental significance and unity part of the complex whole, till all the glorious beauty of the Church and England's Liturgy, cleared of the staining that defaced and hid its loveliness, was known to all men. And his external work was kindred rather it was a material miniature, localized and condensed of the grander purpose and achievement of his soul. The Church, as Keble found it, was “an indifferent specimen

* “Christian Year:” Palm Sunday.

of that bad type, the common Hampshire brick Parish Church." As he lay in it in the mournful majesty of his shroud, it was a fitting temple for Him to be worshipped in, Who, though the Heaven of Heavens contains Him not, yet dwelleth in the Temples made with hands, in the midst of their beauty of holiness. And this good work was effected (Sir William Heathcote, Keble's patron and friend, contributing the tower and spire) by the moneys obtained from the sale of these two volumes of poems, "*The Christian Year*," and the "*Lyra Innocentium*." And so it stands, as stands the English Church, with its developed beauty and its awakened life, a monument, sacred in every way to the greatness and the holiness of the creative power of this saintly mind.

John Keble, Pastor ! No holier title and no higher office is given to men. And to be it, is to come nearest to the pattern, set us in the mount, of Jesus Christ's enthroned humanity. And this was the chief delight of Mr. Keble. He proves it all the way through his writings, whenever he touches upon the Ministry.

"He had learned lowliness
From his Lord's cradle, patience from His cross.
Him, poor men's eyes and hearts consent to bless,
To him, 'for Christ,' the world was loss."

Every record of his life tells of his amazing tenderness and skill and faithfulness, in this portion of his Ministry. A letter from Penzance speaks of him as seeking pastoral work, while on a visit there, and asking that it might be assigned to him among the poor. Again and again, by those who knew him best, his intense love for children is attested, so amply proved all through the "*Lyra Innocentium*." And it is a touching fact, that, since the stroke of paralysis which fell upon him on St. Andrew's Day, 1864, the work he chose to do was the catechizing of the children in his Parish. Faithful in *all* the duties of his office, Mr. Keble was eminently wise as a counsellor. Knowing himself the duty and authority that rested on him, as a Priest, he was the man to invite sinners to open to him their griefs, by his own purity of character, and

great lovingness of his sympathy. He will be sorely missed by any to whom God had given him as a spiritual guide. And thus, Christlike and so pastoral, in his love of children, care for the poor, and the intense readiness of his sympathy, he was eminently pastoral in his teaching. His printed sermons prove it in their simple directness, and their earnestness to teach, to instruct, to guide, to soothe, to correct, to comfort, with not much of mere pleasingness in manner or in style. As they were delivered, they must have been very impressive. His congregation was made up of plain people, who came to Church,—the men, mainly in their white smock and surplice; and it was a devout, listening, worshipping congregation, where all joined in the careful and reverent Service. Both in the Chancel, and in the Pulpit, he was the ambassador of Christ.

It was difficult not to be impressed deeply," Judge Coleridge says, "both by his reading and his preaching; when he read, you felt what he felt, and he made you feel, that he was the servant of God, delivering His words, or leading you, as one of like infirmities, struggling with your own, in your prayers. When he preached, it was with an affectionate simplicity and hearty earnestness, which were very refreshing, and the sermons themselves were at all times full of that abundant Scriptural knowledge, which was the most remarkable quality of his preaching as a divine."

Miss Yonge, writing of him, says:—"People were disappointed in his sermons, for the exceeding quietness of his manner, often with long pauses,—pauses such as he made, in the reading of the Lessons, as if to give time for special points to sink in;" and she gives, as the prominent features of his preaching,—*O si sic omnes*,—"the simplicity of his language, the plain words, brief sentences, the reverential way of setting forward interpretations, the entire absence of all self-assertion." Such was he in all the sacred offices, as a shepherd after the Good Shepherd's pattern, after the Shepherd's heart.

It remains to speak of his Priestly character, in which we see his learning, his relation to the Church at large, and his stand for the defence and maintenance of Catholic practices and doctrines. Of Keble's learning it may be said, as of Apollonius, that:

he was mighty in the Scriptures. Not perhaps gifted with Dr Pusey's rare powers of exegesis, nor equalling Pusey,—as *wh* does, in his masterly attainments?—yet no man equals *him* in thorough familiarity with the Bible ; in that sort of acquaintance which comes to a heart in full accord with the spirit of the Holy Scriptures' thought and language, where the deep of wisdom and truth answers to the deep of docileness and reverent desire. And his mind was severely trained. His very poetry proves it, for it is not a mere by-play of chance thoughts, sweet and sonorous. Graceful as the hind let loose, and like Naphtali, giving goodly words, there were, behind this grace, depth and strength of argument and thought, and the power of a high purpose, never out of mind. His love of Hooker shows this, and the service he has done to Hooker's other lovers, by the Preface to his Edition of the "Polity," which throws such clear light on the authenticity of the doubtful books ; and besides this, his admiration for Butler, whose accurate lines of thought on Analogy and Probability he constantly carries out and up to their magnificent and clinching Christian climax. So do the two volumes of the "*Prælectiones Academicæ*," containing his Oxford Lectures on Poetry ; his beautiful and exhaustive Tract on Eucharistic Adoration, and many of his Sermons, as for instance that on "Primitive Tradition recognized in Holy Scripture."

But we pass from this, to look at the most stirring and striking period of Keble's life. He was a man on whom the eyes of thoughtful men were turned, long before Pusey and Newman were known at all. At Oxford he was, in more ways than one, the *Fellow* of such men as Whately and Davison. And in his silent meditations, in the calm of his poetic musings, in his secret studies, he was preparing himself for the strife, girding his loins and assaying his armor, to battle for the truth. There were strange and startling times at Oxford in those years, the very heat of the excitement welding together men of very different views and characters ; men singularly fitted for the various portions of the work God gave them to do.

"Pusey, to represent learned exegesis, Newman, to master the Fathers, and by his unrivalled command of the English language, and

mirable life, to attract to the cause the youth and talent of Oxford ; Jmer, to explore the hidden treasures of liturgical records ; Rose, to influence London and Cambridge by his preaching ; and Keble, to breathe calm wisdom and perfect peace over all, to influence whole families by soothing song, and to be to all the image of holy and ever-learning contemplation, while others were battling in the midstream of the strife."

And yet, though far removed in heart and spirit from the mental turmoil, Keble's quietness was that of a great soul, calm in the self-possession of confidence and conscious power. He lay as a great lion couching in the deep of the wood, ready for the foe should it assail him, and quick to seek it, if it threatened anything or any person that he loved. Pusey alone remains, of all that noble band, a tower of strength and glory. *Stat nominis umbra*. The rest are gone, before Keble, into Paradise, or have left at a right angle the path they had travelled together, while yet they walked in the House of God as friends. We wonder how thoughtful men can fail to see that the change of such as these was *not* the further pursuit of the old way, but an absolute and entire divergence from it. How caused, perhaps we may not fully know. Though in that marvellous ante-mortem autopsy, the "Apologia," Newman, with an honesty which we admire, while its wrong-headedness amazes us, has laid bare the troubles that beset his whole life ; his liberal views, his ultra-evangelical training, his superstitiousness, his consistent rejection of the divine and beneficent discipline of doubt, and the reaction from a habit, (which, strangely enough, he shared with Manning, the others being free from it,) of using violent language about the Church of Rome. But with these tendencies and their issue, Pusey and Keble had no sympathy at all. Their ideal was, absolute Catholicity in doctrine and practice, undiluted by Protestantism, undiminished by Erastianism, undimmed by Anglicanism, undeformed by Romanism. And never sorer sorrow fell on human hearts, than fell on theirs, when the defections came. How exquisitely tender their human loves remained, through all the jar of this violent wrenching of the deepest spiritual sympathies, and through all the distance and severance of their widely parted paths, they both, to their last

days affirmed. It has mortified us not a little, that the holy expressions of so honorable a love should have been used in America, to point the otherwise aimless weapon of an attack upon the venerable Pusey, with the poisoned bitterness of a sneer. In Keble's Poem on the "Benefits of Uncertainty," (for the 6th Sunday after the Epiphany,) he seems almost to have seen into, or to have foreseen the bitter strugglings of poor Newman's mind.*

"Thou wouldest have us linger still
Upon the verge of good or ill,
That on Thy guiding hand unseen
Our undivided hearts may lean,
And this our frail and foundering bark
Glide in the narrow wake of Thy beloved ark.

So be it Lord; I know it best
Though not as yet this wayward breast
Beat quite in answer to Thy voice.
Yet surely I have made my choice;
I know not yet the promised bliss,
Know not if I shall win or miss;
So *doubting*, rather let me *die*,
Than close with aught beside, to last eternally."

His sermon, too, on "Imperfections in the Church;" on "National Apostasy;" his letter to Coleridge, in 1841; and the Preface to his "Academical Sermons," deal marvellously with this whole character of difficulties, and take a stand so strong, so clear, that one feels the author to have known, by an intenseness of sympathy second only to personal experience, the doubts and difficulties of the temptations to the syren charms of Rome. We cannot withhold from our readers a side-statement of the impression made by Newman's disloyalty upon Keble's mind. Walking with a friend by a chalk-pit in the plains near Hursley, he said:—

"That is a sad place; it is connected with one of the most painful events of my life. It was there that I first knew, for certain, that

* Strange that the man could be John Henry Newman and write these exquisite lines:—

"Lead kindly Light, amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home,
Lead Thou me on;
Keep Thou my feet; I do not ask to see
The distant way; one step's enough for me."

had left us. We had just made up our minds that such an end was all but inevitable; and one day I received a letter in his writing. I felt sure of what it contained, and I carried it about all through the day, afraid to open it. At last I got away to the talk-pit, and there, forcing myself to read the letter, I found forebodings had been too true. It was the announcement that was gone."

Coleridge speaks of this falling away of one great laborer for the Church, as perhaps "the greatest sorrow of his life," "a severe shock to his whole nature," "but it made no difference in his own course; he knew in what he believed, and the authority of no man, however loved or honored, could shake his fidelity to her."

"Oh who shall dare, in this frail scene
On holiest, happiest thoughts to lean,
On friendship, kindred, or on love?
Since not Apostles' hands can clasp
Each other in so firm a grasp,
But they shall change and variance prove."*

we return from this pardonable digression, to consider in a detail and more directly, Keble's relation to the Oxford Movement; a movement, like every other reaction, involving Pusey's modest words, "sorrows, mistakes, and strong, (I think) ill considered measures;" but still a movement like those which Wesley, and his counterpart, Simeon, were, in which the Holy Ghost was stirring the hearts of men and awaking the Church of God, in this instance, to a fuller inherent authority, and glory and power; a movement whose ground-swell still rules and influences, more than ever, the religious world. Of this movement, John Keble, under God, the originator, and a chief promoter; and a rare tribute to him, and a rare comfort to those who look for "Tractarianism," (spite of its mistakes, its perils, its cost, to many of us so bitter) to feel that he escaped, in his life-time, except indirectly, the venomous aspersions of morality and insincerity and infidelity, which have been the crown of thorns, turned, now, in *England*, even among

* for St. Mark's Day, (Keble's birth day;) among the first written in the year.

his former enemies, to a crown of reverent respect, that frown on his thoughtful brow, like the halo in the pictures of the old Saints.

The views of the "Tracts for the Times," were Keble's views. He hastened to adopt them, and, when the diatribe in haste of the attack of the Four* Tutors brought out Newman his manly avowal of the authorship of Tract 90, Keble was as manly and as prompt, in his famous letter to Coleridge to stand forth nobly and generously by his side :—

"I am myself responsible, as far as any one besides the Author can be, for the Tract, on which so severe a condemnation has been pronounced, having seen it in proof, and strongly recommending its publication."

How noble and generous such a stand was, any one will realize who will read that letter, and the sermon on "National Apostasy," for there rose before the author's eye, under the pressure of that ignorant and ill-judged persecution, the plain necessity, frightful to him who loved his sacred work so dearly, of a retirement into lay communion.†

In reviewing the "Tracts for the Times," to-day, one can fail to be struck with two things :—first, that the objects which they sought *dogmatically* to promote, are in full accord with the spirit and purpose of "The Christian Year ;" and secondly, that many of the thoughts and practices which they urged, strange and startling as they seemed to English Churchmen of that day, are dear, now, and in familiar use, in all traditions of the Church. The battle, to which they were the first call, has ranged over a wide field. Its trophies are vast and various. The great mystery of the Incarnation is held now as it was not dreamed of, in the English Church of that day. The works of living faith, without which, like 'the body without the spirit,' it is dead, are revived. Their Liturgical research has given us our ritual beauty in Divine Service. The full faith in, the frequent offers of, Sacramental Communion.

* Is it at all strange, that of these four Tutors, one was the Rev. H. B. W. and another, Dr. Lushington ; the former accused, and found guilty by the House of Commons of suggesting 'modes by which the Articles subscribed could be evaded.'

†Rome offered no alternative to him. He speaks, in this same letter, of the most uncatholic statement, 'if a man does not like our Church, let him go to another,' and adds, 'as if there were any other to which he could go.'

make glad the city of our God, flow from the fountains, "*antiquos fontes*," which they recalled to men's minds, and rid of the obstructions with which ages of indifferentism impeded the flow. And the Prayer Book, its sources, its purity, its meaning, its right use, all these, which Freeman, Proctor, and Burgon, and Blunt, have so beautifully de-veined, this they really unsealed to the wondering eyes and faithful hearts of those who loved it, even when its tongue to them almost unknown, and love it so much more dearly.

All these, and other forgotten truths, the "Tracts for Times" recalled, restored; and so, though less read perhaps than they should be; though encompassed, as any great movement must always be, with excesses and errors, yet are Tracts for *all times*, in the influences directly traceable to them, which aroused and directed, and govern now, the living spirit of the Church.*

Keble's connection with the Tracts was three-fold; as their inspirer, their writer, and their defender. Of the second we need not speak in detail. Of the first, let Newman speak:—On Sunday, July 14, Mr. Keble preached the Assize Sermon, in

It is wonderful, now, on looking back, to trace how powerfully that series of events has influenced the religious thought of the age. It was the first loud reality and earnestness, that the Reformed Church had ever heard. Good and brave men had lived before, who were devout and real, and, in their way, did to promote individual piety, and raise the tone of the Church. But they were not favored by circumstances, as the Oxford writers were. The occasion was ripe. The Church was in real danger; she had suffered from Puritanism, from even ungodliness, from the inefficiency of feeble, but well meaning Reformers, from hostile dissent, from insufficient advocacy of her Theology, and from a bitter struggle against her connection with the State. All the fruits of these mishaps and doings, seemed to be coming forth at once, and there was every prospect that Church property would be secularized, and the old parochial system be violently overthrown. At this crisis a few leading men met to take counsel as to what should be done. They took their stand on the ancient charter of the Church; maintained the primitive Theology, and strove to raise up an earnest Ministry. A contest followed. To their standard flocked the piety, the zeal, the ability of the age. Oxford, Cambridge kindled her torch at the same altar, and held aloft the light, and very soon the two Universities headed the religious energy of the age. The tide of thought once turned in the direction of antiquity, all the rest followed. A new mine of learning seemed to be opened up, and scholars turned with eagerness to the researches of early Church history, and the treasures of Patristic lore. The spirit thus awakened wrought vast changes in the literature of the period. It reached everything. Art, architecture, music, all that could minister to sacred impressions, received a new impetus in a new direction. So that, by the time that people woke up to anything like zeal for Church extension, the art of building and adorning Churches, and of performing Divine Service with all the aids of beauty and impressiveness, were in a fair way of resuscitation."

the University pulpit. It was published under the title of 'National Apostasy.' I have ever remembered and kept the day, as the start of the religious movement of 1833." This Sermon was a bold and manly venture. The English Parliament had just suppressed certain Irish Sees, contrary to the suffrages of the Bishops of England and Ireland. It was a measure carried by Lord Derby, and of which, to-day, defenders are to be found among Keble's warmest and most sympathetic friends. At this date and distance, we cannot discuss the question itself. Indeed, we doubt if its merits ever entered much into Keble's mind. The point was that which he emphasized in his advertisement of the published sermon, that the act was *contrary to the suffrages of the Bishops of England and Ireland*. The thing he feared,—how justly, even now we have recent occasion to know,—was the wretched bondage to the State, and the Erastian spirit begotten by it; lest it should hamper and destroy the divine spiritual life, or rather the energy and efficiency of that *indestructible* life in the Church.

From this time forth, the fight went on. In one sense the danger still exists; for still a Parliament, whose members may be infidels, heretics, or Jews, has authority in religious affairs. Still such men as Bethel can pronounce ecclesiastical judgment. Still the State, which is powerless to protect Capetown, suddenly finds itself able to sustain Natal; and only a single vote, by God's good providence, saved the Upper House of Canterbury, the other day, from condoning the blasphemies of Colenso; and adjourning, in doubt as to whether the excommunicated Bishop, or the noble Metropolitan, were in the Communion of the Church.

But although this is true; on the other hand, the vitality of English Churchmen, the growing desires and efforts, and the increasing prayers for Unity, the multiplying of Religious Houses, the more regular celebration of divine Service, after the Prayer Book system, and a fuller and richer Ritualism,—all these attest how the ball has rolled, gathering to itself size and strength, and crushing the obstacles that hindered and opposed, which Keble set in motion that Sunday morning at Oxford; and to which he kept his shoulder in earnest interest,

effort, warmest sympathy and constant prayers, from till his translation into Paradise.

Is this man, as Poet, Pastor, Priest,—great, even in exact a sketch of his greatness. It but remains to him as a man, and then to tell the sweet, sad story of his days on earth. Of him as a man, others shall

and primary object of the Tractarian Movement, as is usual motive powers, was out of sight. Having carried off, as it were, the highest honors of the University, he had turned from London that haunted his steps, and sought for a better and holier vocation, in pastoral work in the country. Need I say that I grieve for John Keble? The first time that I was in a room was on occasion of my election to a Fellowship at Oriel, and I was sent for into the tower, to shake hands with the Pro-Vice-Chancellor. . . . I bore it till Keble took my hand, and I was abashed and unworthy of the honor done to me, that I almost sunk into the ground. His had been the first name I had heard spoken of with reverence rather than admiration. I came up to Oxford. When, one day, I was walking in the garden, with my dear and earliest friend, (John Bowden,) with whom I used to meet, he did he cry out "There is Keble!" and with what awe at him."

and for Newman's early impressions. Mr. Justice Coleridge placed this immortal flower upon his grave :—

Looking back through an intimacy unbroken, unchilled, for more than five years, he seems to me now to have been, at once, the humblest, and most loving-hearted man, and withal the holiest and most zealous Christian, I have ever known."

The Bishop of New York, fully endorsing Coleridge's eulogistic eulogies of him in these fitting and beautiful words* :—

Whatever he did or said, he was ever the same gentle, saintly and modest, simple as a child, full of delicacy and tenderness, and of the deepest wisdom. The emanations of his spirit have entered into the whole mind of the Church, with an influence which no intelligence can measure. He has infused into our Christianity an element of spiritual life and beauty, which will augur power for good, through all coming ages."

It may be hoped, that Bishop Potter's welcome suggestion of an American memorial to Keble, may not miscarry from any narrow views of nationality. A memorial in America will be little and unworthy of us and of him. And the Bishop's Pastoral, like the subject, is not national, but of the Church, is Catholic. Why not one or more American Scholarships in the Oxford which is to be Keble's English memorial?

Many other such tributes there are, which cannot find room here. Indeed, much that one longs and ought to say is crowded out, from even so long an Article as this. His prose writings defy specimen selections. They are all very valuable; both volumes of his Sermons, "the Academical," and the "Plain Sermons;" his edition of Hooker, and his life of Bishop Wilson. We wish that his Preface to the "Sermons Academical and Occasional," could be reprinted as a Tract,—for it is a striking antidote, upon plain and popular grounds, against the claims of Rome. His Tract on Eucharistic Adoration, with its marvellous combination of devoutness and learning, is equally impossible to select from, or to describe. And we must pass on to his death and his burial. Mr. Keble died at Bournemouth, after a week's illness, "when the Thursday of the Holy Communion was just one hour old." The summons was sudden to all but himself. He had been worn with anxiety and watching, and with the fear of impending bereavement, in the death of his beloved wife. And so, his weary frame sank gently, under God's hand of release, on the twenty-ninth of March, and in the seventy-fourth year of his age:—

"Ah Domini quam dulce in pectore consopiri:—
En tibi nunc ipsi contigit ista quies."*

His last illness, which was brief, was attended with delirium, and we know of no more characteristic trait, than that afforded in one of these moments of mental wandering; nothing which more exhibits the Catholicity of his desires, and the humility which distinguished him. At one time, he imagined himself taking part in a conference for the re-establishment of the broken unity of the Church, and he was heard to say, and they were almost his last intelligible words,—

"For myself, I could thankfully use any Office which might be prescribed by the whole Church, if I be thought worthy."

This was on Maundy Thursday, the day of the dear Lord's Prayer, that His disciples might be One, in the Unity of the ever Blessed Trinity. In such heart, this holy man passed

* J. E. B., in the "Guardian."

in his toils on earth, to enter upon his prayers in Paradise
 a restored Unity of Christendom. And his example shall
 encourage us to strive and hope and pray. And so "he fell on
 his face:"

* * "Calmly asleep, and who would seek
 To wake thee to keep fresh vigil here?
 Forever closed thy twilight Holy Week,
 Forever burst in blaze thy Christian year."

It is a fitting and a beautiful thing, that he, who had so fully
 at the Commemoration of His Master's Passion and Death,
 would "die with Christ," in the midst of the Holy and awful
 week; and so be laid at rest, among the glorious resurrection
 scenes and thoughts of Easter-tide.*

On Friday in Easter week, April 6th, he was laid in his
 grave, close under his own Church spire, which was bathed
 in the Spring sunshine. The violets and primroses were fresh
 and fragrant in the fields. All nature had the resurrection
 signs and tokens of butterflies and buds and opening flowers.
 His own version of the twenty third Psalm, spoke with un-
 doubted fitness, from the choir:—

"My shepherd is the Lord; I know
 No care or craving need:
 He lays me where the green herbs grow,
 Along the quiet mead.

* * * * *

Though not forming a part of the day's Offices, the arrival and reception of the
 body, between nine and ten on Thursday evening, was one of the most touching
 scenes throughout. The near friends and relatives, who were already arrived at
 the vicarage, proceeded on foot, as the hour of arrival approached, to meet the body,
 attended it from the entrance to the village, to the vicarage door. As soon as the
 hearse entered the village, the Church bells sent forth a muffled peal, changing
 to a single knell, as the simple cortege passed the east end of the Church to the
 village gate. The night was somewhat dark, and the dim outline of the hearse,
 and the silently moving figures of the attendant friends and groups of parishioners
 were awaiting the arrival, the muffled bells, and, above all, the thought of
 it was, for the last time, entering his parish to his home, rendered the whole
 scene one of most deep and touching interest. The Church officials, and some
 members of the choir, received and bore the coffin into the vicarage, between a
 single line of friends and mourners. All was conducted as quietly and privately
 as possible; and with full hearts the bystanders silently dispersed for the night,
 each often a thoughtful glance at the glimmering lights from the vicarage—
 where lay, in its last earthly rest, the well-known form that had been to ev-
 ery churchman the light, and life, and point of his memories and mind-pictures of
 the day.

O naught but love and mercy wait
 Through all my life on me,
 And I, within my Father's gate,
 For long bright years shall be."

At the eight o'clock Service, the Holy Communion was celebrated :—

"the celebrant being the present curate of Hursley, Mr. Richards. That Celebration will endure as long as life, in the memories and among the most precious recollections of all who were happy enough to be present. It seemed as though, combined with the chiefest act of worship and communion, there were also a solemn farewell of the dearly loved priest and friend, who lay before the Altar; each communicant having to pass the coffin in approaching and returning from Communion. No words could express what must have been the deep emotion of many a heart, at that instant of near and last approach on earth to one so known and loved, and valued—the momentary pause, the intense, earnest look, as though penetrating the coffin to the peaceful face beneath, told, sometimes, of the strong feeling which stirred the heart within. After Celebration, the coffin remained in the choir, attended and visited from time to time by the mourners and friends of the deceased. Before 11.30, the hour of Matins, the Church was thronged; fresh arrivals from a distance had taken place, and the parishioners flocked in numbers to testify their love, respect, and grief. At 11.30 a procession—consisting of the choir, officiating priests, and pall-bearers, vested in surplices, the chief mourners, and a long train of friends invited to join their number—left the vicarage, and entered the Church by the western door. The choir having taken their places, and the pall-bearers being stationed on either side of the coffin, Matins commenced. The Service was choral, with suitable hymns. The Psalms for the day were full of singularly and touchingly appropriate passages. After Matins, the Litany was sung, and a hymn followed, leading to the remaining portion of the Burial Office. Both Psalms were chanted to the 2d tone; and after the lesson, the body was borne from the Chancel, preceded by the priests and choir, chanting the *De Profundis*, attended by the pall-bearers, and followed by the train of mourners, to the grave, situated at the south-west corner of the Church-yard, close to the vicarage gate, and adjoining the burial-ground of Sir W. Heathcote."

Chief among the many mourners present, was his life-long heart-friend, Dr. Pusey. And the Christian sorrow that wept about that grave, poured forth from the hearts of little children, and the plain villagers, and the wisest and best of England's Priests and statesmen and people. "*In Jesu obdormivit*," was the simple legend on the oak coffin, which held all that earth can hold of this good man, immortal now in his

rtality. May the good Lord make him joyful with glory,
let him rejoice in his bed.

Another's* words, sweet as through struck from the harp
ich hangs upon the willows of our weeping over Keble's
ve, shall close this loving, though unworthy, tribute to an
lored and beloved name :—

“ In slow procession, one by one,
The mourners to thy grave are gone,
Bearing their chaplets. I, the last,
Here on thy mound my offering cast.
Nor, slight and simple though it be,
Is it for that disdained by thee.
Lowly, methinks, may be the line,
Which speaks of lowliness like thine.

For thou wert lowly, though thy place,
As far as eye of man may trace,
Where mortal gaze enraptured fairs,
Is high among the highest saints ;
Though it was thine, undazed to climb
The cloud-girt peaks of song sublime,
Yet thou wert lowly, as the flower
That folds itself when tempests lower.

I may not call thee friend. My hand
Met thine but once ; yet they, who stand
Remotest, hail and bless the star
Which guides them onward from afar ;
Let thousand others, as they may,
Extol the glory of its ray ;
I, here the while on bended knee,
Give thanks for what it is to me.

In youth, beside the cloistered walls,
Where the gay sunlight softened falls ;
In manhood, where sweet nameless rills
Wander among the western hills ;
In work or rest ; in joy or wo ;
In peril from the viewless foe ;
The heavenly music of thy lay
Wove its bright spell around my way.

O Poet, whose seraphic lyre
Ne'er quivered to a base desire,
Nor to the wild discordant cry
Of passion's frantic ecstasy ;

* I. G. S., Tedstone Delamere, from the “ *Guardian* ” of May 2d.
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But ever shed abroad a sense
Of truth and peace and innocence,
Training the restless heart to twine
Its tendrils round the life divine ;—

O Sage, whose wisdom, calm and clear,
Whispered to all who paused to hear,
“ On through the glimmering twilight grey,
Onward where duty points the way ;”
Still to thy Church and country true,
Nor veering as the breezes blew,
By patience schooled to lead,—for they
Can best command who best obey ;—

O Christian, not austere good,
Nor soured by Pharisaic mood,
Stern to thyself, to others mild,
With children sportive as a child ;
Abhorring sin, yet not the less
Compassionating sin's distress ;
Taught by the Cross what wonders lie
In love's mysterious harmony ;—

The May-thorn dons her bridal wreath,
May-winds their freshening odors breathe ;
Thrilled with new life, all things upraise
Their swelling symphony of praise :—
We miss the voice, from which to learn
How best to welcome Spring's return ;
But who shall say what strains arise
Amid the choirs of Paradise ?

ART. II.—CHURCH ARCHITECTURE.

) *Winkle's Architectural and Picturesque Illustrations of the Cathedral Churches of England and Wales.* London. 1836.

) *London ; An Historical and Topographical Account of the British Metropolis.* By Charles Knight. London. 1851.

) *British Almanac and Companion.* Art.—*Public Improvements, 1850 to 1865.* London.

It has been set down among artists and builders as a axiom,—one established by all previous history,—that the architecture of any age or country must always be an expression of the power, civilization, religion and culture of the people by whom it was erected ; that the ‘dark-red colonnades,’ flesh temples, and massive Pyramids of Egypt, are as indicative of the character, manners and location of those who reared them, as the more delicate, cognate and sharply cut edifices of Athens or of Rome. These indications are, of course, to be construed with some latitude. We cannot expect, from a mere inspection of the artistic developments of an unknown people, to deduce exactly what may have been their civil polity or religious culture ; yet there will always be found among them some certain traces, from which may be filled up a tolerably clear outline of the social fabric to which they belonged. In the instance quoted, we would infer, from the vast masses of the Egyptian structures, that the government was despotic, and the people slaves. The square-based Pyramids, intimate of Geometry and Mysticism, and its vegetable and serpentine gods, presuppose a country of wide plains and a single fertilizing river. Such would probably be a critical argument, without the aid of history. And, reversing the argument, we might suppose that if Plato or Pythagoras were to revisit our world as it is now, with the knowledge only of

the times in which they lived, they would, on entering a Christian Church, pronounce it to be the temple of an unknown god. That god whom some of the philosophers of their age had 'ignorantly worshipped.'

Now if the maxim we have quoted be true in a practical sense, and any one were to ask, to what particular stage of civil polity or moral and religious development the Architecture, which we see every day rising about us, would be referred by any unbiased critic of future times, who should have nothing else left to judge from, the question seems not susceptible of a very ready answer. The main features of all our buildings, particularly such as are meant for public purposes, are, essentially, copies from structures executed many centuries ago. Every new house has had its type and pattern in times more or less remote, and all our art of this kind seems merely imitative, an exemplification of the hopeless wisdom of the preacher, that 'there is nothing new under the sun.' One would have thought, in a country like ours, peopled out of a general muster of all the nations of the earth, that the purpose for which any house had been built, the character of the climate, and the habits and modes of living of the citizens, must have tended as primary conditions to modify the style of building, and thus, by adaptation, to produce a peculiar, original and American Architecture. These conditions have, undoubtedly, had some influence; but, hitherto, the effect has been only to introduce a more composite, and, if the expression be allowable, servile order of construction. So that if our hypothetical critic of future times should ever be called upon for an opinion, he would be puzzled to decide whether the edifices of our day belonged to the era of steam, telegraphs, and paper money, or to those of Constantine or William the Conqueror. By the way, we hold it a great mistake that, among the many emblematic devices which fill the tympana of our public buildings, none has as yet been elaborated as representing these great moving powers of modern civilization; that we have not made some part of a steamer, a locomotive, or a printing press classic, as the seal and cypher of these govern-

ces of our present world. We refer, of course, to edifices for civil and economical uses.

composite or imitated style of building is found in all Church Architecture of the present day ; which, whether called Early, or Mediæval, Vernacular, or Decorated, or c, is all Gothic, of some age or other ; moulded after the primitive pattern, and differing only in dimension and material. The name given to this style of Architecture, called Gothic, seems by no means correctly derived from its early uses and history. It began with the Christian Church, was first used in religious foundations, and might more appropriately be termed Christian than Gothic. We have sometimes thought that those writers who profess the truth of the Christian Doctrine and the evidences of its divine origin, might derive corroborative arguments from a study of the construction and ornament of the first Christian Churches, particularly those of them which belong to the era between the sixth and tenth centuries. To us, the Christian Church has always seemed as springing from and a fitting exponent of the true Faith then first given to the world. At any rate its manner was entirely original, and not allied to any of the modes of construction then practiced. We quite agree with the principal architects of our day, who assert that this style, improperly called Gothic, is peculiarly fitted for all Christian edifices ; the secret of which is simply this, that it was originally designed and elaborated for this very purpose, as an expression of true faith and fervent piety ; for which reason some of its noblest specimens will always remain the outward form and expression of these two superhuman agencies. If sensible of its peculiar characteristics, we should transcend ourselves, in fancy, back to the time of its origin, and become a little familiar with its history.

One who has compared a Grecian or even a Roman Temple with either of an earlier or later period, with a Christian Church, can have failed to notice the great difference, or rather contrast, between the Architecture of the two buildings. In the pagan edifice, the walls are plain, almost without ornament ; relieved on the exterior only by pilasters and the

projection of cornice and architrave ; while the surrounding colonnade or peristyle limits the space which can be used, either by the audience or ministers, in any public act. The emblems and statuary are all that indicate the uses of the building. The entrances are low and rectilineal, and the interior dark and mysterious. The part of the building designed for concourse or meetings of the people, is confined to the porticoes, as if its public use was from without and not within. Such are the distinguishing features of all those Temples, even after the round Roman arch, at first used only in bridge and gallery, had gradually developed itself into the dome, and given birth to a new order of building, the last manifestation of Roman greatness.

Now, in comparing such a Temple with a Christian Church, we become at once aware of a different purpose in the builder ; a purpose to enliven and enlighten both the exterior and interior of the edifice ; leading our thoughts from Altar, Rites, and Ceremony below, up through clustering columns and leafy tracery, as they widen gradually into the vaulted and ample roof ; and thence, higher still, where tall spire and frequent pinnacle point evermore upward on the road to heaven. This character belongs even to the simplest and smallest of the early Churches. The pointed window, steep roof, slender pillar, with its light, springing arch, are present in all of them ; unmistakable indices of the pure, humble and upward-bound faith of the worshipper below. It is worthy of notice, that this pointed and lance-form Architecture, which prevails in all the religious foundations in Western Europe, is of an entirely different pattern from that which obtained in Rome, at the downfall of the Western Empire. It is therefore not a copy, or continuation, but decidedly Christian and original. In the style of the decaying Empire, the dome or cupola had become a principal feature, and was adopted in the early Churches throughout Italy, still distinguishing them from their kindred edifices of the West, which are all Gothic. A quality of this later Architecture, which commends it to modern use, and peculiarly fits it for religious purposes, is, that it admits of almost unlimited extension. We may observe, that although

If the larger Churches had been originally founded in the form of a Cross, with nave, transept and aisles, yet in many of them the primitive structures were afterwards much altered by succeeding princes and patrons: one adding another, a porch; a third, cloisters or a chapter house; a succeeding patron aiming to rival or excel the work of his predecessor. Still in such cases the symmetry has been rarely spoiled by incongruity of design, or imperfect or over-extended execution. The additions seem only to increase the variety of changeful shapes, which the structure presents viewed from different points without, and no more violent disunity of the whole, than an additional crystal of the same family and formation can impair the agreement and of a well set group of brilliants.

There is a circumstance in relation to these earlier structures which we know not whether to attribute to the low estimation in which all mechanical labor was then held, or to the feeble and simpler faith of the laborers themselves. It is that in nearly all of the older and most elaborate of them, the plan of the architect has no where been preserved, either in the annals of the Churches themselves or in contemporary

The ashes of Sir Christopher Wren (he was a layman and lived at a later period,) do indeed repose under the floor of St. Paul, which he planned and builded; but in most other Cathedral Churches of England, though we know the names of the modern artists who may have repaired or replaced the decayed portions of these venerable structures, no mention made of those by whom they were originally designed. During the Middle Ages, the upper Orders of masonry seem to have been skilful in this department of work so much so, that they were often employed in civil constructions. In the year 1078,* Gundulph, Bishop of Rochester, was appointed to repair and reconstruct certain portions of the Tower of London. It is even conjectured, that the building now known as the White Tower, and which constitutes the principal strength of the fortress, was erected at that time by this

*London. By Charles Knight. Article, Tower.

active Prelate. On this point, however, our information quite vague and imperfect. The early chroniclers give no reliable information, either as to the time of founding this most ancient of the State prisons of England, or the successive and important changes which it has since undergone. We know that it was originally at the point of debarcation, and that the first site has been gradually encroached upon by the river, undermining the outworks, and rendering necessary more massive and stable foundations; but the stages, by which it has arrived at its present proportions, are nowhere indicated.

If we know little of the dates and builders of these famous forts and temples, we know still less of the means and implements which were used in their construction. Our modern critics will be much exercised about a Patagonian axe or an Aztec water-pitcher, but they give us no idea of what kind of tool it was that cut the lace-like decoration of York or Litchfield, or what sort of tackle was used to place the cope-stone on Salisbury. No critic has plagued himself to find working drawings for the low groined arches of the crypt, or centering for the lofty intersections of the nave; or discovered whether the plans were first modelled in clay or in plaster; or drawn out and specified on illuminated manuscripts. All we know is, that the Clergy of those days were both masters and workmen; and that the fame of the individual architect, he may have been Abbot or novice, has been lost in that of the brotherhood to which he belonged. Even the Church records are silent in such matters. The ecclesiastics have left us no drawings where cowed or tonsured heads might be seen turning volutes or pointing trefoils. The wedge, chisel, mallet and lever of those days are less known than the sword, lance and armor of the knights and nobles, whose monuments they decorated.

We cannot deem it a mere devout hallucination, to suppose that the fame-refusing disinterestedness of these Christian artisans may have contributed to the more perfect adaptation of their labors, and a more effectual consecration of them, as exemplars for future times. These grand old piles have probably as great an effect upon the religious tendencies of the age

in which we live, as they had in the age in which they were builded. For, whether we regard the ample spaces covered by the original sites, the persistent devotion with which the first houses were edified and embellished, or the studied and careful arrangement of the detail, they seem nothing less than inspired and miraculous acts of faith; offerings made by Christians of belief stronger and more original than our own, and, compared with which, all later works of similar purpose become light and diminutive. When to all this is added the reflection, that they were planned and executed in an age when the mechanical arts were yet in their infancy, and the artifices which aid invention and lighten labor were but little known or appreciated, the magnificence of the result becomes still more wonderful. The faith and piety of the builders, if measured by their works, must have been immeasurably greater than our own. We wish that Christians of our own day, of great wealth, whose private residences are built and adorned without regard to cost, would simply ponder this fact. It has no meaning, for them. And, if our admiration be at first awakened by the large and lofty dimensions of these buildings, it suffers no diminution, when we contemplate either the lumber or the quality of the decorations. The skill of the architect has been equally displayed in the extent and arrangement of his spaces, and the delicacy and finish with which he has filled them. He seems, at first and last, to have taken nature as his model. And, as it is thought the original idea of a Gothic Cathedral may have come from viewing the stately trunks and interlaced branches of a forest walk, so the decorations seem also to have been derived from the multitudinous foliage. Even the choral properties and resonances of the long-drawn aisles, may have been first studied by listening to breezy matins or vespers in the natural wood. The connection is finely painted in the following lines:—

“But high in ampitheatre above,
His arms the everlasting Aloes threw;
Breathed but an air of heaven, and all the grove,
As if by instinct, living spirit grew,

Rolling its verdant gulfs of every hue :
 And now suspended was the pleasing din :
 Now from a murmur soft it swelled anew,
 Like the first note of organ, heard within
 Cathedral aisles ere yet the symphony begin.”*

At any rate, the Christian-Gothic architect did not stint himself in drawing from natural sources ; nor, like the Greek, adopt only the favorite plants, the acanthus or laurel. He made free with flower and leaf, wherever he found it. This exuberance of floral ornamtue is noticed by Scott, in his description of Melrose :—

“ Now slow and faint, he led the way,
 Where, cloistered round, the garden lay ;
 The pillared arches were over their head,
 And beneath their feet were the bones of the dead.
 Spreading herbs, and flow’rets bright,
 Glistened with the dews of night,
 Nor herb, nor flow’ret, glistened there,
 But was carved in the cloistered arches as fair.”†

The Scottish builders, in particular, were not content to copy the classic or grotesque plants of other lands, but sculptured the native growth of their own forest and field, making the walls herbals of the adjacent region. So that if, in the slow progress of time, or by some convulsion of nature, these mighty structures should be overturned and buried, to be reopened and exposed to view, after the lapse of many centuries, by men of a more recent civilization, the plants and botany of the primitive time might be again studied from these stone carvings as from a written volume. Nor did the pious architects confine themselves to copies from the floral kingdom. The ‘corbels grotesque and grim’ were oftentimes carved to represent the heads of animals of the field or chase, while other projecting points terminated in human figures wearing the costume of the time. We are fain to think that much of the imagery which filled the niches and ‘coins of vantage’ inside and out of these old Churches, amounting, in some of them, to many hundreds, were not so much intended as apoth-

* Gertrude of Wyoming.

† Lay of the Last Minstrel.

the saints and heroes whose names they bore, as to and people these vast enclosures with objects of human mould, thus infusing into the inanimate masses both life and expression. They were placed just as land-scapers introduce into their pictures groups of men or of animals to indicate the time or place of the scene they represented, or to make it more lively and real. We cannot fail to admit the sacred influences which belong to the earlier temples, when we see by what different classes of men and temperament they have been recognized. Milton Protestant and an image breaker; and yet, we all agree in the lines,—

“But let my due feet never fail
To walk the studious cloister’s pale,
And love the high embowed roof,
With antic pillars massy proof
And storied windows richly dight,
Casting a dim, religious light.
There let the pealing organ blow
To the full voiced quire below,
In service high and anthems clear,
As may with sweetness, through mine ear,
Dissolve me into ecstasies,
And bring all heaven before mine eyes.
And may at last my weary age
Find out the peaceful hermitage,
The hairy gown and mossy cell
Where I may sit and rightlly spell
Of every star the heaven doth shew,
And every herb that drinks the dew,
Till old experience do attain
To something like prophetic strain.”*

Philosophic Bishop of Cloyne displays the same kind of feeling, but in another vein. He says :—

“Divine order and economy of the one” (the Christian religion seems to be emblematically set forth by the just, plain and simple Architecture of the other; and, as the one consists of a variety of parts united in the same regular design, according to the truest and most exact proportion, so the other contains a decent subordination of members, various sacred institutions, sublime doctrines,

* *Penseroso.*

and solid precepts of morality digested into the same design, and with an admirable concurrence tending to the same end,—the happiness and exaltation of human nature.”*

There is more head than heart in this last, but both influences are happily blended in the following extracts from our own Hawthorne.† He is describing his visits to two of the most renowned of the English Churches.

“I know not what rank the Cathedral of Litchfield holds among its sister edifices in England, as a piece of magnificent Architecture. Except that of Chester (the grim and simple Nave of which stands yet unrivalled in my memory,) and one or two small ones in North Wales, hardly worth the name of Cathedrals, it was the first that I had seen. To my uninstructed vision it seemed the object best worth gazing at in the whole world; and now after beholding a great many more, I remember it with less prodigal admiration, only because others are as magnificent as itself. The traces remaining in my memory, represent it as airy rather than massive. A multitude of beautiful shapes appeared to be comprehended within its single outline. It was a kind of kaleidoscopic mystery, so rich a variety of aspects did it assume from each altered point of view, through the presentation of a different face and the re-arrangement of its peaks and pinnacles, and the three battlemented towers, with the spires which shot heavenward from all three, but one loftier than its fellows. Thus it impressed you at every change, as a newly created structure of the passing moment, in which yet you lovingly recognized the half vanished structure of the instant before, and felt moreover a joyful faith in the indestructible existence of the cloud-like vicissitude. A Gothic Cathedral is surely the most wonderful work which mortal man has yet achieved, so vast, so intricate and so profoundly simple, with such strange, delightful recesses in its grand figure, so difficult to comprehend within one idea, and yet all so consonant that it ultimately draws the beholder and his universe into its harmony. It is the only thing in the world that is vast enough and rich enough.

“Not that I felt or was worthy to feel an unmingled enjoyment in gazing at the wonder. I could not elevate myself to its spiritual height, any more than I could have climbed from the ground to one of its pinnacles. Ascending but a little way, I continually fell back, and lay in a kind of despair, conscious that a flood of uncomprehended beauty was pouring down upon me, of which I could only appropriate the minutest portion. After a hundred years, incalculably as my higher sympathies might be invigorated by so divine an employment, I should still be a gazer from below, and at an awful distance, as yet remotely excluded from the interior sympathy. But it was something gained, even to have the painful sense of my own limitations, and that

* Berkeley's Minute Philosopher.

† Our Old Home.

smothered yearning to soar beyond them. The Cathedral showed how earthly I was, but yet whispered deeply of immortality."

In the same vein of feeling he relates his visit to Westminster Abbey.

On a Sunday afternoon I passed through a side entrance in the blackened wall of a place of worship, and found myself among a congregation assembled in one of the transepts and the immediately contiguous portion of the Nave. It was a vast old edifice, spacious enough, within the extent of its pillared roof, to accommodate the throngs of church-going London, and with a far wider and loftier capacity than any human power of lungs could fill with audible prayer. The benches were arranged in the transept, on one of which I seated myself, and joined, as well as I knew how, in the sacred business that was going forward. But when it came to the sermon, the voice of the preacher was puny and so were his thoughts, and both seemed out of place at such a time and place, where he and all of us were included within a sublime act of religion, which could be seen and around us and felt beneath our feet. The structure itself, the Worship of the devout men of long ago, miraculously preserved in stone, without losing an atom of its fragrance and fervor; as a kind of anthem-strain, that had been sung and poured out of an organ in centuries gone by, and, being so grand and sweet, the benevolence had willed it to be prolonged for the behoof of unborn generations. I therefore came to the conclusion, that in my individual case it would be better and more reverent to let my eyes wander about the edifice, than to fasten them and my thoughts on the evidently uninspired mortal who was venturing,—and felt it no venture at all—to speak here above his breath."

When we intimated that a proper study of the Architecture of our early Churches might be found to afford corroborative evidence of the truth of the Christian Faith, we did not mean to propose a metaphysical analogy, like that of Berkeley, or to commend an unbounded indulgence in the more devout and mystically worshippings of Milton or of Hawthorne. Neither should we look for new commentaries, or expect to discover hidden meanings in the multitudinous interlacings of these many sanctuaries; but would stint ourselves to a simple application of the old maxim, that all beautiful appearances, which are not delusions of the Devil, must have a basis of truth, and that every fair exterior should be taken as good testimony of a healthy and sincere state within. If, therefore, the Grecian temple with its plain walls, even-spaced colonnade, and narrow

row portico, can be held as an index of the imperfect and philosophic religion of that early people, how much higher and better founded must that Religion be which has its expression in the beautiful and varied combinations of the first Christian Churches !

The argument on this side is much strengthened by the reflection, that the most perfect specimens of this style of building belong to an early period, when the Church still retained much of its original purity, was the strong hold of piety as well as learning, and the vices and misrule of the Clergy belonged rather to the age in which they lived, than to the corruption of the Order. The age of grand and beautiful Churches preceded but a little that of exquisite and superhuman paintings. Michael Angelo and Raphael were contemporaries. And in some instances, as in that of Angelo and Rubens, a mastery of both Arts was united in the same person. So that we may regard the works of both species, the life-like tableaux which represent the principal acts of the Christian history, and the glorious shrines prepared to receive them, as alike products of a peculiar inspiration, which subsequent ages have imitated, but have never been able to excel. It cannot therefore be thought either fanciful or overweening, considering the originality of this Christian-Gothic Architecture, its simplicity and great beauty, the era of its introduction, and the great length of time for which it has already served as a standard and model for religious structures, if we set all these circumstances conjointly as strong corroborative evidence of the truth of that Religious Faith, of which it has so long formed the most appropriate shrines.

We may take it as another evidence of the peculiar fitness of this style of building for religious purposes, when we notice by what easy and natural approaches it was reëstablished after the great overthrow at the Reformation. Immediately following this great change, there came a time in which all Forms, Rites, and Ceremonies, were abrogated. Churches were called steeple-houses, and Priests steeple-men. The Communion Tables were placed, unrailed, in the middle of the Churches. Prayers and Sermons were amalgamated in a generic exercise

led "holding forth." At this period, men ceased to regard y place of Worship as the House of God, to be adorned and corated in His honor ; but held it merely as a place fitted r the convenient assemblage of the people. The Churches ult about this time we may suppose to have been sordid edifices, in which all ornament was to be studiously avoided. nt such misshapen crudities could not long be tolerated nong the ruins of the stately edifices which had preceded em. And, it must be remembered, that even during the fury ' the Reformation, and where it was most violent, but few of e religious houses had been entirely demolished. Fonts had en broken, monuments defaced, and statuary overturned ; at the walls and towers had generally been left standing. hey had been strongly built ; the arts of making gun-powder ad using it for mining, by which they could have been more adily overthrown, were of recent date. And it is also probable that the precincts, however they may have been contaminated in later days by the evil practices of a corrupt clergy, ad still enough of pious and national memories clustering out them to preserve them from utter destruction. When, erefore, Churches began to be built or restored, the old forms ould naturally recur and be adopted. Some exterior indication would be acknowledged necessary of the sacred uses for hich the buildings were intended. The solemn toll, or plain-re chiding of the bell would be remembered and sorely issed ; and, by degrees, belfries would begin to bud out from e roof-tree, to receive the ancient monitor. Soon, we may nceive a tower and brooch spire to have been added to the ont, and this would ere long increase in altitude, and resume s old function and dignity. Indeed, the spire, as it had been e first, so for a long time it continued to be the only distinguishing feature of Ecclesiastical building.

We are sometimes inclined to regard the spire as derived in direct line from the ancient obelisk or gnomon, and to have ad originally the same use and purpose ; that is, to indicate, y its shadow on certain parts of the adjacent precinct, both e season of the year and the hour of the day ; so that the mes of Festival or of Daily Devotion might be certainly

announced from the bell in the neighboring turret. In the earlier times,—when watches as yet were none, clocks scarce, and dials a sign of witchcraft,—this was an important function, which there was no other means of performing. In some of the old Churches there are to be found loop-holes contrived in the tower, through which a beam of the sun falling on the floor, marks the hour of high noon. And Scott, in relating the circumstances attending the burial of his great namesake, whose reputation for magic was nearly as great as his own, assigns another use to the shadows on consecrated ground.

“I buried him on Saint Michael’s night,
When the bell tolled one, and the moon was bright,
And I dug his chamber among the dead,
Where the floor of the chancel was stained red,
That his patron’s cross might over him wave,
And scare the fiends from the wizard’s grave.”*

Whatever may have been its original use, the effect of a spire well conditioned and well proportioned, and in agreement with the main body of the building, is to relieve the heavy masses of the roof and connect them with the upper air, giving the whole structure a presentment and expression. Over a large city, they break and diversify what painters call the sky-hue; and to this end they should be of various shapes and proportions, according to the sites which they occupy. A sameness, especially where they are numerous, gives the resemblance of a forest of masts, or an ill-painted battle-piece, where all the pikes and partizans have their points projecting upward. The expression they give to the upper outline of a great city, is well seen in looking at New York from Weehawken, where one can peruse the great mart at leisure, and have an accurate precognition of its extent and details. From this point, the fine spire of Old Trinity is seen projected upon the water between Governor’s Island and Brooklyn Heights; and the lower end of the city, the Battery part of it, resembles some huge living monster, thrusting out its head into the ample Bay. As we turn gradually northward, successive pageants

* Lay of the Last Minstrel.

roll themselves, like banners marshalling the divisions of an immense army, all intimating progress, and the hopeful motto of the State, "Excelsior." We have gazed on this picture long ago, when its details were more comprehensible than at present; but, even now, the march of improvement has not maddened down much of its original beauty, and it can still charm the eye, and is more rife with historic memories, than when duels were fought under the shade of the Palisades, or when Halleck had musing rambles among the rocks above.

The next advance from the plain, right-lined Meeting-houses, such as were adopted by the Independents and Puritans, was the high-pointed window, with its buttresses and shafts. This is a main characteristic of the Gothic, or, as we would call it, the Christian Architecture. In the Pagan temples, as we said before, the principal public use seems to have been on the outside of the building, and not within. The interior was for the oracle and its ministers. The worshippers stood afar off. Hence their colonnades stood against plain walls, and the art of window-making was but little known or cultivated among them. Indeed it has but recently been much studied among ourselves, and it is painful to see in some of our principal buildings a fine portico, or the elaborate and perfect copy of some classic front, with the walls behind it broken into dark parallelograms, without any relief of exterior decoration, but farmed out into rectilineal spaces or alleys, as if for quaring the sunbeams which pass to the interior. The window, on the contrary, is an essential part of a Christian Temple, and its proper management demands both taste and skill. From it would soon spring the bowed and branchy roof, and all the other illimitable graces of this peculiar style of construction.

After the music, or, as Ben Johnson calls it, 'the poetry of the steeple,' would soon follow that of the organ, with its necessary garniture of screen and choir. We may suppose that the interval between these two changes could be but brief. The objection to the introduction of instrumental music in Public Worship being scarce tenable, even by critics whose ears might chance to be as dull as those of Dr. Samuel John-

son, who, it is said, 'scarce knew the bell of St. Clement's from the organ.' On returning to its place in the Church, the great regulator assumed a new shape, and was assimilated to the neighboring Architecture. For we believe it was not until after the Reformation, that the instrument took its present arrangement. Previous to that time, the stops and pipes had been set up in different chests, were called pairs, and must have been of quite moderate compass, and very common construction. When taken from the Churches, they had been sold to the vintners and hostleries; and, in 1565, a pair taken from the Church at Lambeth brought only thirty shillings.* The present perfection in the instrument is the work of more modern artists, and it has now as sure an establishment among the secretaries as among us.

By such sure approaches the Christian, or as it is, we think, improperly called, the Gothic style of Church building, came again to be established, so that it is now and has been for many years, received as the style most consonant with our Faith and Ritual. This has often been asserted by modern artists, on merely rational grounds, grounds of fitness and convenience. We have ventured to place it on a higher footing, viewing it as a solemn record and memorial of our Faith, in its most original form, and, as such, destined to be enduring. It is doubtless also a good omen, that this model is now very generally followed by Christians of all denominations, leaving us the hope, that, as the exterior of our religious edifices assumes gradually an uniform shape and conformation, so a like union in dogma and ceremony may speedily follow. When this style began again to revive after the Reformation, there were of course many changes to be provided for. Much useless Ritual had been abolished. There was to be an end of Processions, Penances, and Pilgrimages. The Monasteries had become Manor-houses, and the Monks, millers, masons and gardeners. Less room was required for a simpler Worship, and the whole of the interior of a Church became technically divisible into two compartments, the Sacrarium and the Auditorium; the

*Southey's "Doctor."

appropriated to Prayer and the administration of the
ents, and the latter to be used for preaching and
ing the people.

England, as a consequence of this curtailment of Cere-
nd return to the purer and more primitive forms of
p, the new Churches in which it was to be celebrated
some changes internally, and a corresponding dimi-
of size. The Cathedrals and larger edifices, those in-
for great Councils of the Church, or acts of State, were
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t. But all newer buildings were governed by conditions
onomical and utilitarian ; their dimension and inter-
angement we may conceive to have been much influ-
ry the consequences of the great fire which consumed
h of London in 1666. To Sir Christopher Wren was
d the task of restoring the burnt district, and planning
uilding the Churches which had been destroyed ; and
g this, he had an opportunity of presenting to the na-
very faultless model, in a most conspicuous location.
the Churches which he built then, with one or two
ons, are yet standing, and it is said that in all of them
part of the Service can be distinctly heard, from every
the area within the doors. * We have laid it down as a
le, that, in all Parish Churches, the capacity should be
to that which can be filled by a human voice of ordi-
rength and clearness. And as it had been found that a
of usual endowment in that respect can be heard only
7 feet in front of him, and for about thirty feet laterally
hind, the resulting limit proper for such purposes would
ty feet by sixty. The standard thus set up, and so long
as been indifferently well followed. †The average dimen-
f English Churches now, as we have been able to find
r them, are nearly as follows :—

Without aisles, 94 feet by 66 feet.

With aisles, 104 “ by 71 “

have not Wren's treatise at hand, and quote from memory.
h *Almanac and Companion*, *passim*.

Our American Churches, so far as we know them, are still very nearly copies from those of the elder countries, and there has been but little innovation practised, either on the inside or the out. The old form of Desk and Pulpits, such as we see it represented in Hogarth's prints, survived until very recently, and is, we believe, yet to be found in one or two of our most venerated sanctuaries. The modern substitute for it is generally quite decorous and appropriate. We have now many beautiful Churches, upon which the wealth and taste of the communities to which they belong has been most munificently bestowed. And their principal defects, (of which also we must speak with great diffidence,) have arisen mainly from copying too closely the old models, and introducing adjuncts which, being useless, and sometimes symbolizing Mediæval corruption and superstition, offend the eye, and have an air of fanciful redundancy. For example, the American Churches are mostly built without aisles; and therefore any pillared division between them and the Nave, so characteristic of the larger structures of the olden time, becomes unnecessary, and serves only to break the sound and obstruct the view. Yet this fault is often committed, as it would seem, for display, though there can be no plainer exhibition of incapacity in a builder, than to place support where it is unnecessary.

Among the changes which seem imminent at present, is the introduction of parti-colored material in the exterior of the buildings, and paint, gilding, and metallurgy within. This Polychromatic fashion has, within the last few years, made much progress in the older countries, and has at last got footing in our own. Now we nothing doubt that the proper application of color is a legitimate and important part of the mystery of building; but we should somewhat fear, lest in Church building, it might grow into gew-gaw and tinsel, and leave an impression of lightness and emptiness, which does not properly belong to such places. We have seen, in other countries, high Altars richly decorated with gold and jewels, and great display of artistic magnificence, but the effect has been to teach a lie instead of the truth, and to distract and dissipate the religious feeling, and to substitute, in the very highest place, the livery

Mammon for that of God. We think that the proper effect of color, not only in Churches, but in all public buildings, designed for important purposes, is more aptly shown in the arrangement of the masses, than in the production of tiny contrasts and reflections among the details. We hope, therefore, this style is to be destined to any considerable progress, that may be managed modestly and soberly, and not run into noisy and frivolous ornament.

Another impropriety, which is, we believe, peculiar to modern times, is committed by dividing the Church into two stories, of which the lower one contains the Lecture-room, and apartments for Secular purposes, while the Church proper occupies the floor above. This arrangement, even in large cities, where it may be excused for lack of ground room, is, say the least of it, very sordid and unseemly. The cause of our Religion is best subserved by maintaining an exclusive and sacred character to the sanctuary; and this is lost or much impaired when portions of the consecrated precinct are appropriated to uses secular or common; or, when any part of the service is conducted in an inferior apartment, or under ground. As we have heard of Churches arranged with parlor, dormitory, bath-room, and other accessories for house-keeping, which to us seems gross impropriety.

Another great and most inexcusable of all defects, not only in Churches, but in any building intended for public deliberation or debate, is to have them elaborated into bad hearing places. It is now well known that indistinctness is always due to reverberation, and that a sound, once deflected, serves only to confuse. The laws which refer to all such accidents, are as well determined as the laws of any other branch of Physics.* The artist who reformed the interior of Exeter Hall, so as to make it one of the best auditoriums in England, lays it down as a principle, that an apartment of any size and shape, may be so modified in its interior arrangement, as to prevent all commixture or interferences of sound, so that hearing is only modified by distance from the speaker, but is otherwise equally distinct in all parts of

* Dr. Reid.

the enclosure. With such simple data, it would seem that the problem of making a perfect auditorium must be one of very easy solution; and yet there are examples without number, and that in the highest places too, where this essential property has been entirely neglected. Nor are American Architects the only sinners in this particular. When the new British Houses of Parliament were first completed, it was found that in the two principal Halls, those designed for the sittings of the Peers and the Commons, hearing was only practicable from certain parts and places. So gross was the defect in the Commons Hall, that the ceilings were altered immediately after the first session.

As an instance of this defect in an English Church, we give the following English criticism;—*

“Here, all who occupy seats in the Nave can see and probably hear the preacher; out of the Nave, the chances are that either seeing or hearing will be impracticable. To test this, we visited the Church on three or four different Sundays, taking whatever seat the pew opener pleased. We were placed in the South aisle, and could see the preacher, but neither see nor hear anything that went on at the Reading-Desk or Altar: on the North side of the Chancel, and we could not hear a word of the Sermon or catch a glimpse of the preacher, except as he walked to the pulpit: in an odd nook near the vestry—on one hand the East wall, in front a pier of prodigious width—we could neither see the Clergyman, in Pulpit, Reading-Desk, or at the Communion-table, nor hear from either place anything more than a strange confusion of words, of which, now and then, a disconnected one was comprehensible. Very like we were unfortunate in our placing, but it is the sort of church accommodation which too many a chance visitor finds, we fear, in modern churches. And it seems to us that it really deserves the serious consideration of those who are erecting churches in crowded localities, whether it is not giving up too much to Mediævalism, when the best structures are so far from completely answering what we must consider their primary purpose. This church, for instance, proposes to ‘accommodate’ 1,240 persons; we seriously question whether it will really ‘accommodate,’ in the sense of enabling them both to hear and see, more than a thousand.

“At the Surrey Hall, a congregation of 10,000 persons have been collected every Sunday morning for a considerable period, and, as any one may satisfy himself who will go, the whole of them can see and hear too. We are not, be it remarked, advocating a change of style. We believe that of any yet known, the Gothic is by far the

* British Almanac and Companion, 1858.

most suitable for Ecclesiastical purposes; but we again urge the reconsideration of the Mediæval form, which certainly was not any more in the internal arrangements contrived by its inventors, for the purpose to which it is now applied. Neither do we advocate churches of great dimensions; but we do ask that the building should correspond to its profession; whether built for 500 or for 5,000, it should provide comfortable room for them. What we want to see, in short, is, not the increased following of the old examples, but that original development of them which shall produce a structure, grand, simple, and solemn in character, like the service for the celebration of which it is erected, and where, instead of nooks and corners, and huge sight and sound obstructing pillars, reared as though in mockery of the reality, which Mediævalists so pertinaciously insist, merely to support a light timber roof, all shall be fair and open, and where the results of the highest science of construction and acoustics shall be combined with our noblest attainments in art."

We will barely allude to another vicious manner of building, which is getting much in fashion among ourselves. It is usually seen now in expensive Country Seats and rural residences, and sometimes reaches as far as the Church. It consists in adding out the main body of the building, on every side, with many projections, like turret, balcony, and bartizan, and topping the chimnies and other projections, as if they had been intended for dove-cotes or bird-houses; thus destroying all unity of design or fellowship between different portions of the building. We have seen some such baby Schoenbrunn, where the sole object of the builder would seem to have been, to make as many holes in the walls, and as many topple-down projections, as could be consistent with safety, either within or without. The effect of this style upon Churches is thus described by our English critic:—

* "As an example of the current phase of Church Architecture, we give an engraving of St. Mark's, Nottingdale, just completed. It is marked, throughout, by studied irregularity. Every part, that can be, is made to differ from its corresponding part. The Transepts are lower than the Nave, and the windows on the South differ from those on the North. The tall spire is of slate; the brooch spire of stone. The church is built of ordinary yellow stock bricks, with black bands; the arches are of blueish-black and white bricks. The angular flying buttresses are of the like magpie Polychromy. The walls of the interior are also of many colored bricks. The Nave, arches and Clerestory, are borne on cast iron columns with wrought iron capitals."

* British Almanac and Companion, 1864.

We incline to think that the general style of Church Architecture among us would be much improved, if the periodicals of the country would, now and then, give it a judicious and timely notice ; or, what would be still better, if Architects and builders would establish a periodical of their own. What is wanted is, a purer, truer, Christian taste ; and this must grow in part out of interchange of opinion among professional men. As an example of this sort of criticism, we might refer to the Articles on Public Improvements which have been for many years published annually in the *British Almanac and Companion*, from which we have quoted somewhat largely in this paper. The tendencies of the writer are in favor of the simpler form of the Gothic, and in this respect agree with our own. We conclude with an extract from his notices for 1864, which is written in a more hopeful strain than usual :—

“In our Churches, there is discernible some re-action from the passion for elaborate irregularity and quaintness. The new Churches are all Gothic, and mostly Gothic of an advanced type, foreign, or semi-foreign, symbolical, rigorously Mediæval ; but there is little that is positively grotesque, though the striving after a novel setting forth of an antique model occasions, now and then, a combination that is at least bizarre. But our newest Churches are a decided improvement on those of a few years back. There is more thought in the design, more care in the arrangement, and a more finished execution.”

ART. III.—ECCE HOMO.

Ecce Homo: A Survey of the Life and Work of Jesus Christ. Boston: Roberts Brothers. 1866. 12mo. pp. 355.

This is the title of a work, an edition of which has been recently issued in Boston, and which has reached its tenth edition in England. The book is said to be causing what is called sensation; though it surprises us that, in this age of startling novelties, such a book as this could produce such an effect. How much of its success is owing to that system of hired fulsome adroit criticism, which is in vogue in certain quarters, how much to its literary merits, which are considerable, and how much to its adaptedness to the peculiar phase of Modern infidelity, it would be difficult exactly to determine. There have been so many "Harmonies of the Gospels," so many philosophical explanations of Christ's Personality and Life, for private as well as public use; there have been, and there are, so many Commentators on that which ought not to be freely commented on, that the work before us is a matter of real surprise. *Qui bono?* may be asked. What end has the author proposed unto himself? Is it either to add his mite to the treasury of Sectism, or to secure the doubtful reward of theological eccentricity? If this be his purpose, he will no doubt succeed in the "Hub," whose "mission," it seems to be, to dethrone Christ, and make an idol of Humanity. "Worship thyself," is its first and great commandment. But we cannot avoid the expression of utter amazement at the eulogistic, or apologetic, or dubious manner in which some professedly Christian critics have spoken of the work.

After the Title, which the author gives to his book, he writes a Preface, in which, though only a Preface, there is more polished infidelity, more sheer impudence, and more ignorant and pompous assumption condensed, than we remember to have

seen in the same amount of composition in all the works of modern scepticism. In his Preface, he says, as follows :—

“Those who feel dissatisfied with the current conceptions of Christ, if they cannot rest content without a definite opinion, may find it necessary to do what to persons not so dissatisfied it seems audacious and perilous to do. They may be obliged to reconsider the whole subject from the beginning, and placing themselves, in imagination, at the time when He whom we call Christ bore no such name, but was simply, as St. Luke describes him, a young man of promise, popular with those who knew him, and appearing to enjoy the Divine favor, to trace his biography, and accept those conclusions about Him, not which Church doctors or even Apostles have sealed with their authority, but which the facts themselves, critically weighed, appear to warrant.”

We are delighted to see, that this apostle of facts acknowledges that facts will “warrant” the operation of being critically weighed. To “critically” weigh facts in true scales and with just weights, has not even the semblance of audacity or peril. But to critically or uncritically weigh facts, and that too, facts of eternal import, in false scales and with unjust weights, is not simply “audacious and perilous,” but decidedly malevolent in intention and in execution.. The author has a dim consciousness that he is entering upon an “audacious and perilous” task, in having thrown away the Apostolic and Ecclesiastical scales and weights, and adopting those of his own clumsy manufacture. He confesses, at the outset, that he is among those, who are dissatisfied with the “current conceptions of Christ.” Of course, every infidel, sceptic, and modern rationalist, claims brotherhood with him in this particular. But what astonishes us, in his case, is, that he, emerging from a peculiar “bewilderment,” is to satisfy Christendom that it ought to be dissatisfied with the present “current conceptions of Christ;” and that Christendom, with the full blaze of light of Apostles and Martyrs, ought to fall down in an ecstasy of homage, to do honor to the demented royalty of his genius. We would suppose, that the teaching of almost nineteen centuries, which has moulded the present “current conceptions of Christ,” would not leave any modest man dissatisfied. Yet the author is dissatisfied; and, by an uncouth, gigantic egotism, he proudly wafts himself to the dawn of the

Christian era, not upon the wings of fact, but upon the pinions of a singularly disordered imagination. He does this, not to be taught of Christ, or of His Apostles, but to become president of the Apostolic College, and to teach it what God Himself utterly failed to illuminate or illustrate.

Of a morning's walk on London Bridge, should the author meet the Universe, no doubt he would address it, patronisingly, in some such fashion as this :—" Good morning, master Universe ! What have you done with that lost Pleiad ? Restore it, sir, else I will declare abroad the theft. None but MYSELF and thee know that thou art the thief !" It is indeed curious that a man like the author, hovering about Christ, in the darkness of a prurient and conceited imagination, should know more about the Saviour's motives, objects and feelings, than His own daily and intimate companions. The special tuition of such companions, year after year, recorded by the pen of Inspiration, was just the very truths which make up the " current conceptions of Christ." But the author, gazing upon these truths from afar, through a speculum dimmed by a thousand intervening objects, speculates and dogmatizes with an impudence that is indescribable and insufferable.

The author proceeds to "critically weigh facts." He says, that this "may appear audacious and perilous." Why the operation of weighing facts critically should appear "audacious and perilous," is a discovery worthy of the author. The world however must be very old, ere it can comprehend its utility. The wise man can see no audacity or peril, in weighing any amount of facts. It has remained for the author, however, to make the discovery, that substituting bold and vapid assumption, verbose oracularisms, foolish imaginations, and downright falsehood, for critically weighed facts, has merely the appearance of audacity and peril.

Let us take up one or two of his "critically weighed facts," by which he overthrows the "current conceptions" of Christ. He says :—

"Let us ask ourselves, what was the ultimate object of Christ's scheme ?" The answer is, "In the language of our own day, its object was, the improvement of morality." (p. 100.)

The author sets out to show us the hidden object or scheme of Christ's life. The scheme of Christ's life must be, therefore, the most important fact, which he has critically weighed. Where he got the fact, that Christ's "ultimate object" was the improvement of Morals, or from what fact it can be a legitimate deduction, must remain an impenetrable mystery. Now, there is not the remotest shadow of a possibility, that Morality can be improved. God made Morality perfect. Morality was exactly the same in the time of Christ, as it was before the Fall. It is but the echo of God's Law. Christ did not come to improve God's Law, but to fulfil it. Christ came to regenerate Humanity; to enable, and to incite it, to fulfil Law acceptably. He came to restore Man to God in a new filial relation. This is what Jesus Christ came to do. This is what reason, what correct philosophy, what theology, and what "critically weighed" facts say He came to do. Adam fell, and this Fall necessitated, not merely the Incarnation, but the terrific and immense sacrifice of that Incarnation. The "ultimate object," therefore, of Christ's life and mission was, to enable all Humanity, in Him, to accomplish its destiny. After He redeemed man by His death, He enters upon the work of Salvation. He is lifting man up, or restoring man to Him from Whom he came. This looks very unlike the mere "improvement of morality." Yet, it is the fact, "critically weighed," not alone by man, but by God also. The author, like every unscrupulous sceptic or infidel, would degrade Christ to the level of a popular lecturer, whose ultimate object is to improve morals. It is a very singular fact, which, when "critically weighed," is the most natural fact in Christendom, that almost every improver of Morality is either partially or totally infidel. They are not infidels to what they call morals, but they are infidel to the Law of God, and to the Plan of Redemption, in that they patch Law and Gospel with human inventions and regulations. The confusion and perversion of fact, on the part of this gentleman, is not his most painful and deplorable shortcoming. His everywhere apparent ignorance; the bewilderment of his intellect, and an all-pervading, intense egotism, render him most offensive. As to the ultimate object of

Christ's life, none could say what the author says, but an open enemy to God, or an unconscious infidel.

We come now to another "critically weighed fact." The author says, that

"John the Baptist was like the Emperor Nerva. In his career, it was given him to do two things; to inaugurate a new regime, and also to nominate a successor, who was far greater than himself. And by this successor his work was taken up, developed, completed and made permanent." (p. 10.)

The comparison of John to the Emperor Nerva, may be pretty: to call it humbug, would be misplaced charity; to call it downright falsehood, or malignant perversion of fact, is an exercise of honest indignation. Unless the author is afflicted with the disease of getting ideas crosswise, he deserves not to be treated even with common charity, or courtesy. The author knows right well, we presume, that John was not a predecessor, but a successor. He was successor to the Prophets, each one of whom had as great a right as John had, to "nominate" Christ to His sacred office. Unless his ignorance be that of sheer idiocy, he must be aware that Christ had no predecessor in His Office or work, and that He can have no successor. If John was Christ's predecessor in office, then we have two Christs, the latter of whom was only Christ because John nominated Him to be his successor. Nerva had a right, of course, to nominate *his* successor, by law. And whether such successor were a greater man or an inferior man to Nerva himself, it mattered not. Nerva being emperor, it was his privilege to nominate his successor. But John, simply being a FORERUNNER, and not a predecessor to Christ, could have nothing to do with nominating any one to an Office of which even he had but a dim conception. The work of imperial rule neither began, nor ended with the life of Nerva; hence he had predecessors, and must have had successors. But the bare idea of Jesus Christ having a predecessor, and that predecessor making Him Christ, by the accident of nomination, is blasphemy. The office of John ended with himself, even before he died. He announced to the world that the "Lamb of God" had arrived. All prophecy with respect to the coming of Christ ceased in this announcement. John's

office terminated in this oracular declaration, because the end of all "forerunning" had arrived. John finished his work long before he died. Our Saviour only entered upon His final and proper work, when He bowed His head on Calvary. True, He cried on the Cross, "it is finished;" but it was merely the work of Redemption that was thus finished. Redemption is but the initial of the work of Salvation. We know, indeed, that Universalists confound Redemption with Salvation. Yet, any devout Universalist would revolt at the blasphemous idea of Jesus Christ being merely the successor to John in His lesser work of Redemption. John is the dead idol of the Baptists; and they have talked much nonsense about him. But not one of them would crush their idol under the weight of such an immense honor, as to proclaim him the predecessor of Christ, and as having the power to nominate a successor to the office of Messiah. The author can certainly claim the discovery of making John, not merely the predecessor of Christ, but of investing him with the right and the power to nominate God as his successor, to "develop, complete, and make permanent" the immense achievements of Redemption and Salvation. He thus makes John anterior to God, and makes God posterior to John. By the beauty of his diction, he inverts the theological pyramid; "he makes it stand upon its apex." This is the man who promises to "weigh facts critically!" The poet takes license with mere language, and sometimes only with very unimportant facts. But this man scruples not to indulge in the most unaccountably abandoned license, with respect to God, that his verbosity may be garnished by a certain charm for the unthinking.

We have again a new phase in John's character, of which John himself was, in all probability, entirely unconscious. He states, point-blank, that "John was a wrestler with life;" and that he only acquired peace of mind after a most protracted struggle. Why John "wrestled with life," we are not told. What John's protracted struggle was about, we ourselves have had a protracted struggle to know. We cannot discover, in the Gospel narrative, anything to show that John indulged in the luxury of mental tumult. We cannot see, from John's

it history, that he had any thoughts either "to master," or to be mastered. Everything, in the oft read narrative, goes to show, that John possessed a very unperturbed and tranquil mind. The author, by a most involved style of diction, tells us that this same John, being a "wrestler with life," paid homage to the royalty of inward peace" dwelling in the person of the "Lamb of God, which taketh away the sins of the world." Of all the gross, crude imaginations of an unripe, ill-digested scepticism, this is certainly the most unacceptable and nauseating. The "critically weighed fact" brings us to the inevitable conclusion, that John had nothing very extraordinary to wrestle with ; no thought, but which he mastered. His habits were those of a man of a most enviable inward tranquillity. True, he baptized his thousands ; but he retired to the wilderness, like a dove to its cot, to enjoy the mastery of silence, the "royalty of that peace" which was most congenial to his soul. Our Lord's life and career were an utter contrast to that of John. While John's soul yearned for the same repose of uninhabited solitude, the agony of our Lord's soul began already to mar His countenance. While being only on His thirtieth year, all men took Him to be God. If Jesus Christ were God, what a dreadful anomaly would it have been, for God, so Incarnated, to live and die in a world so marred by sin ! Grant that Christ had a prophetic vision, what then must have been the agony of His soul, when, year after year, in the feast of the Passover, He beheld His own bloody end prefigured, and hailed by the gaze of ten thousand worshippers ? Grant that He was and is the Messiah, and by consequence gifted, without measure, with the prophetic spirit ; what an awful contemplation must have seized His mind, when the collected sins of an entire world were heaped upon Him ; when He beheld The Omnipotent gather the scattered bolts of wrath, and condense them into one mighty blow, and hurl that blow at His one unsustained head ! Grant, that the tears of all maternity for lost children by death and procreancy ; that the groans of all paternity for the absent and grateful ; that the sorrows, woes, and vicissitudes of all generations, past and to come, found expression in each drop

of His bloody perspiration ! Grant this, (and, granting it, we only grant a "critically weighed fact") and we at once see, that the author's statement with respect to John, is the very statement that should be made with respect to Christ. John, instead of paying "homage to the royalty of inward peace," paid homage to a condensed struggle, which, at its climax, well-nigh overwhelmed the Soul of the Redeemer. The final expression of that long-suppressed agony found vent, in that last appeal, "my God, my God, why hast Thou forsaken me ?"

The difficulty with the author, we think, is not an absolute willingness to pervert facts, but an unconquerable egotism, an attempt to assimilate all facts to his theory ! He makes John to be a man of perturbed spirit, who heaps upon the shoulders of the most peaceful and most satisfied man of earth, (Christ,) the burden of his own commission. He "nominates" an innocent man to an office which had its inception in a "wrestler with life," and its growth in a man who could not command his own thoughts. John retires from the scene, and gives the conquest of a world to a carpenter's apprentice ! Wonderful to relate, John dies without expressing a single anxiety, or leaving a single direction, how this nominee is to consummate his commission. The "wrestler with life" retires ; the man of unmastered thoughts leaves the scene, in the majesty of sudden and unexpected martyrdom ; and the carpenter's son is left without a single hint, or direction, with respect to his predecessor's intentions ! Nerva, although a small man in his way, did not commit such a gross blunder, as to leave his successor totally blind, as to the meaning and intent of his "nomination." A "wrestler with life" could not be guilty of such conduct ; but a man of unmastered thoughts, would, most likely, be guilty of such an unpardonable dereliction of duty. John was only greater than all other prophets, because he came into immediate contact with Christ. All other prophets beheld Christ from afar, and almost lost their vision, by the remoteness of their gaze. If John had the thought that he was Christ's predecessor, no wonder that he could not master it ; no wonder that he bid adieu to his successor in a wilderness of unmastered thoughts, when he never thought of "mas-

ng the thought" of "nominating" a successor to a Christ, was no Christ.

There is another point worthy of consideration, in the manner in which the author speaks of the advent of John Baptist. It shows clearly the real animus of the writer. We do not need to comment on it, nor is it necessary. See the writer's candour and self-conceit :—

Prophecy was one of those gifts, which, like Poetry, or high Art, is particularly apt to die out under change of times. Several centuries had succeeded each other, which were all alike incapable of producing it." (p. 8.)

As the author hesitates not to indulge in foolish rhapsody about John, he cannot be expected to abstain from an exhibition of this his forte, when his glance deigns to fall directly upon the Messiah. He says :—

"What is called Christ's temptation, is the excitement of His mind, which was caused by the nascent consciousness of supernatural power."

A little before this he insinuates, very broadly, that it was the "Temptation," which not only gave Christ the "consciousness of supernatural power," but verily endowed Him with the gift of Miracles. If the Temptation be the mere excitement of Christ's mind, how did John pay homage to the "royalty of His inward peace?" John, being a "wrestler with life," and yet never having been tempted by any outward or inward excitement that we hear of,—how could a man, who is untempted, and at peace, pay homage to the inward peace of Him, Who became conscious of supernatural, or miraculous power, by the most intense excitement? If the nascent consciousness of supernatural power" produced the full "excitement" of the Temptation, what kind of Temptation or excitement must have been produced by the full-grown consciousness? Yet it was after this staggering consciousness rested upon our Lord, in all its terrible strength, that John is said to have paid court to the placid rest of an immensely tempted soul. "The consciousness of supernatural power," the author says, was but an excitement, this excitement was but "perplexity," and this perplexity was but the "Temptation."

tion!" Marvellous assemblage of contradictions! None but a mind afflicted with a "Heaven-sent bewilderment," could offer them, as "critically weighed" facts. The consciousness of supernatural power, we think, would superinduce the peace of conscious superiority, rather than the mental tumult of perplexity. Consciousness of supernatural power, and perplexity, are certainly strange companions in the same bosom. Who will ever, after this, doubt that the author has discovered "a new Continent in the world of Truth?" If the Temptation of Christ was the excitement attendant on the nascent consciousness of supernatural power, of course the Temptation of our Saviour advanced upon Him from within, not from without. As the consciousness of anything is a gift from God, and as supernatural power is one of His most valuable gifts, God, (according to the author,) is the tempter of Christ, in a double sense. God bestows upon Him supernatural power, that He might be perplexed. And then He endows Him with the consciousness of such power, that this very perplexity might culminate in Temptation. But this Temptation was mere excitement from within, to which John paid an homage, due alone to royalty of peace.

That God was the tempter of Christ, by bestowing on Him the "nascent consciousness of supernatural power," may take with parties who are charmed with rhymes disfurnished of reason. But with men who cling to reason, guided by fact, there can be nothing more baffling than bombastic rhyme. John, then, paid homage to Christ's temptation, instead of to His inward peace. God, instead of the Devil, tempted Christ. The most reckless teacher of Socinianism, or the most abandoned religious guerilla, could not broach a more lamentable theory, or fire a more cowardly shot, than this unbaffled and unscrupulous "weigher of facts." The author, in his theory of the Temptation, puts Christ under the necessity of employing reflection, ere He could escape doing an act of homage to the Devil. He says, most pointedly, that Christ was tempted to use His supernatural power to establish a kingdom merely of this world; and that He only abandoned the temptation with a "struggle." This, of course, implies that Christ came into

the world, marked by the hereditary taint of human ambition, which is the ambition of Satan at second hand. That Christ barely escaped doing an act of homage to Satan, by a struggle of reflection, and that He abandoned this struggle by the stronger struggle of regret, are conclusions which have the merit of having nothing like them in Heaven above, or in the earth beneath, or in the waters under the earth.

The simple narrative declares, that Christ was tempted from without. Satan was not incarnate in the person of the Messiah, so that Christ could be tempted from within. The simple narrative declares, that Christ did not escape eternal infamy, by a mere struggle of reflection, or that His affections lingered at the "flesh-pots" of Hell. The simple narrative declares, that He overcame the temptation by the expressed majesty of God, which is the consciousness of Infinite Power. The simple narrative declares that He saw the kingdoms of this earth as the spray of His glory; and Satan, though the prince of this world, only one of His trembling worshippers.

Having played "hide and seek" with the biographies of Jesus Christ and John the Baptist, the author goes on a tour of curiosity in the "New Continent of Truth." He says that the "Lord's Supper is but a symbol of the enthusiasm of Humanity." He continues as follows:—

"If it sounds degrading to compare the Christian Communion to a *Club-dinner*, this is not owing to any essential difference between the two things, but to the fact that the moderns connect less dignified associations with meals than the ancients did, and that most clubs have a far less serious object than the Christian society. The Christian Communion is a club-dinner, but the Club is the New Jerusalem. God and Christ are members of it, and death makes no vacancy in its lists; but at the banquet-table, the perfect spirits of just men, with an innumerable company of Angels, sit down beside those who have not yet surrendered their bodies to the grave." (p. 187.)

Now, exactly what the author means by the "Enthusiasm of Humanity," it is difficult to see from his language. There is, indeed, a certain modicum of truth, and a certain sublimity in his theory of the "Enthusiasm of Humanity," so far as we can understand it. No doubt it is beautiful, transcendantly beautiful, to see a man burning with the love of his fellow-man.

Would to God that there was more of this enthusiasm, if the enthusiasm could become characterized by the inherent perpetuity of conviction. But the love of God in Christ for man, and that supreme love to God from man, and that love from man to man, even as he loves himself, on which "hangs all the Law and the Prophets,"—this is a very different thing from the mere "Enthusiasm of Humanity;" different in nature, as well as in degree. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." The author, then, lacks in his very conception of what the Divine Love is.

But this is not all, nor is it the worst. He degrades the "Last Supper" into a mere symbol of the "Enthusiasm of Humanity," and says, "the Christian Communion is a Club-dinner!" Surely, even sensitive skepticism, and polite infidelity, will recoil from the awful vulgarity of the author, in his most wanton sport with the "Lord's Supper." As he little conceives the Love which "spread that board," so he has no appreciation of the awful associations which must forever cluster around it. No where else has the author more completely and unguardedly exposed himself to our gaze, than in this, his picture of that Last Supper. A "Club-dinner," indeed! The heart and mind of Christendom will understand him here, without an interpreter; and every soul, in which there is a single spark of genuine Christian sensibility will revolt, with infinite horror and disgust, from the writer's sacrilege.

There is scarcely a page of the entire work but is defaced with express or implied blasphemy; and scarcely one, but which a logician, acquainted with the most common rules of dialectics, may not show to be a tissue of shallow sophistry. We have perhaps written already enough, and more than enough. But we must venture upon the reader's patience a little longer. The author, in speaking of the animus of our Lord's prayer on the Cross, says:—

"It is the custom to say, that Christ died forgiving his enemies."
 * * * "The words of forgiveness uttered on the Cross refer simply to the *Roman Soldiers*, for whom pardon is asked, expressly, on the ground that they do not understand what they are doing."
 "Those expressions indicate that He was neither thinking of His

murderers, with pity and forgiveness, nor yet turning His mind to her subjects, *but that He was brooding over their conduct with bitter indignation.*" p. 298.

Thus we find this miserable creature, this self-inflated, critical weigher" of facts, at one moment representing our Lord as living and dying of "enthusiastic love" of His enemies, and yet, at the moment of His death, shrivelling into a mere Pharisee, who could only pray for His friends, and these very friends His executioners, and "brooding over their conduct with bitter indignation." The Roman soldiers did know exactly what they were doing; they were putting a man to death. It was a business for which they were paid. The Jews knew that the Roman soldiers were putting to death a man, who claimed to be their King, and who had substantiated His royalty by miracles. It was the Jews who were His murderers. It was for these He prayed. St. Peter, on the day of Pentecost, exclaims:—"And now brethren, I wot that through ignorance ye did it, as did also your rulers." The language of the Jews themselves, at the very foot of the Cross, gives the direct to "Ecce Homo." They taunted Him in these very words: "He saved others, let Him save Himself, if He be Christ, the Chosen of God. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God; let Him deliver Him now if He will have Him, for He said, 'I am the Son of God.'" But what cares the author for what God, or His Apostles, or His doctors said on this point. And this is the man who sets himself before the world as one who "critically weighs facts." We know indeed that at long intervals, such men as "Pythagoras, Heraclitus, Carlyle, and Mazzini," have arisen, who profess to discover truth instinctively, or, as the author says, "by an intense gaze, rather than by process of reasoning." This is, probably, crowning out as a hint that we are to receive his foolish assumptions, and stilted oracularisms, and impious self-conceit, as the fruits of prophetic intuition. The author writes like a Europeanized Jew, or a European Judaized. He has deserted the Hellenistic West for the Mosaic East. Worse than this; instead of taking his place at the feet of Christ, as a little child, to

learn of Him, he assumes the position of a Master, and criticizes and blasphemes like an infidel. If he "weighs facts" at all, he only stoops to do so, as if in charity "to the current conceptions of Christianity," which are attested for Nineteen Centuries by the Church, "the pillar and ground of the Truth."

Who the author of "*Ecce Homo*" is, we do not know; nor have we much concern. A late report states, that it was placed in the publishers' hands at the instance of Dean Stanley. We are not surprised at this. The work is quite worthy of such a patronage. A man who declared in Convocation that he took his place beside the "despised and rejected" Colenso!—a man who dares to avow himself the follower of one who blots out the Atoning Sacrifice of the Cross from the Hymnody of the Church; a man who has introduced the notorious Professor Jowett into Westminster Abbey as a preacher,—surely, he might well be looked to, to aid in the dissemination of a work which crucifies the Son of God afresh and puts Him to an open shame. No wonder that infidelity, specious but bitter, is poisoning the minds and hearts of so many of the best young men of the English Universities. Here is the appalling danger which now threatens the very life of the Mother Church.

The volume, "*Ecce Homo*," is engaged entirely with the Humanity of Christ. We are forewarned that it is to be followed by another, which will treat of His Deity. The author however, in this volume, has made the Humanity of Christ more imperfect than that of many individuals who have appeared. Yet he tries to compensate for this terrible blasphemy, by exhibiting Christ as the greatest Genius of the race. The fancy of that French dancing master, Renan, the coarse intellect of that Dutch, civilized heathen, John Strauss, never paid such an impious compliment as this to Christ. Such indeed is the climax advanced modern thought has reached, in its treatment of Christianity. But it is nothing but the recurrence of modern thought to the tracks of old heresy and skepticism. Should the author, in his next volume, make Christ to be perfect God, in being the "Creator of modern Theology

and Religion," it will be only another instance of his self-contradiction. The revolution which Christ accomplished upon earth was not, according to "*Ecce Homo*," the result of towering and matchless genius. It is but one of the myriad consequences of Christ's perfect Obedience to an Infinite Law, and of the great Plan of Redemption, whose unfathomable mysteries Angels contemplate with adoring wonder. Yet the author of "*Ecce Homo*" can understand it all ! though to do it, he must compass the universe, and comprehend in all their infinite height and depth and length and breadth, the thoughts of the Eternal.

Wherein the charm of "*Ecce Homo*" consists, it is hard to say. His style is, indeed, sometimes scholarly and elegant ; but it is more frequently stilted, involved and verbose. It has, throughout, the jingle of a peculiar rhyme ; but it lacks entirely that robustness, openness, and preciseness of a very tyro in legitimate and exact thinking. There is nothing really new in the whole production, but a few feeble dreams and wayward fancies. All else are but fragments, taken from the urn of ancient infidelity, clothed in the miserable rags of what is called "modern progress of thought." To deal gently with him who goes out of his way to assail the Incarnate God, the Life of the world, is to partake of his crime. This is our only apology for the plainness with which we have written.

ART. IV.—THE BISHOP OF EXETER, TRACT NUMBER
NINETY, AND CHURCH UNITY.

On the Insuperable Differences which separate the Church of England from the Church of Rome. Letters to the late Charles Butler on the Theological Parts of his "Book of the Roman Catholic Church." By HENRY PHILLPOTTS, D.D., Lord Bishop of Exeter, formerly Rector of Stanhope. New Edition. London : Murray. 12mo., pp. 344.

In several of our late Numbers we have alluded to the fact that there are, at the present time, men in the English Church who are untrue to that Church, and to the Catholic principles on which she was reformed. We know and believe her to be a true branch of the Catholic Church of Christ. We know and believe that the English Reformation was, under God, guided and perfected by men who thoroughly comprehended and appreciated the work to which they were called. Of course, our own position, as a true branch of the Church Catholic in these United States, is immediately involved in this whole question, and it is both our right and our bounden duty to guard jealously and defend fearlessly, the fundamental principles which are involved in it. The Catholic character of the English Reformation,—this is the great fact, never to be lost sight of; and with the proofs of that fact we can never be too familiar.

The right of the English Church to reform herself, was undeniable. The First General Council declared and established as follows :—

"Let the ancient customs prevail, that are in Egypt, Lybia, and Pentapolis, that the Bishop of Alexandria have power over them all, forasmuch also, as the Bishop of Rome hath the like custom. In like manner in Antioch, and all other Provinces, let the privileges be preserved to the Churches."*

The Second General Council, at Constantinople, and the Third, at Ephesus, re-affirmed the same principle, strongly and

* Canons of Council of Nice. Can. VI.

unqualifiedly, and in language with which our readers are familiar.

As to the work of Reformation itself, Archbishop Cranmer said :—

“ When they, the Papists, boast of the Faith which has been in the Church these thousand years, we will join them on this point. For that doctrine and usage is to be followed which was in the Church fifteen hundred years past. And we shall prove, that the Order of the Church set out at this present by the Act of Parliament, is the same that was used in the Church fifteen hundred years past.”*

Again, “ Lest any man should think that I feign anything of my own head, without any other ground or authority, you shall hear, by God’s Grace, as well the errors of the Papists confuted, as the Catholic Truth defended, both by God’s Sacred Word, and also by the most old approved authors and Martyrs of Christ’s Church.”†

Again, “ This is the true Catholic Faith, which the Scriptures teacheth, and the Universal Church of Christ hath ever believed from the beginning, until within these four or five hundred years past, that the Bishop of Rome, with the assistance of his papists, hath set up a new faith and belief of their own devising.”‡

Again in A. D. 1556, “ Touching my doctrine of the Sacrament, and other my doctrine of what kind soever it be, I protest that it was never my mind to write, speak, or understand, anything contrary to the most Holy Word of God, or else against the Holy Catholic Church of Christ; but purely and simply to imitate and teach those things only which I had learned of the Sacred Scripture, and of the Holy Catholic Church of Christ from the beginning; and also, according to the exposition of the most holy and learned Fathers and martyrs of the Church.”||

Again. In his Speech on General Councils, A. D. 1534, or 1535, he said : “ That when all the Fathers agreed in the exposition of any place of Scripture, he acknowledged he looked on that as flowing from the Spirit of God, and it was a most dangerous thing to be wise in our own conceits.”§

So also, Bishop Jewell, in all his works, everywhere affirms the same thing. He says, in his “ Apology for the Church of England :”—

“ Our doctrine, which we may much better call the *Catholic doctrine of Christ*, is not so new as but that it is commended to us by the Ancient of Days, the Father of our Lord Jesus Christ, in most ancient monuments, the Prophets and Gospels, and writings of the Apostles. . . . But, then, as to their religion, if it be so ancient as they pretend, *why do they not prove it so from the examples of the*

* Cranmer’s Works, Vol. IV., pp. 2 and 3.

† Ib., Vol. II., p. 356.

‡ Ib., Vol. IV., p. 126.

† Ib., Vol. II., p. 313.

§ Ib., Vol. II., p. 14.

Primitive Church, from the Old Fathers, and the Ancient Councils! Why doth so ancient a cause lie desolate and without a patron for so long a time? Indeed, they, the Romanists, never want fire and swords; but then, *as to the ancient Fathers and Councils, there is with them a deep silence.*"*

Again. "We, the English Reformers, have approached, as nearly as possibly we could do, the Church of the Apostles, and *the ancient Catholic Bishops and Fathers*, which we know was yet a perfect, and, as Tertullian saith, an unspotted virgin, and not contaminated with any idolatry, or any great or public error. Neither have we only reformed our doctrine, and *made it like theirs*, but we have also brought the celebration of the Sacraments and the forms of our public rites and prayers to an exact resemblance with their institutions or customs."†

This rule, then, was the unerring guide of the English Reformers; HOLY SCRIPTURE INTERPRETED BY PRIMITIVE CATHOLIC ANTIQUITY. As Tertullian says: "This principle avails against all heresies. Whatsoever is first, is true; whatsoever is later, is adulterate."

The right of Reformation, then, on the part of the English Church, and the fact that that Reformation was conducted on genuine Catholic principles, are points not to be disputed. As to the *absolute necessity* of the Reformation, we shall not enter upon that question now. It was admitted, again and again, publicly and formally, in the very bosom of the Roman Church. Councils, Popes, Cardinals, Bishops, Priests, the most pious and learned of her Doctors, all plead earnestly for, and demanded a deep, thorough work of Reform. This question, of the Necessity of the Reformation, is one simply of fact, and is of vital importance in this discussion.

What all the influences are, which prompt the course of the men in the English Church at the present day, to whom we have alluded, and who are seeking Unity between the English and the Roman Churches, we do not presume positively to affirm. Doubtless they differ with individuals. Whether it is an honest but mistaken estimate of the value of a merely external Unity, where there is no real agreement; whether it is from an ignoring of the fundamental differences in Doctrine and Organization between England and Rome; whether it is from sympathy with the corrupt Faith of Rome, and with

* Ch. V. Sec. 3.

† Ch. V. Sec. 15.

the practical workings of her System ; whether it is from a love of that sensuous and sensational Religion which attracts the multitude, but which leaves the heart, and soul, and life untouched ; whether it is from the power of mere sentiment and feeling, deaf to the severer law of logic and argument ; whether it is from a morbid sensibility, the fruit of disappointed ambition, or physical disease, or the life of a recluse ; whether it be from a conscience paralyzed by viciousness of life and sensual indulgence ; whether it be from that old primeval sin of pride and self-will, which hates the Cross, and seeks to purchase Heaven at every sacrifice, rather than accept pardon and acceptance with God as a gift of Grace ; whether it is from a love of notoriety ; whether there is downright treachery lurking in the English Church, Jesuitism in disguise, practising the morality of Liguori, keeping its place and wearing its hypocritical garb only to do its infamous work the more surely,—whether it is one, or all, or none of these, that, with individuals, is at the bottom of this new movement, we cannot tell. History suggests them all. The fact itself is one beyond dispute, that there are men in the English Church, restless and uneasy while separated from the Roman Communion, and who are striving in every way to prove that there are no such insurmountable obstacles in the way of Union and Unity as has been generally supposed. Rome understands this whole matter better than they. She despises and laughs at their inconsistency, and trumpets and makes capital out of their treachery and folly ; and well she may, for it is a virtual surrender to her of the whole ground.

The number of these conscious, or unconscious sympathizers with Rome, in the Church of England, is not large. Compared with the whole body, it is so insignificant as to be hardly worthy of mention. There is scarcely a man among them of mark, as it respects rank or learning. Nor, were it otherwise, would the argument be at all affected. Where fundamental principles are at stake, names, and numbers, and majorities are nothing. Some of these men have the reputation of being earnest and self-denying ; but neither does this touch the real question, as between England and Rome. Quacks in mor-

als, medicine, science, and Religion, are always zealous propagandists. Mormons and Mahometans are, to-day, in their way, among the most devoted and self-denying missionaries in the world. They compass sea and land to make one proselyte. The noise and bluster, the self-sacrifice and perseverance of modern religionists, of whatever name, are not the slightest test of the truth of their pretensions. The old Church Layman in Connecticut, who always went to sleep when he found his Pastor in the Chancel, because, as he said, he knew "everything would go right," was an illustration of that quiet confidence which, with good men, and the noblest of objects, so often degenerates into heartless indifference, and practical disobedience.

Let us not be misunderstood. There is, at the present time, a truly Catholic movement, worthy of Apostolic days, going on in the Mother Church of England. Her revived Convocations ; the primitive methods and earnestness with which she is caring for the masses of the people, whom she has so long neglected ; the truer and richer Ritualism of her Worship, in place of the bald and repulsive Ceremonialism which she borrowed from Geneva ; the growing comprehensiveness and efficiency, and the more Primitive and Churchly manner of her Missionary operations, in every part of the world ; the yearning, manifested among all ranks of her Clergy and her noble-hearted Laity, for Primitive and Apostolic Christianity, in its purity and power, in its methods and modes, in its worship and in its work ; that larger, broader, deeper, nobler faith, which is grasping after something better than *mere Anglicanism* ; that looking out for Unity, when and where it shall be attainable,—all this is a sure indication of a true and living principle, to which we are pledged by all the convictions of our understanding, and all the sympathies and sentiments of our heart. The developments of another sort, against which we are protesting, are only those excesses, those abnormal, fungous growths, which always attend upon vigorous life ; they are those troubled waters, when the very depths are stirred up, and the foundations are examined, as if for the first time ; they are those inevitable abuses, which faint-hearted, and half-hearted,

and false-hearted men always point at. In distinguishing, therefore, between the true and the false, the genuine and the spurious, in what calls itself Catholic, we but separate, in our minds, a great movement from that which only clogs and embarrasses the movement itself. The abuse or perversion of a principle, can never be fairly used as an argument against the principle ; and yet, nothing is more common.

Now, suppose it could be proved, that the reasoning of Tract Number Ninety is valid, (and to that point we shall come presently,) suppose it could be shown, that the Thirty-Nine Articles and the Trentine Decrees are capable of being reconciled, it might possibly relieve the consciences of certain men from the awful sin of perjury, and allow them to claim to be honest men, and still hold on to their "livings." It does not meet a still greater question, which lies back of every other. It is the question of Rome's present position. Has Rome reformed? Is she more Scriptural and Primitive now, than she was three hundred years ago? On the contrary, since A. D. 1563, she has made rapid and terrible developments in the work of corrupting the Primitive, Catholic and Apostolic Faith. The questions which the Anglican Church was called to meet and to answer then, are not, by any means, the only questions which she is called to meet and to answer now. Besides her Idolatry, and Mariolatry, and her denial of the One All-sufficient Atoning Sacrifice of the Cross, and her robbing her children of God's Holy Word and of the Sacraments in their integrity, and of her enforced Confessional, and judicial Absolution, and her wicked usurpation, not only of the rights of Bishops, but of Civil Rulers, by which she has become in our day a by-word to the nations, and the victim of Shylocks and sharpers,—while in all these respects Rome has been growing worse and worse, yet in other regards she has made new and fearful strides in her departure from the Faith once delivered to the saints. Had there been no Reformation then, there should be, and there would be, one now. If the fires of Smithfield had never been kindled, there are men to-day who would not shrink from wearing the crown of martyrdom, if need be, in witnessing against these later Romish corruptions. At Trent, there was a pretence,

at least, of following "the unanimous consent of the Fathers," even while enacting Novelties, of which the Early Church knew nothing. But Rome, in our day, has got beyond all that. She claims now to have power, in and of herself, to create and impose new Articles of Faith, to be received on pain of damnation. Rationalistic Infidelity has done nothing worse than this. One of Rome's own members has truly said :—

"The opinion of the Immaculate Conception cannot be established as a dogma, and proposed as an Article of belief, without shaking the foundations of religion, by injuring the great rule of the unity and perpetuity of Faith."*

Most unfortunately, there are difficulties which prevent the English Church from meeting, promptly and effectually, the issues of the times, and protecting herself from internal foes; and these difficulties are becoming all the while more and more formidable. Colenso, and the men who are using him as their tool, may blurt out their infidelity, and shake their fingers in Convocation, in the face of a mortified and humbled Church; Romish sympathizers may nestle in their places only to sap her Catholic foundations, and deliver her over, as a captive, to the Roman usurper; but, as God is true, and in His own way, the day of the Church's redemption draweth nigh. She is already rising to the consciousness of her responsibility; her prayers will yet be heard, and she will yet burst the chains of her Erastian bondage. Meanwhile, the Anglican Mother and her American Daughter will do their work in the preservation and extension of the Faith, and they will be found in their places, side by side, in the triumphant hour of the Church's restored Unity. But for that consummation they will labor most effectively, by looking forward to that Unity as a result, rather than as an end. For then, it will be a reality, and not a sham; and we shall be saved from such a miserable and disgraceful exhibition as was lately seen in the fawning letter sent by certain English Clergymen to the Roman Cardinal Patrizi; and which met with such a snubbing as it deserved.

We have, however, in this Article, another object in view. The Anglican sympathizers with Rome are again adopting the

* Abbe Laborde on the Immaculate Conception, p. 25.

principles of Tract Number Ninety, and are aiming to show, that an Anglican Priest may subscribe to the Thirty-Nine Articles, and still hold to the Decrees of the Council of Trent, and the Creed of Pius IV. In other words, that he may be, both an Anglican and a Romanist, at the same time. Until Rome ceases to be what she now is, these men little dream what utter impossibilities they are attempting. It was this position, taken in 1841 by Dr. Newman, the author of the Tract, which startled the conscience of the whole English Church. The Heads of Houses of Oxford remonstrated, and at the recommendation of the Bishop of the Diocese, the series of "Tracts for the Times" terminated with that Number. But the work was already done. Froude, and those who shared his difficulties, had found a way to cut the knot, which they could not untie; and they at once went to their own place. It was not, however, until 1845, that Dr. Newman himself, personally seceded to Rome; though, as his friends have declared, he had been for four years a Romanist at heart. Four years after this, the Roman hierarchy was established in England, with Cardinal Wiseman at its head! This deliberate outrage, this wanton, wicked trampling upon every principle of Catholic Law and Order on the part of Rome, seems to be quite forgotten, to our day, by some who are greatly anxious, lest the English Church, and our own, shall guide aright the great Religious Movement in Italy, and save it from ending in anarchy and ruin.

Among those who sounded the note of alarm in England, on the appearance of Tract Number Ninety, was the Rt. Rev. HENRY PHILLPOTTS, D.D., the noble old Bishop of Exeter, then in the full vigor of his intellectual powers. The work named at the head of our pages was first issued in 1842. It passed through a second edition, when it was suppressed by the author, as he himself now tells us,—

"In consequence of what the author had said respecting St. Augustine. Further acquaintance with that great Father's writings had made him sorry for expressing himself with less respect for his opinions and authority than he has learnt since to entertain." The reason for the re-publication now, he thus states: "He re-publishes the whole, however, in its original form, because he now finds himself

unequal to a reconsideration of this—the only part which he regrets. The motive of his present re-publication is, to meet *the renewed attempt which are made* to reconcile the differences between the Articles of the Church of England, and those of the Council of Trent.” The Preface is dated Bishopstowe, June, 1866.

We reprint the testimony of the Bishop of Exeter in the *American Quarterly Church Review*, for several reasons. There are indications that this whole battle with Romanism is to be fought over again, not only in England and in the English Church, but in our own. The recent re-publication of “Tract Number Ninety” in this country, is one, and only one of these indications. It was re-published at the earnest solicitation, and on the pecuniary responsibility, of some one whose name is studiously concealed from the public.

In this connection, we observe that there is, at the present day, both in the English Church and in our own, a very manifest disposition to cast suspicion and discredit upon the Thirty-Nine Articles. For example, the *Christian Remembrancer* has lately had the following :—

“When it is considered that the Articles (the Thirty-Nine Articles of Religion) were drawn up when theology had reached nearly its lowest level in the Church of England, and were remodelled after the ascension of Elizabeth, when the tone of religious belief was still lower, one is really tempted to ask with wonder, ‘How is it that men have placed such implicit belief in them?’ And no other answer can be given, than that they have been neglected and ignored. Of course there has been a large party who swear by them, and the existence of whose form of belief in the Church of England is guaranteed by their being retained; but it is impossible to deny that they contain statements or implications that are verbally false, and others that are very difficult to reconcile with the truth.”

“We boldly proclaim our own opinion, that before Union with Rome can be effected, the Thirty-Nine Articles must be wholly withdrawn.”

Now, so far as this dislike of the Thirty-Nine Articles springs from, and is an indication of sympathy with the *Romish* Errors and Corruptions which these Articles condemn, this new development deserves the most serious attention. We are not now defending the Articles. They are not on trial. It is enough to say, first, that the Clergy, both of the English Church and our own, have most solemnly received them; and

ence, that they who condemn them, convict themselves of gross dishonesty ; and second, that the Articles, notwithstanding the forced construction put upon them by the Genevan school, are to be understood according to a strictly Catholic interpretation. 'We shall never forget with what earnestness we once heard their thorough Catholicity vindicated, by the late Rev. Dr. Jarvis, the Historiographer of the American Church. It was at the time when the excesses to which the Oxford Tracts gave birth, were unsettling the minds and hearts of not a few of the young men of the Church, and some of them his own students. Dr. Jarvis, by his thorough familiarity with everything pertaining to the history, the organization and the faith of the Primitive, Catholic and Apostolic Church, and by his personal observation of the practical workings and gross corruptions of Modern Rome, was qualified to bear testimony, and he did bear testimony, on this subject. His "No UNION WITH ROME," published in 1843, gave no uncertain sound, as the following passage clearly shows. The work should be republished now, and scattered broad-cast over the Church. He says :—

"The Articles, drawn up with wonderful precision, exhibiting a consummate knowledge of Catholic antiquity, and a most acute and practised skill in the subtleties of scholastic theology, we know not better most to admire their learning, acumen, or moderation. They neutralize and render harmless every extravagance of opinion."

As to the binding obligation of the Articles on the Clergy, and on Candidates for Holy Orders, Dr. Jarvis says :—

"After they were established and constituted a component part of the Doctrine of the Church, by Article VIII. of the Constitution, they became also by Article VII. a component part of those Doctrines to which every Candidate for Holy Orders solemnly engages to conform. In Great Britain and Ireland, the Candidate for Orders is required to subscribe two distinct declarations; one of conformity to the Book of Common Prayer, the other of assent to the Articles. In the United States, he is required to subscribe one declaration, embracing the whole. Whether he subscribe one or two declarations, makes no difference before the tribunal of conscience." p. 12.

If any one doubts what Dr. Jarvis describes as the Catholic character of the Articles, let him examine the Exposition of the Articles lately published by the learned Bishop of Ely, and

introduced to American Churchmen by that accomplished scholar, the Rt. Rev. Bishop Williams, of Connecticut.

Before proceeding to the testimony of the Bishop of Exeter, we observe, that, as we write, we find in the *Church Journal* newspaper, a series of Articles, now in course of publication, on the important subject of Church Unity. Some of the considerations there presented are timely, and are well stated. But the pertness and flippancy with which opinions are uttered, and decisions pronounced, on some of the most vital and fundamental points of Faith, Worship and Discipline, *on which the Church herself has authoritatively spoken*, are not the features most noticeable and most deserving of attention. The writer, thus far in the series, either ignores, or puts in the background, the gross, the horrible corruptions, and usurpations, and superstitions, of Modern Rome, which make her a stench in the nostrils of Primitive Christianity; and, not only this, he forgets the Catholic basis of the English Reformation, which was the crowning excellence and glory of that great and noble work. If the English Church and our own are to exert any salutary influence, not only upon the Oriental, but on the Roman Church, in the restoration of Unity,—if they are to save Western Europe and this New World from the practical Heathenism and gross Infidelity which are everywhere following in the track of Modern Romanism; if they are to rebuke effectually the impudence and pretensions of that modern, corrupt, and tyrannical System,—they must take other, higher, and stronger ground. What that ground is, the readers of the Review have not been, and shall not be, unadvised.

For example, the writer of these Articles in the *Church Journal*, in a paper on "Catholic Equality," after affirming "*the equality of position of the Three Communions*," the Anglican, the Oriental, and the Roman, and that "all three Communions have the Holy Scriptures, in the original and in translation; and all, with equal faith, *accept them as the Revealed Will*, the Written Word of God, given by Inspiration of the Holy Ghost;" and that "*if there be any difference between the Three, it is against us, rather than in our favor*;" and that "if there be grace in Sacraments, the Romanists and

Orientalists have seven, where we have but two ; and even if they be not all technically "Sacraments of the Gospel," yet we cannot deny all efficacy to them, unless we deny all efficacy to prayer ; for they are all ministered with prayer ;" and that *"in things fundamental, as we have said, we are all Three equal,* for we all Three go back to the beginning. But in these minor points of difference we go back only three hundred years ; while Rome, in many things, goes several centuries further, and *claims* an unbroken tradition from the Apostles, for *all* : and the Oriental Church does the same. If our tradition of only three hundred years is so tremendously powerful with us, how much greater must be the force of that more venerable tradition with them ?" and that of them, "whose blood was certainly wrought up to fever heat by the fires of Oxford and Smithfield, it cannot be truly said that that sacred fury was the calmest or the clearest or the safest judge of historic truth ;"—after all this, and much more in the same vein, the writer concludes this revolutionary and remarkable paper as follows :—

"If, then, there is any difference between the Three, it is the part the Anglican Church,—the youngest in peculiar traditions, the tenderest in her connection with Antiquity, and the feeblest numerically, it is for the *Anglican* to be more modest than the other two. *Unless she has some special Revelation from the Most High,* her most fitting temper will be, not that of boasting, which springs from pride, and is, therefore, the greatest possible obstacle to the attainment of spiritual truth : but rather that of humility, *which is willing to look at for the beam in her own eye,* knowing that after *that* is removed, will be time enough to take out motes or beams from the eyes of hers."

The writer's theory of Church Unity, and some of his unstable and most dangerous positions, we have no room to examine at length now. Sentiments are avowed which we read with wonder and amazement, as coming from such a source. For example, in one of these Articles, treating of the Catholic Church, we find the following. We capitalize the two words which are contained the false assumption, which is the basis of all his reasoning :—

"As SHE is the original FOUNTAIN of all Faith and Power, so she holds all authority, both in regard to that which is to be believed, and

that which is to be done. And whenever she exercises that authority, on any subject matter whatever pertaining to the Kingdom of God, she is paramount over all."

Pray, what would old Athanasius, breasting, almost alone, the overwhelming tide of Arianism, have said to all this! What becomes of St. Vincent's old rule, the 'Quod SEMPER, quod ubique, quod ab omnibus?' What would be the fate of the Primitive, Catholic, and Apostolic Faith, now if, disregarding the "*semper*," the Faith were to be subjected to the rule of present majorities; and that, too, in a body where, upon a ballot, as this writer admits, Rome would have an overwhelming preponderance in numbers? If, indeed, the Church, in any and every age, is "the original FOUNTAIN of all Faith and Power," and if, "whenever she exercises that authority," "she is paramount over all," what becomes of the blessed SAVIOUR's warning and prediction; "When the Son of Man cometh, shall He find Faith on the Earth?" The fundamental and fatal mistake of this writer in the *Church Journal* is, that he is wrong in his premises, in respect to the office, prerogatives, and powers of the Church; and hence, his reasoning is a tissue of sophistry, and his conclusions are false and mischievous. So far as the Faith is concerned, the Church is a Witness, a Pillar, not a "Fountain;" and there are a good many things which all the General Councils of Christendom would have no power to do. The teaching of Holy Scripture, the testimony of the Primitive Church, to say nothing of the writings of such men as Bull, and Laud, and Andrewes, and Bramhall, and Hooker, should have instructed this writer better.

We proceed, now, to our main object in this present Article. The Bishop of Exeter, in his Charge to the Clergy of his Diocese, in 1839, had already raised his warning voice against certain doctrines and practices which the Oxford Tracts advocated, and which the Bishop saw to be uncatholic and mischievous, notwithstanding the vital and timely truths and principles which those Tracts were doing so much to restore. These Mediæval Errors and Corruptions, which the Bishop specified, were, "The Worship of Images," "the Invocation of Saints,"

Prayers for the dead," "the commemoration of deceased men," "the Necessity of Confession," "Sin after Baptism," the Doctrine of "Reserve in communicating Religious Knowledge;" and especially, and which is the key to much which is mischievous in those writings, in keeping back from the baptism the doctrine of the ATONEMENT. Here is where Rome lays the great Foundation Stone, and thrusts herself in its place. The two Systems built on these two Foundations, are totally distinct from, and, of necessity, utterly opposed to each other. It was in 1842 the Bishop delivered this Charge which contains the greater part of the work before us; and from which we shall make a long quotation. Tract XC. having been reprinted in England, as well as in this country, the venerable man, faithful even to the last, lifts once more his voice of postulation and warning. We cite his words, because he shows how to distinguish, and does distinguish, between genuine Catholicity and its modern counterfeit, and because he early exposes the fallacy of the reasoning of Tract Number ninety, and the dishonesty of its main positions. He thus states the object of his work:—

'I enter on this discussion, not with any intention of renewing the controversy on the merits of our respective Creeds; but merely to rectify what appears to me to be a very erroneous statement, in some respects, of the doctrines of my own Church, but in a much greater degree of those of the Church of Rome. This is become the more necessary, from the increasing prevalence, even in quarters where we might hope to find more accurate information, of an opinion, that the line which separates the two Churches, is in fact much less strongly marked, than the prejudices and the passions of our predecessors have taught us to believe.

'That members of your Communion should labor to encourage this opinion, is not at all surprising. No mode of drawing proselytes to the Roman Church has been found so effectual, as that of persuading the cautious Protestant, that the change to which he is invited,—the departure from early convictions on the most important of all subjects,—is far less extensive than he has been accustomed to regard it. You yourself, Sir, speak of a 'near approximation in our religious views.' And certainly this is, at the present day, a much less paradoxical position than it would have been deemed a few generations ago. For, in this Protestant country, many of the most revolting features of Rome have been so much modified by collision with the tenets of the Reformed Church, so much reduced or palliated by the policy of your advocates, that the real state of religious opinion and

practice among you here, is widely different from that which is exhibited in countries where similar causes do not operate, and where the Roman Creed has been permitted to produce its full effect.

"Hence it will probably happen, that I shall be reproached with undertaking the ungracious office of reviving the memory of past differences, and seeking to exasperate the feelings of our cotemporaries by an appeal to those grounds of discord which are now, even by yourselves, tacitly abandoned. Such, however, is not the object of these pages. I am actuated, I hope, only by a wish to perform some part of the duty which I owe to that 'pure and reformed part' of the Christian Church, of which I am a Minister. It surely cannot be necessary for a Clergyman of the Church of England to apologize, at any time, for bringing forward the real grounds on which his Church found itself compelled to separate from the Church of Rome. This is not, be it remembered, nor can it ever be, one of those cases in which silence and compromise are consistent with good faith, and may, therefore, be demanded by charity. No! this, if any, is a vital question. For, if the differences between the two Churches be, indeed, as slight as you and others would represent them, the plain consequence must be, (and you, at least, will not deny it,) that our separation from you was, and is, schismatical; that the Fathers and Martyrs of the Reformation were not only in error, but in sin; that they have propagated that sin to us, their descendants; and that we cannot too soon retrace our steps, and sue to be re-admitted into the bosom of your Church."

The most valuable portion of the Bishop's treatise is, that in which he makes apparent the vicious reasoning by which that famous Tract Number Ninety is characterized. Long as the extract is, we give it entire. The whole question is clearly stated, and the argument is unanswerable. One point, so confidently urged, to wit, that the Thirty-Nine Articles cannot be considered as condemning the Decrees of Trent, because those Decrees were of later date, is placed in its true light, while the loyalty to the true principles of the Reformed Catholic and Apostolic Church, is worthy of the Bishop:—

"On the matter of the Sacraments, I am thankful to the writers of the Tracts, for the stimulus which they have given to us; and with the expression of this feeling I would gladly close what I have to say of them. But so great and general an excitement has prevailed respecting one of them—the last of the series—that I might seem to shrink from avowing my opinion of it, if I were altogether silent. Yet to speak at all of a production whose matter is so multifarious, will render it necessary to go rather more into detail than may well accord with this occasion, after so much which has been already, and still remains to be, said. Bear with me, however, I entreat you, while

trespass a little on your patience, in consideration of the demand which the public voice seems to have made on the Bishops, for their judgment on a Tract, which has excited a wider and deeper interest than any other within our remembrance.

That it is the last of the series, is itself a matter of much satisfaction; for, undoubtedly, these Tracts were creating an unwholesome agitation,—an agitation which was driving the writers into excesses, which, perhaps, in the full extent, they were themselves unconscious; and, at the same time, were producing the usual effect of all extreme courses,—the generating of equal excesses, on the part of others, in an opposite direction.

That it is the last is also, on another account, both satisfactory and worthy of much praise. The discontinuance of these publications proves that, with the writers, a deference to Church authority is more than an empty name. It is not with their lips, or with their pens alone, that they have set forth the duty of frank and ingenuous submission to the judgment of their Bishop. A single request from him, founded on his view of what was best for the peace of the Church, sufficed to silence them.

But here, commendation from me must cease. The tone of the tract, as it respects our own Church, is offensive and indecent; as it regards the Reformation and our Reformers, absurd, as well as incongruous and unjust. Its principles of interpreting our Articles I cannot but deem most unsound; the reasoning with which it supports its principles, sophistical; the averments on which it founds its reasoning, at variance with recorded facts.

Having thought it right to avow this opinion, it is my duty to state the grounds on which I have formed it:—

1. On the first particular, indeed, the language of the Tract respecting our Church, it cannot be necessary to say much. Does it become a member of that Church,—a Minister at its altar,—a pious and faithful minister, as I fully believe him to be,—one who has been wont to set forth, in high terms, the duty of reverence for the Church in general;—does he become such a man to jeer at the particular Church in which God's providence has placed him,—to tell her to 'sit still,—to work in chains,—to submit to her imperfections as a punishment,—to go on teaching with the stammering lips of ambiguous formularies and inconsistent precedents, and principles but partially developed?'—*Tract No. twenty.*

2. Or again, is it consistent, I will not say with decent respect for the memory of confessors and the blood of martyrs, but with due thankfulness to Almighty God for enabling our forefathers to rescue the Church and nation from the *usurped dominion*, the *idolatrous worship*, the *corrupt* and *corrupting practices*, to which they had been long enthralled;—is it, I ask, consistent with a due sense of that estimable benefit,—is it even in accordance with the dictates of common sense,—to urge as a reason for an inert and sluggish acquiescence in prevailing corruptions (manifestly pointing at our own Reformation)—that 'religious changes, to be beneficial, should be the act of the whole body; they are worth little if they are the mere act of a

majority? No good can come of any change which is not a development of feelings springing up freely and calmly from the bosom of the whole body itself.' When did the Church witness such reformation? How, without a miracle, could it be accomplished? Was the planting of the Gospel itself, that greatest of changes, thus peaceably and quietly accomplished?

'Moreover, a change in theological teaching, involves commission or confession of sin; it is either the profession or declaration of erroneous doctrine; and if it does not succeed, the fact of past guilt, it *ipso facto* implies present.'

Surely the same plea might be urged against all change of manners. But it is idle to argue against statements which are designed for argument, but for scoffing. Let me only ask, 'Can grace can this writer reprobate all 'changes, good in themselves which are the fruits, not of the quiet conviction of all, but of the agitation, &c., of a few?' What have he and his coadjutors accomplished during the last seven years? Have they been backward in opposing 'a change in theological teaching?' Have they waited for the development of feelings springing up freely and calmly within the bosom of the whole body itself?

3. But it is time to look at the *principles of interpretation* which it seems to be the chief aim of the Tract to establish and carry out. The first of them is thus set forth by the author in the professed explanation of his own views;—'Whereas I have at this day to make the particular belief of the writers of the Articles their true interpretation, I would make the *belief of the Church such*.' Again; 'I would say, the Articles are received in the sense of their framers, but (as far as the wording will admit of any ambiguity requires it) in the *one Catholic sense*.'

I am not aware of having before heard of that principle of interpreting the Articles, which he says is *usual*,—namely, 'the belief of the writers of the Articles,' though that belief may be admitted as aid in explaining terms or propositions which are not in the plain: I would rather say that the usual, as well as the ordinary principle of interpreting them, is to understand them in the sense in which he, who subscribes, has sufficient reason to know that they are understood by the authority which imposes the subscription-words, by the legislature, both the civil and the ecclesiastical; for both have alike imposed it. The civil legislature or Parliament, we may well believe, has intended that they should be understood in the sense of the ecclesiastical, or Convocation; and no different sense has been put upon them by any subsequent Parliament or Convocation, (though both have subsequently renewed the requisition of Subscription,) we may fairly look back to the Convocation of 1571, which must have been the sense of the instrument in the same year, when both legislatures, for the first time, imposed the duty of Subscription.

Now the Convocation of that year, in the very Canon which imposed Subscription to the Articles, tells us what is the sense in which they were designed to bear, namely, the *Catholic sense*;

enjoins 'preachers to teach nothing to be religiously holden or
 ived, but what is agreeable to the doctrine of the Old and New
 ament, and has been *collected* out of the same *by the Catholic*
ers and ancient Bishops,' it must be considered as following its
 rule in putting forth a book of Articles, 'for the establishment of
 ent touching true religion;' and it is as a security for the observ-
 of this rule, that Subscription to the Articles is required, 'which
 eles,' it proceeds to say, 'have been *collected* out of Scripture, and
 e in all points with the heavenly doctrine therein contained.'

this statement asserts the very principle propounded in the Tract,
 ely, that the Articles are to be understood in the Catholic sense,
 ill, nevertheless, be found, on consideration, to be utterly irrecon-
 able with the *application* of that principle, as contended for in the
 ct; for it is there maintained, that any man will satisfy the duty
 rred in subscribing the Articles, if he assents to them, not in their
 a and obvious and grammatical sense, but in that sense, which he,
 is own mere opinion, shall determine to be 'Catholic;' whereas
 Canon shows that the plain, and obvious, and grammatical, is also
 Catholic sense; and the preacher or minister who shall adopt any
 er sense, as the Catholic, does, in truth, prefer his own private
 gment on the point, to the declared judgment of the Church, synod-
 ly assembled,—a procedure as uncatholic and schismatical as can
 well imagined.

might insist on other objections to their principle, but they have
 so ably urged, especially by Dr. Elrington, Regius Professor of
 inity in the University of Dublin, that I content myself with re-
 ing you to what he has said.

I turn, therefore, to another, and practically the most mischiev-
 of the principles set forth in the Tract.

It is there held, that 'our Articles were *not directed against the De-
 s of Trent*, because they were written before those Decrees;' that
 Decrees, in their mere letter, do not express that authoritative
 hing of Rome which is condemned by the Articles; that senses
 rt of this doctrine will fulfil the letter of the Decrees; and that
 censures contained in the Articles have a sufficient object, though
 Decrees of Trent, taken by themselves, remain untouched.'

All this, and much more to the same effect, is manifestly designed
 how that there is nothing in our Articles inconsistent with the *let-*
 of the Decrees of Trent;—that those Decrees, and the Articles,
 y be held together by the same person.

As this is by far the most daring attempt ever yet made by a min-
 r of the Church of England, to neutralize the distinctive Doctrines
 our Church, and to make us symbolize with Rome, I shall be ex-
 ad, if I detain you for a few minutes in unravelling the web of
 histry, which has been laboriously woven to cover it.

It rests, mainly, as has been said, on the allegation, that the Arti-
 were of a date anterior to the Decrees of Trent,—an allegation
 ing just that measure of truth which will enable it most effectually
 deceive.

In the Statutes and Canons, the Articles are described, as 'Articles agreed upon in the Convocation holden at London in the year 1562 whereas the Council of Trent did not hold its last Session, nor forth its last Decree, till December, in 1563.

This is the *face* of facts and dates most favorable to the assertion in the Tract.

Now let us see to what it really amounts. The Convocation 1562 is so called, according to the Old Style. It commenced its sittings in the month of January of the year which would now be called 1563; and it continued to sit till the month of June, just six months before the conclusion of the Council of Trent. In the course of the six months, how many Decrees were made by the Council on the points condemned in our Articles? One, only one; including, indeed all the matter dealt with in the 22d Article,—an Article, it must be admitted, relating to several important particulars. Such is the amount of all that can be honestly stated in favor of the writer's allegation; but even this would give a very inadequate view of the weakness of his case. For although the Articles, having been in the matter settled by the Convocation of 1562, are always designated as the Articles of that Synod, yet they were not then *permanently* and *finally* concluded.

The Convocation of 1571 reconsidered them, with a view to a final settlement, and made *alterations* in them, (of no great moment indeed, before it authorized their publication in English;—and, what is more important, before it made the Canon requiring Subscription. It was the Articles *so corrected*, not as they were left by the Synod of 1562, that the statute of 13 Elizabeth requires Subscription; for it expressly specifies 'the Book of Articles *put forth by the Queen's authority*,—which was true of the English Book of 1571, only.

Subsequently, on the accession of King James, because, towards the close of the preceding reign, Subscription to the Articles had been made by many, with such limitations or qualifications as materially affected its value as a Test of Unity of Doctrine;—the Synod holden at London in 1603, (after 'having, upon a publique readinge and deliberate consideration of the said Articles, willingly, and with one accorde, consented and subscribed,') provided by its 36th Canon, a more precise and stringent formula, by which every one who subscribes, professes to believe 'all and every of the Articles to be *agreeable to the Word of God*.'

Here, then, we might leave the case, apparently without a shadow of pretence for the allegation, that 'whereas the Articles were written before the Decrees of Trent, they were not directed against those Decrees.'

But if this be so, the other and much more important allegation, that the Decrees, taken by themselves, in their mere letter, do not express the Romish doctrine, which our Articles condemn,—and, consequently, that Subscription to the Articles is not incompatible with adherence to the Decrees, loses, at once, its best support. And thus, perhaps, we might be excused from more minute examination of it. Still, it cannot be an useless labor, to show the utter want of all foundation

never for so dangerous a position. For, as I hardly need to say, whether true or false, it involves the whole question between us and Rome. Those Decrees combine, avowedly combine, the whole system of *Romish* Doctrine, peculiarly so called. They compose the backbone of Rome. The Creed of Pius IV., formed upon them, is little else than a brief epitome of them, (appended to the Creed of the Catholic Church, in defiance of the Canons of the General Councils of Ephesus and Chalcedon,) is required to be explicitly held and maintained, not only by every Romish Pastor, but also by every person who is received into communion with Rome. Too much care, therefore, cannot be used, in warning every member of our own Church,—especially, I may be allowed to say, after recent unhappy experience, the younger of our clergy,—against all approach to so full and unhallowed a conjunction.

I have done with the Tract. Let me only add, that I wish to hope the intention of the writer, as declared by himself, may protect him from the severity of censure which the Tract itself deserves. He wrote it, he tells us, ‘to do all he could to keep members of our Church from straggling in the direction of Rome;’ and he accounts for the sensation it has excited, by saying that, ‘what was addressed to one set of persons, has been used and commented upon by another.’ He is, that, ‘the consciousness how strongly he had pledged himself in his writings against Rome, made him quite unsuspecting of the possibility of any sort of misunderstanding arising out of his statements on it.’”

ART. V.—OLD SCHOOL PRESBYTERIANS AND POLITICS.

Minutes of the General Assembly, (Old School,) held at St. Louis, Mo., May, 1866.

IN the April and July No's. of this Review, we gave proofs of the extent to which politics and political agitation have taken possession of, and rent, and torn in pieces, several of the leading Sects of the country. Of most of them, this was to be expected. Having no fixed Faith, they live upon the excitements of the hour. They must agitate, agitate, agitate, or they must die for want of vocation and lack of breath. But from the Old School Presbyterians, who still hold on to their "Confession of Faith" with some tenacity, better things were looked for. The General Assembly of this large body, however, which met at St. Louis, Missouri, May 17th, was the scene of such remarkable sayings and doings, and the results cannot but be so important to the whole country, that some notice of it deserves to be recorded. It is an item in the religious history of our times. It is a phase of public opinion which, as public Journalists, we should not ignore. It utters a voice of warning, to which we shall do well to give heed.

This General Assembly consisted of over two hundred and fifty members, gathered from the Middle, Western and Border States, and continued in session sixteen days. Up to the time of the Civil War, the Old School Presbyterians had abstained from meddling with political matters ; and, in this, they were conforming to their own established and formally expressed rules. Their Confession of Faith declares :—

"Synods and Councils are to conclude or handle nothing, but that which is Ecclesiastical, and are not to intermeddle with Civil affairs which concern the Commonwealth."*

But when the late Civil War began to rage, and the War spirit prevailed, Northern Old School Presbyterianism, which

* See Confession of Faith, Chap. XXXI., Sec. 4.

has of late been becoming more and more infected with New England Congregationalism and Pelagianism, was swept along with the current, and in its Assemblies, from year to year, went rapidly from one extreme point on to another. Thus, the Assembly of 1865, in answer to overture No. 7, passed an order to this effect:—

“It is hereby ordered, that all our Presbyteries examine every Minister applying for admission from any Presbytery or other Ecclesiastical body in the Southern States, on the following points: 1st. Their connection with the rebellion. 2d. Their views concerning slavery.” It further orders, “Church Sessions are also ordered to examine all applicants for church membership by persons from the Southern States, or who have been living in the South since the rebellion, concerning their conduct and principles on the points above specified; and if it be found, that of their own free will they have taken up arms against the United States, or that they hold slavery to be an ordinance of God, as above stated, such persons shall not be admitted to the communion of the church, till they give evidence of repentance of their sin and renounce their error.”*

The last General Assembly, in 1866, held after the War had been terminated for more than a year, so far from being moderated in tone by a spirit of charity and conciliation towards their Southern brethren, who are so numerous and influential a portion of the body,—on the contrary, reiterated and endorsed all that had previously been said and done. In its Pastoral Letter, alluding to these Rules of Discipline of 1865, it says:

“Any concessions touching the offenses of such persons, would have been the highest of unkindness. It would have been a connivance at sin, and would have brought down upon them and us alike the displeasure of God.” Again, “We have taken our position upon the clearest principle of the word of God, as set forth in our standards. We have aimed to reclaim offenders, by demanding only what Christ requires of us, as rulers in his house.” It says, “upon both branches of the deliverances of the last Assembly—loyalty and freedom—we therefore arrive at the same conclusion, that they should be maintained.” (See Pastoral Letter.)

Really, the firm grasp with which the *odium theologicum*, the spirit of intolerance, has seized hold of this conservative denomination, is something wonderful. The influence of such a body of men as composed that Assembly, upon the country

* Min. of '65, p. 563.

at large, at a time like the present, is fearful. If Christians are thus relentless in their hate, if they cannot forget and forgive, if they cannot confide and trust, if it is at the Altar of Moloch, and not of Christ, that they catch the spirit of devotion, then, pray, what hope is there for the Nation ! Should it prove true, that, as a people, we are to continue hopelessly divided, and that the days of the Republic are already numbered, and that we are on the eve of events which God alone can measure, the responsibility of this unknown future will rest, in no small degree, upon the members of that body whose doings we are describing.

The special occasion of strife and contention, however, at this General Assembly at St. Louis, grew out of action which had been taken by the Louisville Presbytery, Ky. This body had issued what it called a "DECLARATION and TESTIMONY," a pamphlet of twenty-seven pages, and signed by "forty-one Ministers and seventy-eight Elders." This document was very ably, boldly, and sharply written ; and, originating in the Border States, where personal hatred was intensely bitter, it reviewed the course of the General Assemblies during the last three or four years, with great plainness. As a matter of argument, it is, in the main, unanswerable. The General Assembly, however, determined to get along with it in another way. It soon appeared that its members had come together nerved to the most resolute and summary action. Among them were to be found some of the ablest men, and readiest debaters of the country ; such men as Breckenridge, Wilson, Krebs, Boardman, Van Dyke, Anderson, Thomas, Robinson, West, Humphrey, Brookes, Gurley, &c., &c.

What to do with the sharp logic and cutting severity of the "Declaration and Testimony," was a much more difficult question, than what should be done with the men who wrote and had signed it. It had, evidently, already been determined that it should be met, not with the weapons of reason, and upon its own merits, but, as one of the members described it, with "Church power," and "*brutum fulmen*," in some shape or other. The first thing which the Assembly did, was to exclude from its sittings the Commissioners of the Louisville Presbyt-

ry, who had been duly elected to that body ; and this, by a vote of 201 Ayes to 50 Nays. A more tyrannical, despotic act, was never perpetrated in any assembly calling itself an ecclesiastical body. It shut these "Declaration and Testimony" men out from the possibility of a trial, and from being heard in their own defense.

Having thus, in the outset, got rid of the presence of these troublesome men, the whole matter of the "Declaration and Testimony" was referred to a large Committee on the "Presbytery of Louisville," who, at length, reported for adoption several stringent Resolutions, two of which are as follows :—

Be it Resolved by the General Assembly of the Presbyterian Church in the United States of America :

First. That the Presbytery of Louisville be, and hereby is, dissolved; and that the custody of its records, papers, and other property, be transferred as hereinafter ordered.

Second. That a new Presbytery be and is hereby constituted, to be known by the same name, occupy the same territory, and have watch and care of the same churches ; said Presbytery to be composed of the following ministers, (together with so many elders as may appear,) *viz.*, Rev. D. T. Stuart, W. W. Hill, S. Williams, W. C. Matthews, L. Valentine, B. H. McCown, J. H. Dinsmore, H. C. Sachse, T. A. Loyt, J. L. McKee, J. P. McMillan, J. McCrea, H. T. Morton, J. C. Young, or so many of them, whether ministers or ruling elders, as shall, before their organization, subscribe to the following formula, *viz.*, "I do hereby profess my disapproval of the Declaration and Testimony adopted by the late Presbytery of Louisville, and my obedience in the Lord to the General Assembly of the Presbyterian Church in the United States," which formula, together with the subscribers' names, shall be subsequently entered upon these records. The said Presbytery shall meet in the Chestnut street church, in the city of Louisville, Kentucky, on the 20th day of June, 1866, at the hour of eleven o'clock, A. M., and shall be opened with a sermon by the Rev. J. P. McMillan, or, in his absence, the oldest minister present, who shall preside until a Moderator is chosen."

Such a summary proceeding as this, produced intense excitement. To condemn men unheard, and without a trial ; to dissolve Presbyteries, against whom nothing had been formally proved ; to take possession of their records, papers, and property, by sheer brute force ; by the mere power of a majority, this was too high-handed a measure not to be understood at a glance. Speeches were made, some of them fine specimens of forensic eloquence. Tears, too, it is said, were shed in abund-

ance. Lawyers were there, and politicians, as well as divines. And when the screws came to be applied, there was such shirking and dodging, such an evident consciousness of having gone too far, that at length the following substitute for the Report of the Committee was proposed, and was adopted by a vote of 196 Yeas, to 37 Nays :—

"1. *Resolved*, That this General Assembly does hereby condemn the Declaration and Testimony, as a slander against the Church, schismatical in its character and aims, and its adoption by any of our church courts, as an act of rebellion against the authority of the General Assembly.

2. *Resolved*, That the whole subject contemplated in this Report, including the Report itself, be referred to the next General Assembly.

3. *Resolved*, That the signers of the "Declaration and Testimony," and the members of the Presbytery of Louisville who voted to adopt that paper, be summoned, and they are hereby summoned, to appear before the next General Assembly, to answer for what they have done in this matter, and that, until their case is decided, they shall not be permitted to sit as members of any church court higher than the Session.

4. *Resolved*, That if any Presbytery shall disregard this action of the General Assembly, and at any meeting shall enroll, as entitled to a seat or seats in the body, one or more of the persons designated in the preceding resolution, and summoned to appear before the next General Assembly, then that Presbytery shall, *ipso facto*, be dissolved, and its ministers and elders who adhere to this action of the Assembly, are hereby authorized and directed, in such cases, to take charge of the Presbyterial Records, to retain the name, and exercise all the authority and functions of the original Presbytery, until the next meeting of the General Assembly.

5. *Resolved*, That Synods, at their next stated meetings, in making up their rolls, shall be guided and governed by this action of the General Assembly."

Even this is sufficiently stringent. It is only less bold and manly than the Report of the Committee. Its temper and spirit are the same. The punishment inflicted, in its moral bearing, is the same; as it is, also, ultimately the same in its formal effect.

Now, what crime had these gentlemen committed? What breach of Presbyterial law had they been guilty of, that they should thus be visited with such a sweeping penalty? Such a virtual excision? It was not a matter of doctrine. For these "Declaration and Testimony" men, rank among the most

"Orthodox" of the Sect ; while the majority of the Old School Presbyterians are manifesting an increasing sympathy and a stronger desire for re-union with the New School, a body noted for the gross Heresies which are boldly held and taught within its ranks.

The sole ground of complaint was, that these men had presumed to express an opinion ; and had declared, that as the General Assembly had departed from "the faith and practice" of the Denomination, in certain of its recent acts, so, on that ground, they declined to execute certain "orders" of the Assembly in regard to "ministers, members, or churches in the seceded or border States." This was the crime which evoked the wrath of the General Assembly.

The first question which should have been asked is, whether the General Assembly had the constitutional right to exclude these Commissioners from a seat in the Assembly, until their case was decided ? And had it the right to dissolve that Presbytery, as was proposed by the Committee ? or to dissolve other Presbyteries, on the contingency provided for in the paper of Dr. Gurley, which was finally adopted ? And then, had the Louisville Presbytery been guilty of violating any law for which they could be tried ? And, if so, was this the proper tribunal before which they should be summoned ? Such questions will, of course, be disposed of legally, and in another place ; and we do not discuss them here. Not a few of the members seemed to be conscious of having acted precipitately ; and several papers were afterwards proposed and adopted, to smooth the rough edge of the guillotine, which had been made ready. For example, the Rev. Dr. Schenck offered the following :—

"Whereas, There is reason to believe, that, among the ministers and members of the Presbyterian Church in the South, there are many who disapproved of the late rebellion against the Government of the United States, and of the separation of those churches from this body, and who did not, of their own free will and consent, lend their aid or countenance thereto, but bowed before what they believed to be an absolute necessity ; therefore,

Resolved, That this Assembly, without expressing any opinion in regard to the propriety of the course adopted by such persons, will still cherish a kindly and fraternal regard for them, and whenever any

of them shall desire to return to their former connection with us, they will receive a cordial welcome.

And, in regard to those who have voluntarily aided and countenanced the said rebellion and separation, this Assembly disclaims all vindictive feelings, and all disposition to exercise an undue severity, and reiterates its readiness to receive them back, whenever they shall have complied with the conditions laid down by the last General Assembly, on page 563 of its printed *Minutes*.

After discussion, the previous question was called for and sustained, when the main question was put, and the paper was adopted.

Since the final adjournment of the Assembly, some of the most active agents in its extreme measures have proved, that they were borne on the waves of wild and daring passion to the adoption of acts and rules which they not only cannot, but which they dare not, even try to carry out.

Our present object, however, is simply to advert to what was done in the Assembly, and to the spirit and temper which characterized its proceedings. As one illustration, it seems that a member of the Assembly, the Rev. W. M. Ferguson, of Ohio, was a correspondent of the *Ohio Statesman*, and reported to that paper an account of the doings of the Assembly. The following is an extract from one of his letters:—

"The debate in the Assembly ran higher to day, or rather lower, than ever. It was reserved for Mr. Galloway, of Ohio, to cap the climax of vulgarity and demagogism. He certainly outdid himself in low allusions, false assumptions, bitter invective, personal abuse, and in every other mean thing that could characterize an orator who appeared to be, at the same time, both a fool and a fiend!

I grant this is strong language, but not a whit more so than the truth will warrant. His manner was monstrous! A dancing monkey's motions were graceful to it. Indeed it was awful! Sublimely ridiculous. His twistings and bodily contortions, could they have been photographed, would have furnished comic almanac makers with an almost limitless number of grotesque samples, for all time to come. Besides his disgusting egotism, his self-righteous laudations, his canting use of Scripture, his boasting, dirty insinuations,—in a word, his scurrility and blackguardism, exceeded anything of the kind it was ever my painful misfortune to hear. * * * * Mr. G. boldly affirmed, that "a word spoken against the Assembly was treason and the speaker a traitor;" that "Dr. Boardman was a traitor, and his speech yesterday treason, and till he washed his hands of the blood of this hellish crime, he [Mr. G.] would never sit down with him at the Lord's table." These were his words. His speech, as

published in the *Democrat*, may be bad enough; but as that sheet is exceedingly Radical, and the only one which pretends to give verbatim reports phonographically taken, and as Mr. G.'s friends were shocked at the outlandish indecencies and fallacies of this unfortunate affair, some of the more vulgar and blasphemous parts may be omitted.

But I weary you. Mr. Galloway surely forgot himself to-day. He has disgraced himself forever in the estimation, not only of Christian gentlemen, but in the opinion of the ungodly world. Why he did so no one can tell. It was unprovoked and unexpected. He was not called to order by either member or Moderator, as the latter requested the Assembly to permit "great latitude" of discussion. It was as good as a monkey show to the populace,—some of them hissed, others cheered!

Thus we go,—*go to pieces* as a church of Christ. It is alarming to witness how rapidly and superficially the legitimate business of the Assembly is passed over, and how eager many are to "take up the unfinished business" relating to Louisville Presbytery, &c. It is painful to say it, but many think and say, that this Assembly has done more, far more, against the interests of true religion in this city, since it convened last week, than the big horse races that have been in progress here for sometime! What a curse Radicalism is!"

This letter, as published, of course found its way back to St. Louis. Though anonymous, and printed in an unofficial newspaper, the rage it excited was intense. Banquo's ghost was not more terrible. Had a bombshell fallen in the midst of the Assembly, it would not have startled those gentlemen more. And so this grave and dignified body at once virtually resolved itself into a Committee of the whole, the unfortunate culprit was searched out, and summoned to the bar, and after a castigation, which we think he bore with quite too little manliness, the following penalty was inflicted; the resolution, offered by the Rev. Dr. Krebs, being passed by a large majority.

Resolved, That, whereas the Rev. W. M. Ferguson, a Commissioner of this General Assembly, is, by his own acknowledgment, guilty of writing and publishing in the *Ohio Statesman*, a gross, abusive, scandalous and slanderous libel, against members of this Assembly, and against this Assembly itself, and although he has qualified it in the presence of this Assembly this morning, his explanation is not deemed satisfactory.

Resolved, That the Rev. W. M. Ferguson be forthwith expelled as member of this House.

The results of the doings of this General Assembly upon the body at large, throughout the country, cannot as yet be

fully estimated. But already the direst evils are manifesting themselves. At the South, the alienation of the Old School Presbyterians is complete, and the separation apparently final. In the Border States, where political opinion has been divided, and the estrangement bitter, the work of ruin has begun. An internecine war, springing up in families, is carried into neighborhoods, parishes, Synods and Presbyteries. Rival and opposition meetings are already called, periodicals are enlisted, organizations are formed, and endless litigation for the possession of property is in prospect. A large "Conference" was held in St. Louis, Mo., Aug. 15th, the object of which contemplates, as we are told, the organization of a "True Presbyterian Church" in that region. At this Conference, letters were read from influential Presbyterians in various parts of the country. The Rev. Dr. Plumer is reported to have said, he thought of four things that might be done. "One is to quit the Church and to run up a new flag ; another is to wait and be cast out ; another is to hold on quietly, testifying, protesting, and washing hands ; the last is to play the hypocrite, pretend approval, and hurrah for nonsense and fierceness." Among other things, he said : " I have reliable information that the Old and New School will not come together. I think you may rely on that. Be docile. Look to God. You will not be hurt till your soul is hurt, and your soul will not be hurt till your conscience is defiled." The Rev. Dr. VanDyke, of Brooklyn, it is said, wrote in a desponding strain of the prospects in the East. He said there were two parties in the Church in the North—the Radicals and the Numskulls. The first were blind ; the second were cowards, and waiting for something to turn up. "The prospect for accomplishing any thing," concludes the Doctor, "appears dark at the present writing." The injury to the cause of Christianity in all this is incalculable ; and no mortal can tell where, or when, or how, the mischief is to come to an end.

We will not conclude this brief paper without remarking, that the great, the fundamental mistake of these Old School Presbyterians, lies far deeper than even the most conservative of them suppose. The first question, which they need to ask,

What is the Church ? And this question belongs not only to them, but to all the host of Sects about us. The next mistake of these Old School Presbyterians, who believe, or used to profess to believe, in an organic historic Church, is that they have forgotten the nature, office, province, and constitution of the Church ; and have attempted to unite, and fuse, and blend, what God hath forever put asunder. Jesus Christ declared, " My Kingdom is not of this world." (John xviii.

Yet he paid tribute to Cæsar ; and St. Paul said, " the powers that be, are ordained of God." (Rom. xiii. 1.) Of these two Kingdoms, the Church and the State, it is not within the province of the State to interfere in matters which belong to the Church ; it is not within the province of the Church to interfere in matters which belong to the State. Each has its own distinct sphere, its own duties, its own interests ; and the peace, purity and prosperity of both, demand that the line of demarcation shall be strongly marked, and most religiously observed. The subordination of the State to the Church, and the subordination of the conscience of individuals to the Church, in matters which belong to the State, is Hildebrandism in its worst form. It is the old mission revived ; and no one can read the doings of this assembly at St. Louis, without being reminded of the thumb-screw and the rack, the dungeon and the faggot. It is an error to charge upon Popery alone the spirit of religious persecution. A squalid blot stains the page of history than the record of official Puritanism in England and Ireland, and afterwards in England. At the present day the same determination exists, to accomplish moral and religious ends by political means ; and in a form of Civil Government like ours, where Christianity is left for its support to the Voluntary Principle, where the Minister's hold upon his Parish, and even the demand for his wife and children, depend, not unfrequently, upon an aspiring, unprincipled political demagogue, the danger to which the Clergy have to contend, is Erastianism in its most sordid and meanest form. Alas ! that so many professed Ministers of the Gospel become its most unscrupulous tools.

Yet this is not Christianity. St. Paul, if he never fawned

upon Nero, he never assailed his Government, or its political abuses. The only message with which the Minister of Christ is charged, is the Gospel, in all its fullness. His Ministry is not of men, nor from men, but to men. His mission is to the hearts of his hearers. He is not a mere lecturer. He "makes known the mysteries of the Gospel." This is Christ's Theory of Reform: Make the tree good, and the fruit will be good. On such a method, and such a method alone, the Church can live, and flourish, and be One, in power and strength, under any form of Civil Government. Let truth, justice, temperance, humility, mercy, peace, brotherly kindness, charity—the whole circle of the Christian virtues—be inculcated upon such a basis, and all social evils, however deep-rooted, and of long standing, will adjust themselves gracefully, quietly, and effectually, without the ruin and destruction which must attend violent organic changes. Society is a growth, not a creation; and all true moral improvement and spiritual elevation must come from within, not from without,—from the Life of Christ, Who is the Way, the Truth, and the Life.

This is the lesson of the age and times. The world does not believe it. It is the riddle which Philosophy has been trying in vain to solve for thousands of years, and will continue to try until the end of time. Yet it is true. Christ affirms it. The history of the world and of all civilizations proves it. It is a hard lesson; especially in a day like this, when Christ is dethroned; when the policy, and heat, and dust, and noise of the hustings are carried into the pulpit; when political harangues defile, and commit sacrilege in, God's house; in an age of Sense rather than of Faith, and when a specious and bitter Infidelity is fighting its old battles under the guise of philanthropy.

As Churchmen, we may well thank God, with devout and humble gratitude, for the evils which we have avoided, and for the high and truly Christ-like position in which the Church now stands before the American people. Would that she were true to herself and to her Risen and Ascended Lord. Would that her Ministers and her Laity were but half alive to the greatness of her opportunities. One of the noblest of our

clergy, whom we will not name, but who is giving full proof of his sincerity by the earnestness and efficiency of his labors, thus writes to us ; and with this quotation we close. “ The more I think and observe, the clearer it becomes to me, day by day, that our Church is the only ARK for this People on the wide waters, as respects Government, National Unity, Philosophy, Manners, and Life, as well as FAITH. In all this region its growth is wonderful. The preparation is going on in hundreds of thoughtful minds.”

ART. VI.—THE RITUAL LAW OF THE AMERICAN CHURCH.

TWENTY years ago, the mind of our Church was deeply moved, by questions pertaining to her own authority, as of the Body of Christ. This was the ruling element in the great Revival which had, long before, started at Oxford, and whose vast wave, like a mighty swell, undulating across the Atlantic, had, at the time of which we speak, gathered and broken upon our shores. Many of us can remember the agitation and mental turmoil which prevailed, and which culminated in the wordy struggle of the General Convention of 1844. Books and Pamphlets were scattered broad-cast on the troubled waters; from the bulky octavo of the Bishop of Ohio, to the coverless ephemeral of the job press. Ephemeral! Alas, the heavy and the light have all sunk, long since, to their deep and lasting repose. Memory still recalls how one respected Divine, in a book, ‘opened the Mysteries;’ and how another, in a speech, which filled the greater part of two days in General Convention, urged his Sixty Objections to Tractarianism. But, the sensation of shrinking from what then seemed the presumption of the former Treatise, and the painful endurance with which we sat through the latter Homily, have subsided into an amused recollection of tame and harmless issues. Of the Sixty Heads of Tractarian offense, we can now remember only the one which most struck us, by its novelty and originality,—the ‘Puseyitish use of *salt*.’

The great wave broke, and spread itself out, over the surface of the Church, in a thin and peaceful sheet of fertilizing waters; which sank into the soil, and quickened the living germs hidden there,—the germs of ancient principles, imbedded in the Church’s heart. These have since sprung up; and, in her renewed and better life, have brought forth fruit, thirty, sixty, aye, a hundred fold.

“The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and, there is

no new thing under the sun." History repeats itself, in Church and State. We have entered upon another period of agitation ; which may be remembered, hereafter, as the Ritualistic Controversy, as we now remember the Tractarian Controversy ; and, let us hope, with as pleasant a recollection. The huge billow has risen again in England ; and we already hear the sounding of its Westward roll upon our shores. The tide will not be as angry as the former one ; for, Ritualism does not provoke the *odium theologicum* into such fierceness as does the question of Church Authority. It has, indeed, certain relations to Doctrine ; but, they are fewer, and less apparent and direct, than in the other case. Besides, the old controversy has better fitted us for the new one. It has raised us to a higher level, as Churchmen, than we occupied before ; and so has made us calmer and more confident, in questions bearing upon the safety and well-being of the Church. One step of progress prepares for the second. But, the results, though wrought out of a less bitter strife, will, we believe, be no less beneficial. The agitation is a healthful one ; and, we need it. If the way is painful, it is our path to a higher good. By such periods and processes of troubled inquiry, of dark and unsteady gropings, emerging at length into broader light, has the Church always travelled, towards her destined maturity. The Almighty Guardian, Who has been with her always, is with her now ; and, will conduct her, safely, to the end. Under His careful Providence, she has come to a point in her growth, where her Worship must be reviewed ; its defects, supplied ; its errors, pruned ; its tone, elevated ; its whole self, made a worthier offering, to the Supreme Object of our adoration.

It is singular, into what a confusion of mind the first movement of such a discipline throws us. Men find, and wonder to find, how unformed are their views ; how little they have penetrated into the intricacies of the subject ; how many embarrassing questions there are, where their former superficial survey saw nothing difficult, or obscure ; what mistiness veils even the primal principles, and elemental laws, which should govern, and guide, the inquiry. This is the first effect of its

strangeness ; and only shows, how necessary the inquiry has become. In the midst of that confusion, we now walk. The mind of the Church is unsettled. Idea proclaims itself against idea. Interpretations of the *lex scripta*, are in conflict. There is debate, as to where, and what, the Law is.

Out of this antagonism, the truth is to be evolved ; and the Church brought into her right and permanent position. Now is the time for discussion ; for the free, frank and fraternal interchange of views ; for patient research ; and for careful thought. Whoever, by the habits of his mind, the nature of his studies, or the teachings of his experience, is prepared to aid in the investigation, is bound to render his help. The Church's mind must be formed. It can be formed only by discussion. All that is said, or written, may not be worthy of the theme ; but, in the end, the precious will be retained, the vile will be rejected. Wheat and chaff are mixed in the grinding ; but the pure grain is winnowed out at the last. We only ask that thought and speech may be free ; that opposing arguments may be uttered with a sincere desire for the truth, and for the Church's welfare ; and that every brother who contributes to the discussion, will regard every other brother's mite, as, equally with his own, a true-hearted offering, in the service of the dear Bride of Christ, Who has our common and our deepest love.

In this spirit, we now make our humble oblation. We speak with some hesitation ; because we foresee, that we shall differ widely from one or two whom we love ; and for whose wisdom we have a higher esteem than for our own. "But, as of sincerity, but, as of God, in the sight of God, speak we in Christ."

In the discussion, thus far, the subject seems, to us, to have been overlaid with matter which does not belong to it ; and judgment has been embarrassed by doubtful testimony. The first point to be settled is, *The actual state of our Ritualistic Law*. What is our Law ? Where are we to look for it ? Where are the metes and bounds of its enactments ? Until these questions are disposed of, we shall be unable to determine the Church's position on the subject ; or to form a reliable judg-

ment upon the manifestations of Ritualism in our Congregations. These manifestations are variant, discordant, conflicting. A Clergyman can hardly go into a strange Chancel, and be sure that he shall conduct the Services as the Rector does. If the Rector be present, it is the almost invariable custom (and it is necessary) for him to give, to his visiting Brother, preliminary instruction, in the Vestry Room, as to his peculiar "use." This is true of our Churches commonly. But, when a Clergyman enters, for the first time, a Chancel where a high Ritual is observed, or even where there is elaborate attention to the style and manner of conducting Service, he feels himself in as strange a place as if he were worshipping in another Communion. It is certain, that we of the Clergy who belong to different Schools, do not know how to behave ourselves, when we officiate in each other's Churches; and this may be one reason why we so seldom do it. The act is rare, because it is awkward.

This state of things plainly shows, either that we have no sufficient Law of Ritual; or that it is variously interpreted, and needs an authoritative commentary; or that it is held in contempt.

But, this is not all. The discussion which has already arisen, proves the same thing. In England, the debate is, partly, as to what the Law is; partly, as to what it means: and both sides, or, rather, *all* sides, (for the discussion is polygonal,) have shown a commendable degree of learning, not to say ingenuity. It is even a question whether Injunctions and Synodical Actions, anterior to Henry VIII., are not still binding. The Judicial Committee of the Privy Council would, doubtless say, No; has said No, impliedly, in the famous case of *Westerton v. Liddell*. But, it is hard to bring any large amount of Churchly respect to bear upon the decisions of that Committee; though, unfortunately, it is the final arbiter of the Ecclesiastical Law of England. And what a deluge of critical learning has been poured upon the Rubric, which the same Committee says is the supreme Rule respecting Ornaments, in the Church of England, and which all acknowledge to be very important; viz., the Rubric which prescribes, that

they be those which were in the Church of England, in the second year of King Edward VI. And the deluge has not yet abated. The Ark of England still floats on its troubled waters. We have endeavored, in our quiet retreat, to trace the lines of this many-sided discussion ; and the result is, that, at this present writing, we find ourselves hopelessly befogged in the inquiry, What is English Church Law ? In younger and more trustful days, we once devoted a whole year of study to the subject. At the close, we had no greater light than we have now. It is a boundless field for learned speculation,

‘ Finding no end, in wandering mazes lost.’

Our judgment on it is well given by a recent and very able English writer :—

“Most of us can give some answer to the question, ‘How are we governed?’ But, to the ordinary, every-day Englishman, a mist still hangs over one department. Ecclesiastical law is, to him, a sort of Cabala ; a thing to be revered or scoffed at, according to the turn of his mind and his politics ; but, in any case, a thing incomprehensible.”*

An apt illustration of the confused and dubious condition of this Code, (if that may be called a Code which has never been codified,) is found in the recent Report on Ritualism, presented by a Committee of the Lower House, in the Convocation of Canterbury. The concentrated learning of its members has only so far elucidated what was before obscure, that both Ritualist and Anti-Ritualist claim the Report as favorable to themselves, severally and antagonistically. The greatest wonder is, that a Committee, consisting of so many men, on such a subject, should agree upon anything. They have succeeded, in the only way in which so great a task could be accomplished, by producing an interpretation which itself needs an exegesis. Or, let one look at the Article of our friend and co-laborer in the last Number of this Review. Through what bewildering mazes of learning does he lead us, in the search for the meaning of English Law, respecting Lights on the Altar. There are, we opine, but few minds in the American Church, that could lavish so great wealth of critical lore on a single point in

* Contemporary Review, Feb., 1866, p. 1.

itualism. And yet, the conclusion reached is different from that of some of the most erudite writers in the English Church; different, also, from the combined interpretation of the late Committee of Canterbury. That Committee declares the use of Lights lawful. Our friend pronounces it unlawful. And yet, each is interpreting the same Law. It would be presumptuous in us to sit as judge between them. We neither affirm nor deny. But, *here* is our point of comment: What must be the state of the Law which admits interpretations as diametrically opposed to each other as Yes and No, and each interpretation made by most skilful commentators?

We should not have said thus much of the state of English Church Law, (and we might easily say much more,) if it had not a direct bearing upon our present object. The first point, in determining what is the Ritual Law of the American Church, is to settle our relations to the Ecclesiastical Law of England. It is affirmed by some, and vaguely imagined by others, that we still have, for us, a binding obligation; that it is, in fact, a part of our own Code; excepting so much as is inapplicable to us, or has been set aside by special legislation of the American Church, upon the same subjects. The English Law, as it existed previous to the Revolution, (and it has undergone no material change since,) the same Law which governed Colonial Churchmen, as members of the Church of England, governs still the independent Church of the United States; having descended to us from ante-revolutionary times:—this is the proposition; and it is evident that, if it can be maintained, it affects, essentially, not only our position towards Ritualism, but our entire system of Discipline. The contests in England are, in that case, our own warfare; and we have an equal share, with our English Brethren, in the results. We may not have looked upon those contests, hitherto, with this feeling; (and we certainly have not;) but, we ought to do so, if this proposition be true; for, the very Laws which are under discussion, then become our own Laws. And more than that, all the obscurity which prevails, the interminable doubts, the historical difficulties, the incertitude, the confusion, the incomprehensibility, of English Church Law, are all a part of our own heritage.

Could we believe this, we would lay down our pen, at once, in hopeless dismay. Think of it, for a moment. "One of the ablest of modern writers on Canon Law," (and the praise is well bestowed,) frames an elaborate Treatise to prove, that the Law of the Church of England does not allow Lights on the Altar. The copiousness of its historical illustrations fairly bewilders the common reader, by its *embarras de richesses*. Who could say more, on such a theme, on the same side? Not one in a thousand among us could accumulate such large fruits of learned research. But, what is the practical result of it all? There is none whatever. The Law is still open to dispute. Several able arguments have appeared on the other side. Distinguished Commentators on the Prayer Book, such as Wheatly and Hook, defend the legality of Altar Lights; and the latest opinion, the Report of the Convocation Committee, is in favor of them. For the Church, and authoritatively, nothing is decided. Our friend's conclusion stands, as his individual judgment, binding no conscience but his own.

And this is but one point in Ritualism. All others dependent on English Church Law, are involved in the same difficulty; for the same test applies to all; to all, at least, which come under the extensive head of "Ornaments."

And this chaos of confused elements, this Law which is no Law, (for that is not Law, to any practical purpose, which has no settled meaning,) is the guide to which we are to look, for our Rule of Ritualism, in all matters undetermined by our own Prayer Book and Canons! We can hardly conceive, for our young American Church, a more undesirable inheritance than this boon of old enactments; which, in the lapse of ages, have lost all the certain sense they ever had. We humbly hope, that a higher Law may authorize us to reject so unpropitious a legacy.

But Law, to be of any use, must have, somewhere, its appointed interpreter. We are still in bondage, then, let us suppose, to the ancient enactments of the English Church. Who shall interpret them for us? Not individual writers and commentators; but those who have judicial authority to interpret

And their interpretation is the Law. It can have no binding force, save in the sense which they attach to it. That sense, and not the bare letter, is, practically, the Law. Who, then, is the authorized interpreter of English Church Law? We answer, several Courts; the Consistory Courts, the Court of Arches, and the Royal Court, called the Judicial Committee of the Privy Council. If, then, we are bound by that Law, we are bound by the decisions of these Courts; for it is what they affirm it to be. They are the legal expositors of it. Their judgment is the voice of the Church of England, declaring what her Law really is. To say that we are under English Church Law, with our own interpretation of it, is to say, that we are not under it at all; for, our freedom of interpretation gives us boundless freedom of disobedience. If, then, we are subject to English Law, we are subject to it in the sense in which it *is* English Law; that is to say, according to the judgment of the Ecclesiastical Authorities of England; for that, and no other, is the Law, as it is to be obeyed. The decisions, therefore, of the afore-mentioned Courts are, for *us*, as well as for *England*. The Judgment in the Gorham Case, determines the Law of the American Church respecting Baptismal Regeneration. The Judgment on the Essays and Reviews settles, or rather, unsettles our doctrine concerning the future state, &c. The Westerton and Liddell Case, teaches us, that it is unlawful for us to have stone Altars, or Crosses on Altars. And so on. The Reviewer of Ritualism may spare himself the trouble of a laborious search, to prove that Altar Lights are not permissible, by the Law of the Church of England, and therefore are unlawful for *us*. Dr. Lushington, long ago, told us that, authoritatively; and the Queen, through the Committee of her Privy Council, has, substantially, advised us to the same effect. It is only necessary to refer to those reminders.

Our fellow-worker in the cause of Ritualism, does not like the composition of this last-mentioned Court, nor all its decisions. He says, however, that they "bind Churchmen in England," and are "entitled, with us, to great respect." If this *all*, we do not demur. Nay, it is in exact accordance with *its own idea*. But, we would carry it farther. Not only the

decisions of the English Church Courts, but the Church Law itself of England, is "entitled with us to great respect," and nothing more. If, as he says, it "governs" us still, in matters of 'Discipline, where we have no distinct enactment,' it more than demands our *respect*; it exacts our *obedience*. It binds us, as it binds Churchmen in England. It is *our* Law, as much as *theirs*. And it binds us in the sense in which it is the Law of the Church of England; viz., as interpreted by her Ecclesiastical Courts.

Our friend puts his own interpretation upon English Church Law, respecting Lights on the Altar. His conclusion, the result of elaborate investigation, is, that the use of Lights is a "violation of the positive Law of the English, and of this Church," meaning thereby the American Church; the Law of the former being, in his view, the Law of the latter. He then proceeds to say, that the Law, so interpreted, is binding upon the conscience of our Clergy. By what authority? By the authority of his own, which is a private, interpretation. But, if a private interpretation is valid, the Clergy will claim the right of interpreting for themselves; and as the legality of Altar Lights is a mooted question of English Law, presenting a brilliant array of learned opinions on both sides; they, the Clergy, have the undoubted right, (if private interpretation is to rule,) of asserting their lawfulness, and acting upon it. So, then, nothing is decided, by our friend's judgment. It is "entitled to great respect." No man's opinion on the subject could be more so. But, it leaves the question open, so far as judicial and authoritative decision is concerned, and therefore leaves universal freedom of action.

Subjection to a Law which is to be interpreted by Private Judgment, is a nullity; not to say, an absurdity. Such a Law, to us, is the English Church Law, if we do not, in admitting our subjection to it, admit also the binding force of the English Judicial interpretation of it. Our friend says, that that interpretation, though binding English Churchmen, is entitled, with us, only to respect; which is to say, as he also intimates, that it should have fair consideration, in forming our own independent interpretation. We are, then, subject to

English Church Law, as we interpret it. We are free to interpret it according to our own judgment. But, our private interpretation of English Church Law, is *not* English Church Law. That Law, therefore, does not govern us. Our Ruler is our Private Judgment ; and *its* decisions are the Law which governs us.

Shall we say, that the Ecclesiastical Law of England is part and parcel of our American Church Law ; as much so, where we have not formally abrogated it, and where it is consistent with our Civil institutions, as if it were incorporated into our Digest of Canons ; as, indeed, it ought to be, (the English Canons of 1604, and all,) if it is, as our friend asserts, the ‘positive Law’ of our Church ? And shall we, therefore, add, that it is subject to the same conditions with other parts of our Law, the Canons made by ourselves ? to be interpreted, as they are interpreted, by our own Judicial Authorities ? This seems just and fair. But we must insist that such Law cannot properly be designated as “the Laws and rules of the English Church,” any more than our home-made Canons ; for the independent interpretation makes it, as much as these last, our own. It is, as used by us, simply a copy into our American Digest, of certain foreign enactments ; which thus become American Church Law ; and, as such, are subject to the same judicial interpretation with those which we have originated. This distinction is of importance ; because it destroys the position which, we understand, some as holding ; viz., that the Church Law which bound us as Colonists, that is, as members of the English Church, has passed, *by inheritance*, to us, as an independent Branch of the Church Catholic. The Law which governed us then, was the Law of the Church of England, as set forth and explained by English Ecclesiastical Authority. If that is ours, by inheritance, we are not at liberty to change its character, by our own interpretation. We must take it, in its own original character ; and what that character is, the Church which bequeathed it to us, must, by her own judicial interpreters, decide. And again, if only a verbal copy of foreign Law, (and it is no more, if we are, for ourselves,

the interpreters of it,) there must be some clear, formal act of the American Church, under which that copy was made. Such act cannot be shown. It is not even pretended. All that appears, or is asserted, is some indirect and casual expressions, in the course of our American Church legislation : and these we shall deal with by and by. The point which we now make is this. If English Church Law is our Rule, in matters on which we have not legislated for ourselves, it is so, by necessary inheritance ; that is to say, because a Branch of the Catholic Church, springing from another Branch, retains, by necessity, the Laws which governed the former, where it does not decree otherwise ; or, it is so, because, by formal act, it has adopted the old Law, as its own. If the first hypothesis be true, we certainly have no right to subject our inherited Law to our own interpretation. We must take it, in the same sense in which it is the Law of our Mother Church. We cannot *inherit* her Law, excepting as she transmits it to us ; that is, with her own meaning attached to it. Otherwise, it is no Law of hers ; and by interpreting it ourselves, we alter, or may alter, and so defile her gift. If the second hypothesis be true, we must be able to show the precise act of the American Church, by which, and in virtue of which, English Church Law is adopted into our Code ; and that act must be as clear and positive in its character, as the enactment of any of our own Canons.

We cannot hesitate to say, that neither of these propositions can be sustained. We affirm, on the contrary, that the American Church is subject to no Law beyond that which she has made for herself, and the Decrees, in matters of Faith, of Catholic Councils. The English Church stands, to her, as any other particular Church. She may look to it for example. She may study, with respect, its Laws and Usages. She may weigh, with care, the opinions of its great Ecclesiastical Lawyers, and the Judgments of its Courts. She may listen, reverently, to the teachings of its eminent Divines. We trust the time is far distant when she will do less than this. But, as a Branch of Christ's Church, she is governed, in matters of Discipline, only by her own enacted, or accepted, Rules. All else

is foreign to her. Even the *disciplinary* enactments of General Councils are not binding upon her ; as they are not binding upon any particular or National Church ; except by its adoption of them. This is the judgment of the leading Canonists, and the practice of each Branch of the Catholic Church accords with it. She will, doubtless, look with more deference to English Law, for her models and prototypes, than to the Law of any other Church ; both because the general principles of the Church of England, as Reformed, are her own, (and *these* she has truly inherited,) and because such peculiar and affectionate regard is justly due from a Daughter to her Mother. But her liberty is complete. In her Discipline, she is her own Mistress ; as being an independent member of the Catholic Body. She is free to draw the elements of her Discipline, from all sources ; as are all other particular Churches ; and no Rule forms a part of her Discipline, which she has not formally recognized as such. Less than this, were to place her in a position which is held by no other Church on earth. It destroys, or limits, her independence. It makes her subject to a foreign authority. It abridges her rights and privileges, as a Sister and co-equal of other Members of the Church of Christ.

On the first point,—that of inherited obligation,—our limits will not allow us to enlarge ; nor do we think a protracted argument necessary. The principle on which it is based, is, that members of a particular Church, subject to its Laws, having been duly set apart and constituted a separate Church, are still held by the Laws which formerly bound them, excepting so far as they, in their new Body, have replaced them by other Laws, of their own making, on the same subject, or as the former Laws are impossible of application, by civil, or other change of circumstances. If this proposition could find support from any of the old and leading Canonists, or in any standard Treatise on Church Government ; if it had ever been enunciated, authoritatively, as an elementary principle of Ecclesiastical Law, it would be easier to attempt its refutation by positive argument. But it has no such basis whatever. We cannot discover a single received authority in its favor. And, in practice, it has never been acted upon, among ourselves, nor in any other newly constituted Church.

The Church of Greece presents, in its organization, the closest parallel to our own. Separated, by a Revolution, from the Mother Church of Constantinople, the Clergy and Laity of the new Kingdom formed themselves into an independent Body, which took its place, at once, in the ranks of the Sacramental Host, as a self-governing Member of the Church Catholic. Its difficulties were greater than ours ; in that it was already furnished with Bishops, who had vowed allegiance to the See of Constantinople ; and in that the severance was from the sway of the Patriarch of "New Rome," the Head of the Eastern Orthodox Church. Yet, in its Constitutional Charter, it declared its entire independence ; acknowledging, only, its conformity in doctrine with the Church at Constantinople ; and *that*, as based upon Catholic Laws and Traditions. Its language is :—

"The Orthodox Church of Greece, acknowledging the Lord Jesus Christ as its Head, is perpetually united, in doctrine, with the Great Church of Constantinople, and every other Church holding the same doctrines ; preserving, as they do, immutably, the Holy Canons of the Apostles and Councils, and the Sacred Traditions. Nevertheless, it is autocephalous ;* exercising, independently of every other Church, its rights of jurisdiction ; and is administered by a Sacred College of Bishops."

Accordingly, the Church of Greece has, ever since, maintained an entire freedom from the particular Laws of the Church at Constantinople, ancient or modern ; regarding them only in the light of examples, recommended by the use of a venerable Communion.

In 1850, an attempt was made to establish a Concordat between the three Churches of Russia, Constantinople, and Greece. But it failed, from an attempt of the Patriarch to regain influence over the Church of Greece, by the terms of the Concordat. He proposed to make the independence of that Church a grant of privilege from himself ; to designate, as by commission from him, the Archbishop of Athens, to be the President of the Greek Synod of Bishops ; and to continue in Greece the former custom of obtaining the Holy Chrism, for

* The Ecclesiastical word, *αὐτοκέφαλος*, implies a position of independence, which places a Church on a level with other Christian Churches.

rmation, from Constantinople. But even this last and of the old laws of discipline, the Church of Greece would accept. The very proposal of it, and of some other minor s of Constantinopolitan usage, implied, that that Church by its separate existence, independent of the disciplinary of the Mother Church ; although it had, by no formal discarded them. Had they been obligatory, by inheritance there would have been no occasion to seek their restoration compact. This latter proceeding involved the principle, that, as of obligation, they ceased to hold, by the erection of the Hellenic Christians into a distinct and independent Church. And that Church refused, now, to restore them, even by convention. It regarded them as marks of dependence and inferiority ; and rather than accept them, it sacrificed the advantages of the Concordat, which the Patriarch had made dependent on these conditions, but which the Church of Greece had proposed, as a league among equals, a Convocation of sister Churches. It was the same as if we should propose to the Church of England, and the Episcopal Church of Scotland, Articles of Agreement, for the purpose of creating a efficient coöperation ; and the Primate of England should insist, that we accept, by those Articles, certain points of discipline pertaining to the Mother Church ; which formerly bound us, as its members, and which we had never, formerly, discarded. The suggestion itself would be an acknowledgment, that we were independent of them, by our separate existence as a Church ; that we had not *inherited* subjection to them.

The Church of Greece viewed such a subjection, though by treaty agreement, as inconsistent with its independence as a Church of Christ. And is it not, indeed, so, in any case ; be subjection inherited or conventional ? If, as we affirm, the laws of the elder Church are to be expounded by its own local authorities, the daughter Church, certainly, sacrifices essential independence ; it is ruled by a foreign power. If demanded by the latter, for itself, the subjection is unreal and numerical. The ground of inherited subjection is alleged in our own case, (and it must be the same in every case,)

that these Laws of Discipline were, formerly, our own, as members of the Church of England ; that is, in our Colonial state ; and, we having never disowned them, they bind us still. But, how evident is it, that if they bind us, because they were once our Laws, they bind us, in the sense in which they then bound us. How evident is it, that that sense is the voice of the Church of England, pronounced by her Ecclesiastical Judges. And how evident is it, that, in such case, our independence is affected ; we are subject to a foreign jurisdiction ; though our Church has, by positive act, again and again, affirmed the contrary.

History is uniform on this subject. That of the Church of Greece is no exception to the universal fact. Always and everywhere, the erection of a body of Christians into an independent Branch of the Church of Christ, has been regarded as placing it in the same position with other independent Branches ; as being, like them, the sole Author, under God, of its own Laws ; as bound by no exterior authority, of particular Churches ; as subject, only, to such of their Laws as it may accept, and set forth as its own ; as, in fine, under no control, outside of itself, save only that of a Catholic Council ; and even this, to be Catholic, must have the free acceptance of each National Church. To say that we are bound by the Laws of the Church of England, because we were once its members and then so bound, is to say, that we are held by an obligation, the ground of which no longer exists ; for we are not now its members. When that relation ceased, our obligation, which sprang from it, ceased. It was transferred, whole and entire, to the new Church, of which we are become members ; and that Church took its stand, (as its independence and equality with other Churches required,) exactly where they stand ; under the government of its own self-made Laws : and there it stands now. From that moment, the Church of England has been, to it, a foreign Church, equally with all other Churches ; foreign, that is, in government and jurisdiction ; foreign in complete separation from its peculiar Laws ; however near, in the wholly distinct affinity of Doctrine, principle, and a common origin.

Indeed, this very affinity sustains our argument. For the principle of the Reformation comes into play here. By that event, the Church of England was separated from the Church of Rome, to which it had been in subjection. The stand then taken was, (and it was the very key-note of the Reformation,) that the Laws of any foreign Church, to be binding in England, must be recognized and accepted by the Ecclesiastical and Civil authorities of the Realm. It was affirmed, and has ever since been maintained, that the Roman Rules had formerly been valid and operative in England, only by their acceptance and adoption there ; and their operation continued, only so far as that acceptance and adoption survived. This was the main feature of the Acts 25, and 35, Henry VIII. ; which were, as matters of jurisdiction at least, the germ of the English Reformation ; and the jurisdiction settled, the religious work was free. The same principle was maintained throughout the reigns of Edward and Elizabeth ; and always since, and uniformly, has been sustained by legal decisions. It was, indeed, the essential and indisputable condition of the Reformation ; but alone which made it, in the form which it took, justifiable and right. It is, still, the Charter of English Ecclesiastical Independence. The principle is, simply, this : A Church is under the government, solely, of its own Laws, made by itself ; and of such as it may, freely and formally, adopt into its Code, from foreign Churches. The latter cannot be valid and obligatory, without such adoption. This principle, the groundwork of the Reformation, we affirm, and reiterate, in behalf of the American Church. We say, of the disciplinary Laws of the Church of England, as that Church said of those of Rome, they are binding upon us, as an independent Church, so far as we, avowedly, adopt them ; and no farther. Beyond that, they are, like those of any other Church, the Rules of a foreign Body ; and, we own them not.

Is there, then, any evidence of the specific adoption, by the American Church, of the Discipline, (not in its general principles ; for that we admit ; but in its particular Forms and Laws, as is asserted,) of the Church of England ? Our readers must, here, have a little patience with us. The theory of inher-

ited obligation, (obligation, holding men after the relation which created it has ceased to exist, and passing, with them, into another relation, to which it does not intrinsically belong,) this theory, we say, almost carries its own refutation on its face. It is easily exploded. It will never be persistently maintained. But the proposition which we are now to consider, demands more words ; for there *are* Acts of the American Church which, at first sight, and to an incautious observer, might seem to warrant the assertion, that the American Church has made the Disciplinary Laws of the Church of England her own. If so, they have the same force with her Canons, enacted by herself. They are, indeed, a part of her "positive Law ;" however burdensome, vexatious, and inexplicable, they may be. But we fear no such result of judgment, if the matter is canvassed, fairly, and with clear discrimination. With a little steady looking at it, the appearance of such adoption fades away into an airy nothing. But we must ask for steady looking. We will make our gaze as brief as possible.

In the first place, there is no pretension, whatever, from any quarter, that the American Church has, by special and formal enactment, as for that purpose, made the English Ecclesiastical Laws her own. No one points to such an enactment. No one quotes it. The question were easy of solution, if this could be done. But such an Act does not appear, in any Canon of ours ; in the frame-work of our Constitution ; or, where its place would properly be, in any Synodical Declaration, at the organization of the American Church. And here we raise our first point. If the English Laws, to which we allude, are not ours by necessary inheritance, they can be ours, only, by formal adoption ; and the warranty of that adoption should be as clear and explicit as in the case of our other Laws, those made by ourselves. There must be no doubt as to what Laws govern us. There must be no possibility of such a question arising, as that which we are now discussing ; namely, whether such and such are really laws of our Church. An independent Body cannot be supposed to be subject to Rules which it has not clearly sanctioned, and by special Act, to that end proposed, made its own. The Disciplinary Laws of England

have, confessedly, had from us no such sanction, adoption, or embodiment of them into our Code. There has been nothing which could be called an enactment of them ; nothing that places them on a level of authority with our original laws. They do not, therefore, we conclude, form any part of American Church Law. They are, like the special legislation of any other Church, foreign to us.

There are only two Acts of the American Church which we have ever quoted, in defense of the opposite proposition. The first, and most important, is the following passage in the Preface to our Prayer Book :—

“It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and, it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear, that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship ; or rather than local circumstances require.”

And this informal, almost casual expression, not in any Constitution, Canon, or Specific Decree, not even in the body of the Prayer Book, but only in the Preface to it, is to be taken equivalent to a statutory Act ; so that, by its enacting force, (though it is no enactment,) the great and heterogeneous mass of English Ecclesiastical Law, becomes an essential part of our own Code ; is incorporated with it, as of equal authority with our Canons, passed in General Convention. It is all of this, or it is nothing. If it is our “positive Law,” it governs us as the rest of our Law governs us, as our own Canons govern us. And yet, it is raised to this dignity by a sentence in the Preface to the Prayer Book ; a sentence which bears no form of enactment ; and, evidently, was intended for no such purpose. Does any one pretend, can any one imagine, that the Fathers of 1789, who adopted this Prayer Book, and with it, the Preface appended to it, dreamed, for a moment, when they heard this passage read, that, in approving it, they were embodying, by formal act, a formidable body of Laws into their own governing Code ? and that, too, as it would appear, without any discussion ? The idea is preposterous ; the inference from it, wholly inadmissible. There is no enact-

ing force in this sentence itself ; nor could it, in the position which it holds, have been intended to have any.

There is no evidence, indeed, that we can discover, to show, that the Preface containing it was ever approved, separately and distinctly, by the General Convention. It may have been accepted *en masse* with the Prayer Book. Nay, we do not know, (at least we who write have not been able to learn,) that the Preface was ever accepted by the Convention, or even presented to it. It may have been left to the Committee, to prepare it, and print it with the Prayer Book ; or, the Committee may have done so, of its own accord. It does not bear, upon its face, the agency of Convention ; nor the style of a document issued by Convention. That Body is spoken of only in the third person, not at all in the first. "The attention of this Church was, in the first place, drawn to those alterations," &c. . . . "But while these alterations were in review before the Convention, *they* could not but, with gratitude to God, embrace the happy occasion which was offered to *them*," &c. This is not the proper language of a Conventional Act. We beg to doubt whether the Preface was adopted by any such Act.

And yet, what mighty consequences are made to hang upon this slight thread of dependence ! We ask the reader to remember, that this clause in the Preface to the Prayer Book is, absolutely, the strongest proof we have, that the American Church has acknowledged subjection to the Ecclesiastical Laws of England. No other Act, of equal force and directness, has been, or can be shown, to that effect. On this, then, mainly depends the momentous fact, (if fact it be,) that we are under the government of those Laws, as an integral part of our Ecclesiastical Statutes. They are ours, with all their indefiniteness of extent ; with all their incertitude of meaning ; with all their conflicting interpretations ; with all their prolix and burdensome verbiage ; chiefly, because the General Convention of '89, or, perhaps, a Committee of it, said, in a Paper holding the lowest position of authority,—a Preface to an Ecclesiastical Document,—that "this Church is far from intending to depart from the Church of England, in any essential point of

Discipline!" The burden laid upon these words is greater than they can bear.

What, then, does the passage mean? Evidently the same that was so frequently asserted, in Speeches, Letters, and Conventions, at the period of the formation of the American Church; viz., that this Church does not intend to depart from the *general principles* which guide and control the Church of England; the principles, mainly, of the Reformation. That it can mean no more, is manifest from the comparison of the two Prayer Books, which it invites. The alterations which become apparent, on such comparison, are, certainly, the widest possible departures from the English *Forms* and *Rules* of Discipline. To affirm, then, that this Church does not intend to deviate from those Forms and Rules, in any essential point, and to cite those alterations of them, in proof of it, is, to say the least, a curious piece of logic. Why, the American Church has, in those very alterations, departed from the disciplinary Laws of the Mother Church, in the most momentous points. One or two of them, indeed, touch, rather gravely, upon Doctrine; and some seriously affect Worship. We cannot repeat them, in detail. A few examples must suffice.

The American revision of the Prayer Book carefully excises, or alters, the numerous passages in the English Book which affirm, or imply, Ministerial Power of Absolution. The Rubric, in the Morning and Evening Prayer, "The Absolution, or Remission of Sins, to be *pronounced* by the Priest alone," becomes "The *Declaration* of Absolution, or Remission of Sins, to be *made* by the Priest alone." In the Rubric of the Absolution, in Holy Communion, "shall pronounce this Absolution," is turned into "shall say." The same in the Prayers at Sea. In the Visitation of the Sick, the Absolution, "Our Lord Jesus Christ, Who hath left power to His Church to absolve all sinners, &c. . . . And, by His authority committed to me, I absolve thee from all thy sins," is struck out. And, in the Ordinal, the authority to forgive sins, though conveyed in the words of our Saviour's Commission to His Apostles, is allowed to be displaced, by a new Form, which excludes that Commission.

The sanction of Private Absolution, by the English Prayer Book, in the Exhortation to Holy Communion, and in the Visitation of the Sick, is taken away. So, also, the Private Confession, in the last-named Service.

The Athanasian Creed is struck out. And, it is allowed to omit, (and, of course, not to believe,) one of the Articles of the Apostles' Creed.

The Sign of the Cross in Baptism, absolutely required by the English Book, is permitted, by the American, to be left out.

The Communion Service is abolished.

The Table of Prohibited Degrees in Matrimony is excluded.

Another most important change was made, which, as bearing directly upon our Ritualism, will require special notice before we close.

These are some of the points of alteration, in our American Prayer Book. An edition of the two Books, in parallel columns, could alone show the vast number, and the great importance, of the changes which were made.

Now, there can be no more essential points, in Laws of Discipline, than some of these which we have cited. No point of *Discipline* is essential, in the sense of absolute necessity; for, the subjects of Discipline, are determinable, for itself, by each particular Church. Accordingly, "in every Church," as the same Preface says, 'the Forms and Usages of Discipline' "may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people." When, then, it is said, that 'this Church is far from intending to depart from the Church of England, in any essential point of Discipline,' it cannot mean to refer to the particular Laws of Discipline in that Church, nor to the particular enactments of them, (since neither of these is essential in Discipline, which is free, as to its forms and subjects; and, the American Church did make changes, in the most important matters which Discipline can embrace;) but, only, to the *general principles* on which its own system of Discipline is reared. They are not inconsistent with those of the Church of England, as a Reformed Body. To say, that departure from the

Church of England, in any essential point of Discipline, refers to the particular laws of that Church, is to make those laws, or a portion of them, essential to Discipline; which the Preface has just denied, concerning all disciplinary laws, in saying they may be altered, &c. It is, also, to say, that the laws of the English Church, not abrogated by the alterations, are essential, and those abrogated unessential; which is, literally, untrue; for no point of Discipline can be found, in the Ecclesiastical Laws of England, which can be called *essential*, for some of the points on which changes are made by us are not so.

The sense of the passage, when closely viewed, seems to us so plain for contradiction. The alterations referred to, while they show that this Church has departed from the Church of England, in most important points of Discipline, (in points essential, if in Discipline any points are essential,) also show that it is far from intending to depart from that Church, in the general principles which govern it, as a member of the Body of Christ. If any other consistent or intelligible meaning can be attached to the clause, we own ourself unable to discover it. It cannot, then, be interpreted as an adoption, or ratification, of the English Laws of Discipline.

The other Act, referred to, requires less attention. In the General Convention of 1814, a Declaration was made by the House of Bishops, the House of Clerical and Lay Deputies concurring,—

"That the Protestant Episcopal Church in the United States of America is the same Body heretofore known, in these States, by the name of the Church of England; the change of name, although not a religious principle, in Doctrine, or in Worship, or in Discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches under the different sovereignties to which, respectively, their allegiance in civil concerns belongs. But, that, when the severance alluded to took place, and ever since, this Church conceives of herself as professing and acting upon the principles of the Church of England, is evident from the organization of our Conventions, and from their subsequent proceedings as recorded on the Journals; to which, accordingly, this Convention refers, for satisfaction in the premises. But, it would be contrary to fact, were any one to infer, that the Discipline exercised in this

Church, or that any proceedings therein, are at all dependent on the will of the civil or of the Ecclesiastical authority of any foreign country."

We have recited the whole of this important Declaration, because, while it has been presented by others for an opposite purpose, we believe it to be strongly confirmatory of our own position. The point sought to be established by it, is, that the American Church is subject to the Ecclesiastical Laws of England. Unless it proves this, it proves nothing for the object intended. Is it a recognition of those Laws, as binding us as *our* Laws? On the contrary, we say, it implies the precise opposite. The occasion of its introduction was, as is well known, the litigations respecting Church property, held from Colonial times. Were the glebes, and other lands, which were endowments of the Church of England before the Revolution, the property of the Protestant Episcopal Church, after that event? In other words, was the latter, in succession, the same *corporate* Body with the former? Some decisions of the Civil Courts, especially in Virginia, had been given adverse to that claim. It was the object, and the only object, of Convention, to assert its judgment upon this point. Hence the Declaration; and, in this is found its true interpretation. It affirms that the Protestant Episcopal Church is the same Body, in its *Civil* relations, with the former Church of England. But, does this prove that it is subject to the English Church Laws; or, that any such affirmation was intended? No more than the claim, (allowed by the Supreme Court of Massachusetts,) that King's Chapel, Boston, is, in Law, the same Body as before the Revolution, is evidence that it holds the same Doctrine, Discipline and Worship, as then; or pretends to do so. The distinction between the Church, as a Civil Corporation, and as a Member of the Body of Christ, is sufficiently plain to have prevented the misuse which has been made of the Conventional Declaration of 1814. It is, simply, a testimony, as to the Church's position, in the first of these two capacities.

But, while bearing this testimony, the Declaration is specially careful to assert the entire independence of our Church, in its other relation; in matters Ecclesiastical. It avows, that we

made no "change of religious principle, in Doctrine, Worship, or Discipline," from the Church of England; and that we have always professed and acted, and do profess and act, on principles of that Church. This is to satisfy the Corporation claim. But, it also avows, lest our Ecclesiastical position should be misunderstood, that the Discipline of this Church is "at all dependent on the will of the Civil or the Ecclesiastical authority of any foreign country." Suppose, that our Church, at that time, recognized itself as subject to the Ecclesiastical Laws of England, could this last declaration have been made without falsehood? Certainly not; especially not, if English Courts are the sole interpreters of English Laws. This Declaration, then, supports our own position, in the present argument; and, the affirmation of conformity with the principles of the Church of England, is the same that we have applied to the interpretation of the contested clause in the Preface to the Prayer Book. We acknowledge our continued allegiance to "the principles of the Church of England," meaning those of the Reformation. And, farther than this, the deponent whom we have cited, our Church itself, saith not. Finally, in these two Acts, we have the entire testimony, on the subject before us, of this same witness, the Protestant Episcopal Church in the United States of America.

We had intended to strengthen our argument, by an historical sketch of the organization of the American Church; and chief labor of preparation has been on that point. But, we are already exceeding the space we have asked for, in this number of the Review. For the present, therefore, we return.

We will only add, concerning our subsequent history, that, in practice, English Church Law has not been recognized as a part of our Code; we mean, of course, in any official or authoritative manner; by any method which utters the voice of the Church. The opinions of individuals, stand aside from the present discussion. The question is, Have our Church courts assumed that the Ecclesiastical Laws of England are binding upon us? Has a Case ever been decided, or affected, in reference to those Laws? Have they ever been made the

ground of Episcopal Charges, or Admonitions? Have they, equally with our own Canons, (for, if we are subject to them, they are, equally with those, a part of our Ecclesiastical Code,) been appointed as subjects of study to Candidates for Orders? Have questions concerning them, or decisions under them, which have sprung up so prolifically in England, been regarded, by us, as tests of the Laws which govern *us*? If not, (and no one, we apprehend, will answer in the affirmative to these interrogatories,) then we must conclude, that it has never entered into the general mind of the American Church, to look upon those Enactments as a portion of its "positive Law."

We will now lay aside all that we have written. We acknowledge, for a moment, that "the Laws and Rules of the English Church *are* to govern us, when we have no distinct Enactment with regard to Discipline." Even with this allowance, we are free from the operation of the principal Law of the English Church respecting Ritualism. We have already alluded to that Law. We will now recite it.

"And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

This Law stands, as a Rubric, in the Prayer Book of the Church of England. It rules the whole subject of Ritualism for that Church, so far as Ornaments are concerned; and, "Ornaments," in Ecclesiastical use, include all Articles employed in the Services and Rites of the Church, as our Brother in labor has most abundantly shown,* and as the highest Judicial Authority in the English Church has decided.† All Vestments of the Clergy, all Books used by them, the Sacred Vessels of the Eucharist, Credence-Table, Font, Altar, Crosses, Alms-Chests, Altar-Lights, and even Organs and Bells, come under this denomination. In the Church of England, these are to be as in the Second Year of Edward.

* Church Review, July, 1866, pp. 262—266.

† Moore's Report of Westerton versus Liddell, p. 156.

Now, admitting that the Laws and Rules of the English Church are to govern us, where we have no distinct enactment of our own ; that is to say, where we have not, by Act of General Convention, changed them, we affirm, that this Rubric of King Edward VI. is no Law of ours ; because it has, by such Act, been abrogated. It is struck out of the American Prayer Book, by Authority of General Convention ; and the Ratification of the Book, with this Rule excised, finally, for us, annuls it. This is as clear as in any other case of omission. It is on the same ground as that we are not bound to use, nor, indeed, have a right to use, the Communion Service of the Church of England, nor its Absolution in the Visitation of the Sick, nor any thing else, which, in our Revision of our Prayer Book, has been abolished. Struck out, it is no longer our law. The only Rules and Laws which bind us, so far as the Prayer Book is concerned, are those found in that Book, as Ratified by General Convention. Otherwise, our clergy are at liberty to ignore all the changes which we have made, and still to use the Prayer Book of the Church of England. If the excision of this famous Rubric means anything, it means that, for us, it is annulled. All discussions as to its meaning are, therefore, for us, superfluous. No duty of ours can be determined by them.

What, then, is the position of the Ritual Law of the American Church ? Where is that Law to be found ? We answer, in her Prayer Book, and, in no small part, in her Canons ; in her own independent Standards of Rite and Worship. Is it said that these are insufficient ? We reply, we do not see any advantage, in this respect, if we add to them the dubious laws of the Church of England. But, we farther reply, we have all that we have provided. If it is insufficient it is our own fault ; and the remedy is in our own hands. The present subject has been to show our real position ; and thereby, to aid, if we may, in the solution of the great questions which now excite the mind of the Church. If the conclusion which we have reached leaves a wide scope of independent action to the clergy, it is the Church which has given them that liberty, by the limitation of her Laws. For ourself, we cannot discover,

(to take an example,) that we have any Rule concerning Vestments. Having abolished that of England, and enacted no other, we have none. We do not see, therefore, why a Bishop may not alter the style of his Robes, as one has done, by discarding the band and ruffle at the wrist. We do not see why he may not restore his black Chimere to the scarlet of the Reformation. We do not see why he may not adopt, and use, the Pastoral Staff, the Crozier, and the Mitre. We do not see why another Bishop may not, as one or two do, reserve the Stole for Priests, withholding it from Deacons. And, we must confess, we do not see why still another Bishop may not consecrate the Blessed Eucharist, as one has done, in his citizen's coat, without Robes or Surplice. We say, we see no *legal* offence in all this; nor in the use of the Albe, Chasuble, Cope, &c., by Priests; nor in Altar Lights; nor even in Incense. The question of *expediency* is another thing; and, even on that point Private Judgment may claim to decide.

In a word we believe that the American Church is in such a state of freedom in Ritualism, that it has, for the most part, its system to frame; and that, therefore, now is the time for a free discussion of the claims of Forms and Usages of the Primitive Church; some of which were laid aside at the Reformation, on grounds of temporary expediency; though the Reformation as a whole, professed to follow, and did follow primitive patterns. And if a Rector, sustained by the wishes of his congregation, (without whose support he is not likely to attempt it,) introduces into his Worship any of the Ornaments which we have named, or any undoubted custom of early times; and if another denudes his Chancel of almost every ornament, including the Surplice, as some have done; we trust that out of all our allowed diversities in practice, will, at length, grow up a settled Judgment of the Church; and, from that, will emerge an established System of Ritual, which shall bear the impress of the first and most approved Use of the Catholic Church.

NOTICES OF BOOKS.

PROPHECY, viewed in respect to its distinctive Nature, Special Function, and proper Interpretation. By **PATRICK FAIRBAIRN**, D. D., Principal of the Free Church College, Glasgow. New York: Carlton & Porter. 1866. 8vo., pp. 524.

There are two opposite views concerning Prophecy prevalent at the present day, both which pervert the true meaning of the thing itself, and are both mischievous, though in different directions. The one is mere Rationalism; and is taught, with every possible shade of meaning, by German and English and American skeptics. It does not sneer and blaspheme, with men of the Voltaire and Tom Paine school. Not at all. It puts on a patronizing air. It speaks quite respectfully of Jesus Christ and of the New Testament. But then it holds and teaches, that all good men, and especially all men of splendid genius, are inspired; John Milton and Michael Angelo, as truly as Isaiah and St. John; the inspiration differing only in degree. It denies Inspiration to be a special gift of the Holy Ghost. This phase of open infidelity is, just now, rapidly increasing in our country. On the other hand, there are writers,—honest, devout, and well-meaning men, we doubt not,—who, by their private interpretation of Scripture, so individualize the truth revealed, and so limit and apply it to some one single fact, or event, or person, as to falsify the prophecy, and, in the end, to sow the seeds of skepticism on the whole subject. There has always been a fondness, among a certain class of Christians, for interpreting Prophecy. To dream, is easier than to obey; to indulge one's curiosity, than to subdue one's indolence and self-will. This tendency was seen in the Early Church. Several of the Reformers and English Puritans were very positive in their teaching, and, as we now see, very ridiculous. The country, at the present day, is full of these pretended interpreters of Prophecy; to say nothing of such dupes as the Millerites, or of such writings as the republished works of the Scotch Dr. Cumming. Publications are continually issued, which not only presume to tell us all about Anti-Christ, and the Millennium, and the Second Advent, but also to inform us precisely as to the part which Louis Napoleon, and other prominent actors in the great drama of the world's history, are performing, in fulfilment of certain divine predictions. Of course, there will always be men and women enough to accept such teaching. The obscurity of Prophecy, previous to its fulfilment, is one of the greatest proofs of the divine wisdom. What we know not now, we shall know hereafter. Meanwhile, duties are ours; results, God's.

Now, in respect to both these wild extremes, Dr. Fairbairn's theory of Prophecy is well guarded, and his views will, in the main, be accepted by the great majority of sober and intelligent Christians. But when he comes himself to theorize, as he does in Part II., in his "application of principles to past and prospective fulfilments of Prophecy," and especially "to the prophetic future of the Church and Kingdom of Christ," his Scotch Calvinistic Presbyterianism comes in, to color and shape his notions, and to render his work liable to the very objections which he has been so vigorously combating. The treatise, however, is worthy of some attention, as it is likely enough to have some influence in directing public sentiment. The volume is a new edition of a work first published in 1856. Dr. Fairbairn is a voluminous writer, and his "Typology of Scripture" has been republished in this country.

HISTORY OF JULIUS CÆSAR. Vol. II. The Wars in Gaul. New York: Harper & Brothers. 1866. 8vo., pp. 659.

The real key to this ambitious, curious, and to its author creditable work—for such, with all its defects, it really is—was given in the first volume, which we reproduce.

"When Providence raises up such men as Cæsar, Charlemagne, and Napoleon, it is to trace out to peoples the path they ought to follow; to stamp, with the seal of

their genius, a new era; and to accomplish, in a few years, the labor of many centuries. Happy the peoples who comprehend and follow them! Wo to those who misunderstand and combat them! They do as the Jews did, they crucify their Messiah; they are blind and culpable; blind, for they do not see the impotence of their efforts to suspend the definitive triumph of good; culpable, for they only retard progress, by impeding its prompt and fruitful application. In fact, neither the murder of Cæsar, nor the captivity of St. Helena, have been able to destroy, irrevocably, two popular causes, overthrown by a league which disguised itself under the mask of liberty. Brutus, by slaying Cæsar, plunged Rome into the horrors of civil war; he did not prevent the reign of Augustus, but he rendered possible those of Nero and Caligula. The ostracism of Napoleon by confederated Europe, has been no more successful in preventing the Empire from being resuscitated; and, nevertheless, how far are we from the great questions solved, the passions calmed, and the legitimate satisfactions given to peoples by the first Empire?"

Here is the whole thing in a nutshell. The two Cæsars, the uncle and the nephew, Julius and Augustus! The two Napoleons, the uncle and the nephew,—Napoleon I., and Napoleon III.! Near the close of this volume we find the following paragraph:—"The Roman world did not find peace until the heir of his name had made his cause triumph. But it was no longer possible for Augustus to renew the work of Cæsar; fourteen years of civil war had exhausted the strength of the nation, and used up the characters; the men imbued with the great principles of the past were dead; the survivors had alternately served all parties; to succeed, Augustus himself had made peace with the murderers of his adoptive father; the convictions were extinct, and the world, longing for rest, no longer contained the elements which would have permitted Cæsar, as was his intention, to reëstablish the Republic, in its ancient splendor and its ancient forms, but on new principles."

This second volume embraces the period between the commencement of the Campaigns in Gaul and his crossing the Rubicon, and the beginning of the civil war, which finally placed Cæsar upon the imperial throne. It is in two Books. The first opens with an account of the causes of the expeditions against the Gauls: "If Cæsar had been vanquished by the Helvetii or the Germans, who can say what would have become of Rome, assailed by the numberless hordes of the North, rushing eagerly upon Italy?" A following chapter is closely descriptive of the country, the people, and the government, with an elaborate identification of ancient and modern localities. Then succeeds a narrative of the Expedition, in which the author follows Cæsar's Commentaries, and we have the attacks upon the Helvetii, the Germans, the Belgæ, and the Britons. At last the capture of Uxellodunum, led to the final submission of all the tribes who still remained hostile. "Gaul was henceforth subjugated; death or slavery had carried off its principal citizens. Of all the chiefs who had fought for its independence, only two survived, Commius and Ambiorix. Banished far from their country, they died unknown."

The Fourth Book contains a "Recapitulation of the war in Gaul, and Relation of Events at Rome, from 696 to 705." Here we have an account of the intestine struggles which, in the absence of Cæsar, were raging at Rome in all their fury; the want of moral principle, the ambition, and corruption, and jealousies of the leaders of the Republic. "It was no longer those memorable struggles between the patricians and the plebeians, where the greatness of the object aimed at ennobled the means. It was no longer a question of defending secular rights, or of acquiring new rights, but of vulgar ambitions and personal interests to be satisfied." Anarchy had usurped the place of law and order. Men to be feared, like Cicero, were banished, and at last a Military Despotism followed, as matter of necessity. In all this, the work is full of warning and instruction to men of our own day and country. Is history to reproduce itself in our own Republic?

It would be unjust to criticize the style of the author from the translation before us. Not only are the French idioms preserved, without a particle of that freshness and raciness which are the charm of the language, but the work is full of bungling and ungrammatical English. Of the accuracy of the translation, we have no means of judging. In respect to the great and main design of the author, a thorough criticism of the work would show that, notwithstanding there are, undoubtedly, certain points of comparison, where parallel lines may be drawn between the Cæsars and the Napoleons, yet, that Napoleon III. has omitted to consider some most

important terms of the proposition, and which might well shake his faith in the conclusion at which he has arrived.

THE PERSON OF CHRIST. *The Miracle of History—with a Reply to Strauss and Renan, and a collection of Testimonies of Unbelievers.* By PHILIP SCHAFF, D.D. New York: Charles Scribner & Co. 1866. 18mo., pp. 375.

Dr. Schaff is one of the most prominent of the leaders of the Mercersburg School, so called, the peculiarities of which School were set forth in a former No. of this Review. (*Am. Qr. Ch. Rev.*, Vol. XII., No. 3.) The same habits of thought and methods of reasoning, characterize the volume in hand. In many respects it is a good work, and worth reading. The attacks of modern Infidelity on the credibility of the New Testament, and especially on its history of the Life of Jesus Christ, have called forth a large number of replies, and this little volume of Dr. Schaff is a very good summary of the whole question, as it is now before the public. His refutation of the "myth" theory of Baur, and Strauss, and Renan, and his collection of the "testimonies of unbelievers," are well adapted to popular effect. But in one respect we dissent entirely from Dr. Schaff's argument. He regards Christ's perfect humanity, as "an irresistible proof of His Divinity." Most certainly it proves no such thing. So far as there is any argument to be drawn on the subject, its tendency is altogether in the contrary direction.

DISCOURSES OF REDEMPTION, as Revealed at sundry times and in divers manners, designed both as biblical expositions for the people and Hints to theological students, of a popular method of exhibiting the divers revelations through Patriarchs, Prophets, Jesus and His Apostles. By Rev. STUART ROBINSON, Pastor of the Second Church, Louisville, Ky., and late Professor of Church Government and Pastoral Theology, at Danville, Kentucky. New York: D. Appleton & Co. 1866. 8vo., pp. 488.

We have not lately seen a book so provocative as this of severe criticism if, indeed, the readers of the Review would be interested or edified by such a labor. The work abounds with the greatest boldness of dogmatic statement, and the sheerest ignorance and grossest misrepresentation of historic facts; facts vital and fundamental to his subject. The author is an Old School Presbyterian; and he is, evidently, startled and alarmed at the late Erastian and Latitudinarian developments in that body, which have rent it in twain, and threaten its utter ruin. He has come to the conclusion, that "the fundamental error of many of the Protestant theories of the Church lies, in overlooking the fact, that the doctrine of the Church is a fundamental truth of the Gospel, and is entitled to the same sort of consideration as other articles of Theology." This is all very well; because it is exactly true, and it is one step in the right direction. But when he comes to discuss the questions, What is the Church? Who founded the Church? How did He organize it? he limits himself (and his Calvinism compels him to this) to authorities and to illustrations which had no shadow of existence for the first fifteen hundred years of the Church, and he ventures upon random assertions respecting the Apostolic and Primitive Church, which show, clearly, that he has never carefully examined the subject for himself. The question is simply one of fact. The facts themselves he has never investigated. We commend to his careful study and unbiassed judgment, Dr. John Esten Cooke's *Essay on the Invalidity of Presbyterian Ordination*, published at Lexington, Ky., in 1829.

Mr. Robinson has worked his way out of the quagmire on a good many points. He writes, for example, with great strength of argument and vigor of style, in proof that Christianity is old as the Creation, and that the Christian Sabbath is of Divine Institution and perpetual obligation; though on this latter subject, he forgets one link in the chain of argument. On the whole, there is in the Discourses of Redemption, much that is excellent, and much that could only have been written from the author's false position. We wish he was as bold and fearless in the scrutiny of his own premises, as he is in his denunciations of the conclusions of others.

SERMONS preached on different occasions during the last twenty years. By the Rev. EDWARD MEYERICK GOULBURN, D.D., Prebendary of St. Paul's, &c. From

the Second London Edition. New York: D. Appleton & Co. 1866. 12mo. pp. 397.

We know of no late English writer who is doing more to diffuse a healthful, vigorous piety, than Dr. Goulburn. There is such a commingling of the objective and the subjective, such a constant recognition of the fundamental verities of the Faith, such an appreciation of our holy Religion, not as an intellectual dogma, but as a divine remedy, a living power, meeting us and suited to us, in all the exigencies of our earthly life, and there is, too, such a scholarly, masterly guarding against the popular perversions of the day on both sides, Romish and Rationalistic, that we cannot but heartily commend the author, and especially these Sermons, as one of the very best of his works. Among the Sermons, twenty-two in number, is one on Confession, and the doctrine of the English Church thereupon; another, on the Atonement; another, on preaching Christ crucified; another, on the Trinity; another, on Jacob's Dream. We can hardly avoid saying, that the contrast between such teaching, and that of the clap-trap of the popular preachers of the day, is almost unmeasurable; and the character formed on the basis of the two systems is equally diverse.

LECTURES ON THE HISTORY OF THE JEWISH CHURCH. Part II. From Samuel to the Captivity. By ARTHUR PENRHYN STANLEY, D. D., Dean of Westminster. New York: Charles Scribner. 1866. 8vo., pp. 656.

In several previous Numbers of this Review, we have devoted so much space to Dean Stanley's Lectures on the Oriental Church, and have also expressed ourselves so freely upon the First Volume of what he calls his "History of the Jewish Church," that we need to say nothing of him now, as a Historian or a Theologian. The extreme developments of that School of men in the English Church to which the Dean confessedly belongs, have taken away much of his power to harm; and yet, one cannot but deeply regret that such Lectures as these should be delivered to the young men of Oxford; nor can one well smother some feeling of indignation at the cool self-possession, and oracular assurance, with which the Lecturer sits in judgment upon the most vital questions of Religion, and pronounces opinions, where, as he well knows, the English Church and his own most solemn vows condemn him. For example, he utterly ignores the Priestly Office, the great Atoning work of Jesus Christ, in his comments upon the Messianic Psalms, and upon the strong language of the Prophet Isaiah. Here and there, too, he gives a sly hit, like the following. We quote almost at random. "If some of these *predictions* (of Isaiah) belong to that phase of the Israelite hope of an earthly empire, which was doomed to *disappointment* and *reversal*." p. 503. "There was no Priestly caste at all, till they had been familiarized with such an institution in Egypt." p. 448. "The institutions of Sacrifice and of Priesthood were not created at Sinai; they were *adopted* from the already existing traditions of the world." p. 457. The preaching of Jonah, he says, exhibits "the *boundless* power of human repentance;" "it is the grand Biblical appeal to the common instincts of humanity, and to the universal love of God, against the narrow dogmatism of sectarian polemics." p. 396. Whether the Book of Jonah "is a literal history, or an apologue founded on a history," "literal or poetical," he says, is a question; though he inclines "to the latter supposition." The volume is full of such stuff as this. Happily, the origin and true character of this kind of teaching are now well understood. It is the last phase of Modern Infidelity.

LECTURES ON THE STUDY OF HISTORY, delivered in Oxford, 1859-61. By GOLDWIN SMITH, M. A., Regius Professor of Modern History in the University of Oxford. To which is added, a Lecture delivered before the N. Y. Historical Society, in December, 1864, on The University of Oxford. New York: Harper & Brothers. 1866. 12mo., pp. 269.

Professor Goldwin Smith's Lectures, is a hard book to read, and the Lectures must have been tedious to hear. The sentences are long, sometimes stretching over more than two pages; the style is plodding, and prosy; we do not remember a sparkling thought or a brilliant paragraph in the whole volume. Yet the Lec-

res are well worth hearing and reading, if one can only have patience to endure the infliction. The Lecturer is evidently well read on his subject. He perceives early the elements which enter into what is called Modern History, and which have given shape and color to the new phases of our Modern Civilization. He exposes, thoroughly, the falsity of the Positivists, Comte, and Mill, and Buckle, and contends that Christianity, so far from having died out from exhaustion, so far from being set aside and exploded, as these men tell us, on the contrary was never so powerful in its influence as now. He does not, however, explain what he means by Christianity; and we judge that he has been borne too far in his notions, by the action from the Oxford Tractarian movement. He seems to regard Christianity as an idea, a sentiment; he talks about a "rational religion," and a "common Christianity;" and thinks there may "arise a Christendom" which shall meet the wants of man and the exigencies of Society. But he does not know how; and he is evidently, on this point, fair game for the Infidel *Westminster Review*; to whose attacks he replies, in one of the papers published in this volume. The Lectures are valuable as a general *resumé* of Modern Civilization, in its industrial, political, moral, intellectual, and religious aspects, rather than for their clear and definite teaching. In his Lecture on the American Colonies, besides several other historical blunders, he repeats the old story, that, "In Maryland, Roman Catholicism * * * proclaimed the principle of toleration." There is not one single word of truth all this. He has evidently been misled by such one-sided writers as Bancroft. We notice that Prof. Smith has resigned his Professorship at Oxford, at which, for any reasons, we are not surprised.

CONVERSION OF THE NORTHERN NATIONS. The Boyle Lectures for the year 1865, delivered at the Chapel Royal, Whitehall. By CHARLES MERIVALE, B. D., Rector of Lawford, etc. D. Appleton & Co., New York: 1866. 8vo., pp. 231.

The title of this book gives very little idea of the work itself. It is, in fact, a continuation of the author's Boyle Lectures for 1-64, on the "Conversion of the Roman Empire." The first three Lectures are devoted to the three phases of Christianity, which grew up at Rome under the influence of the Heathen Philosophy; first, the speculative, illustrated by Justin Martyr, and Clement of Alexandria; second, the practical, as seen in the writings of Tertullian and Origen; and third, the dogmatical, of which Athanasius and Augustine are prominent exponents. The author traces the decline of the power of the Gospel under this philosophical influence, at a time when the breaking down of the Empire and the irruption of a ruder element from the North, gave to Roman Civilization and Roman Christianity new features and characteristics. Goths and Franks, Burgundians and Saxons, were first conquerors, and then themselves were conquered, by the new Religion, and so became its Apostles among the Northern Nations. The author professes to find in the Paganism of the Northern Nations, a providential and special preparation for the reception of Christianity; especially in the conceptions entertained of the "formation of the world out of Chaos; the creation of man; his primitive state of innocence and happiness; the fall of his godlike nature, which was ascribed to his mingling with the accursed Giants; the existence of a Spirit of Evil; and of a Tree of Life." Akin to this remarkable mythology, was their story of Odin, the Champion of God, against the Giants, and their traditions of the Edda, a shadow of the Sacrifice of the Cross. The author's treatment of this subject, which is full of interest, is quite too summary; nor do the Notes in the appendix satisfy the reader's curiosity. But such was the Paganism of the Heathen Nations, which now became Christianized, and which, having assumed a new form, became imbued with a new life and power. The concluding Lecture is on "the Northern sense of male and female equality."

We have no space to comment upon this volume, which is thoughtful and suggestive. The philosophical tone of the work has, as it seems to us, led the author not to ignore, not to undervalue, perhaps, but to keep too much in the background of his picture, the inspiring, moving, working principle, in the great work of the "Conversion of the Northern Nations." He treats accidents, too much as if they were mere elements; features and phases, as if they were causes; a providential preparation for the work, as if it were the Divine Energy, by which alone the work

itself was in reality effected. God works by means; still, the work is His, and His alone.

INNER ROME, Political, Religious, and Social, by Rev. C. M. BUTLER, D. D., Professor of Ecclesiastical History in the Divinity School of Philadelphia. Philadelphia: J. B. Lippincott & Co. 1866. 12mo., pp. 351.

There are many reasons why this work of the Rev. Dr. Butler is, just now, opportune, and valuable. The wonderful changes which are taking place among what were once the great Roman Catholic powers of Europe; the civil and political revolt in Italy itself against the Pope's Temporal Power; the deadly hatred against him, and the anathemas hurled at him at the hands of those whom he claims as his own children: the deep, wide-spread conviction, among the whole Italian Nation, that Popery is an intolerable curse, a grievous wrong, an outrage upon right and justice; nay, more than this, the large numbers of Priests, in the very bosom of the Italian Church, who are awaking to the consciousness of Papal corruption, and of the necessity of thorough reformation,—all these patent facts, give value to everything which throws light upon the real condition of the Church of Rome at the present day. Dr. Butler's two years residence at Rome, in charge of Grace Church, gave him every facility for studying "Inner Rome, political, religious, and social," and, in each of these respects, his work is worthy of careful reading. The whole subject presents one of the great questions of our day, and deserves the most careful attention. The time has gone by when shams and superstitions can be palmed off upon the people, under the disguise of a good name.

THE AMERICAN ANNUAL CYCLOPÆDIA, and Register of Important Events, for the year 1865. Embracing Political, Civil, Military and Social Affairs; Public Documents; Biography, Statistics, Commerce, Finance, Literature, Science, Agriculture, and Mechanical Industry. Volume V. New York: D. Appleton & Co. 1866. 8vo., pp. 850.

The list of subjects in this title-page shows the wide scope of the volume. The work is not merely a convenience, it is an absolute necessity to every body who is obliged to refer to the important events of the year 1865. The amount of matter on every subject, crowded into this stout volume, is very great. Art and Science; Geographical Explorations and Discoveries; Finance; Diplomatic Correspondence and Foreign Relations; Literature and Literary Progress; Congress; Confederate States; Army Operations; the Navy; Ecclesiastical Statistics; Obituaries; State and National Events and Statistics,—on these, and such like matters, we find a collection of official and trustworthy papers, such as we ought to look for in an American Cyclopædia. For example, under the head of Army Operations, we have, in ten closely printed pages, a list of statistics and results of all the Battles fought from the beginning to the close of the late War, in tabular form; with names, birth-place, stations, &c., of all the principal Officers of the Army and Navy.

A COMMENTARY on the Second Epistle of the Apostle Peter. By JOHN T. DEMAREST, D. D. Minister of the Reformed Dutch Church, Pascack, N. J. New York: A. Lloyd. 1865. 8vo., pp. 225.

Dr. Demarest is a Calvinist and a Millenarian, and most of his citations in illustration of the meaning of the Apostle, are taken from writers of the modern school. In his introduction, which fills about seventy pages, the author proves the authenticity, genuineness, integrity, and Catholicity, of this Second Epistle of St. Peter. To do this, however, he is compelled to rely on Patristic testimony, and does rely on it. Why is he not guided by that same testimony in respect to the Organization, Ministry, Faith, and Worship of the Church? If he rejects that testimony on one class of subjects, he has no right to demand assent to it in respect to another.

RECENT BRITISH PHILOSOPHY: a Review, with Criticisms; Including some Comments on Mr. Mill's Answer to Sir William Hamilton. By DAVID MASSON. New York: D. Appleton & Co. 1866. 12mo., pp. 335.

Masson's Lectures on Recent British Philosophy, delivered at the Royal Institution of Great Britain, in the Spring of 1865, form the substance of this volume.

He does not pretend to be a Philosopher, or a teacher of Philosophy; but as present himself before the public as one qualified to sit in judgment on Philosophy, to weigh, with impartial scales, its pretensions, to distinguish clearly its methods, and to estimate, fairly and accurately, its results. To do all this, presumes and demands the very highest order of talent and attainment, critical power, power of generalization, and breadth of reading. Mr. Masson does not present to us a favorable, certainly not a remarkable specimen of such a critical Lecturer and writer on Philosophy. He writes about Philosophy. He uses the terms of the day, Nihilists, and Materialists, and Natural Realists, and Convulsive Idealists, and Pure Idealists, and believers in Absolute Identity. He eulogizes Comte, and Mill, and Comte, and Spencer, and thinks Sir William Hamilton has been fairly dealt by, &c., &c.; but the fundamental distinction, which always separates, and always will separate, the two great Schools of Speculative Philosophy, of this he seems to have no conception. In all Human Philosophy, (we mean Divine,) there have always been these two classes of thinkers; they reason from Facts to Principles, and they who reason from Principles to Facts. Bacon only re-stated the Inductive Method; he was not its author. But this marked line, which, from the days of Plato and Aristotle down to Kant and Hegel, has separated Philosophical Systems, he seems to know nothing of. Neither is he so far master of the situation, as to clear away the clouds of fog, with which not a few of our modern philosophical writers are in the habit of enveloping the subject; concealing their own poverty of ideas in an exuberance of words and meaning. Take, for example, the following language, in which he sums up the views of Herbert Spencer, as a specimen:—

“Mr. Spencer does not stop short in the character of an interpreter between science and philosophy, handing on the conceptions of science to that congress of powers where they are to be adjusted and take effect. He assumes the position of the philosopher proper. He seeks to enmesh the physical round of things, since now orbits it to the instructed imagination, within a competent metaphysics; he desires to fix in the centre a competent psychology, consistent with this physics, and yet empirically and physiologically deduced; and he would fill up the void, or what of it the physical sciences leave void, with a competent Ethical Jurisprudence, a competent Aesthetics, a competent Science of Education, and a competent Science of government and politics.”

do not say, that Mr. Masson has utterly failed in his attempt to popularize this abstruse subject which can engage the attention of the human mind. His will interest those who are given to such pursuits. But it will satisfy no-

respect to the whole subject of Philosophy, the two Schools of Philosophy, the relation of Philosophy to Religion, the great error in Philosophy has been, the right Use of the wrong Method; in Religion, the wrong Use of the Right Method.

S WITHOUT HANDS. Being a Description of the Habitations of Animals, traced According to Their Principle of Construction. By the Rev. J. G. WOOD, A., F. L. S., &c. With new designs by W. F. Keye and E. Smith, engraved Messrs. Pearson. New York: Harper & Brothers. 1866. 8vo., pp. 651.

is a special merit of this work, that, while its thoroughness and minuteness of observation will commend it to the most learned and the scientific, yet it will be equally attractive to ordinary readers. Even a child can understand it; and it becomes a favorite with all who have the slightest taste for Natural History, for pleasure and instruction to many family circles. The plan of the work is explained in the Preface. “Beginning with the simplest and most natural form of habitation—namely, a burrow in the ground,—the work proceeds in the following order:—Second, those creatures that suspend their homes in the air; third, those are real builders, forming their domiciles of mud, stones, sticks, and similar materials; fourth, those which make their habitations beneath the surface of the

water, whether salt or fresh; fifth, those that live socially in communities; sixth, those that are parasitic upon animals or plants; seventh, those which build on branches. The last chapter treats of miscellanea, or those habitations which could not be well classed in any of the preceding groups."

One lesson to be drawn from this work is, the perfection of that Divine Wisdom, which is illustrated in these "Homes without hands." Some of the facts given and illustrated in the volume, as, for example, in Chap. XXIII, are simply wonderful. The argument against Infidelity, as employed by Paley, is unanswerable. It may be well, sometimes, to press it upon the "development" men. It will, at least, silence them for the time being. These men must be held responsible for great ignorance, or for presuming quite too confidently upon the ignorance of their readers. We may say of "Homes without hands," what Prof. Dana so pointedly says of Geology; they "lead to no other solution of the great problem of Creation, whether of kinds of matter, or of species of life, than this:—*DEUS FECIT*."

SPANISH PAPERS AND OTHER MISCELLANIES hitherto unpublished or uncollected. By WASHINGTON IRVING. Arranged and edited by PIERRE M. IRVING. In two volumes. New York: G. P. Putnam; Hurd & Houghton. 1866. 12mo. pp. 466, 487.

The admirers of Washington Irving, and they include all true lovers of American Literature, will welcome these two supplemental volumes. They include three Spanish Legends not before published, illustrative of the wars between the Spaniards and the Moors; viz: "The Legend of Pelayo," "The Chronicle of Count Fernan Gonzalez," and, "The Chronicle of Fernando the Saint," that renowned champion of the Faith, under whom the greater part of Spain was rescued from the Moors. These old Morisco Spanish subjects had a special charm for Mr. Irving, and he lavished the wealth of his genius upon them. He himself wrote, "They have so much that is high-minded, and chivalrous, and quaint, and picturesque, and at times half comic about them." The volumes also contain the "Legends of the Conquest of Spain," now out of print, and which formed No. III. of the "Crayon Miscellany." We have, also, in these volumes, Letters, Biographical Sketches, Reviews, and Miscellanies, originally published in various Periodicals, and now for the first time gathered together. Several of these papers show that Irving, with all his loving nature and genial sympathies, with which his works are full of overflowing, could yet, if he chose, wield a pen of scathing severity. The reader feels this hidden power; this power in reserve, in all his works. The Editor, Mr. Pierre M. Irving, says, that the author had intended to make such a complete collection of his works; and these hitherto unpublished manuscripts are selected as "being most nearly, though not fully, prepared for the press."

The neat and tasteful style in which Hurd & Houghton present these writings of Irving to the public, deserves special commendation.

ANECDOTES, POETRY, AND INCIDENTS OF THE WAR: NORTH AND SOUTH. 1860-1865. Collected and arranged by FRANK MOORE, Editor of "The Rebellion Record," "Diary of the American Revolution," &c., &c. New York: 1866. 8vo. pp. 560.

This is not a History. It is a collection, gleaned from every possible source, of anecdotes, incidents, songs, and ballads, illustrative of public sentiment, and of every conceivable shade of individual character, as developed by the late War. Things ludicrous, and things horrible; acts of daring, and acts of cowardice; events sacred, and events profane; deeds of fiendish cruelty, and deeds of noble generosity; every degree of rank in the social scale, with the habits and customs, the prejudices and opinions, which belong to each; ballads tolerable, and ballads intolerable; all these, and much beside, are huddled together in this huge, neat, and well-printed volume. The work is also ornamented with finely executed portraits of the prominent officers on both sides of the great contest; Lincoln and Lee, Grant and Johnston, Sheridan and Stuart, Logan and Jackson, Rogers and Sedgwick and Farragut. Frank Moore has had every facility for gathering these reminiscences, and he has spared no labor in the compilation.

ON THE SADDLE. By Colonel Harry Gilmor. New York: Harper & Brothers. 1866. 12mo. pp. 291.

ume is made up of the personal recollections of a daring, dashing raider, in the Confederate Cavalry in the Fall of 1861 as a private; rose in the the reward of his exertions, was twice taken prisoner; and was confined Warren at the final surrender of the Confederate army. His exploits Ashby and Gens. Breckenridge, Johnson and Early, were mostly in the Valley of Virginia. According to his own story, his life was full of He was charged with the execution of several perilous expeditions, minutely describes. The work presents one phase of the War, and so in amount of historic value.

AT THE WHITE HOUSE WITH ABRAHAM LINCOLN. The Story of a Picture. Carpenter. New York: Hurd & Houghton. 1866. 12mo. pp.

hor of this book, in the Spring of 1864, prevailed on President Lincoln historical picture, representing himself and his Cabinet, on the occasion of signing of the Emancipation Proclamation. While occupied upon this rt, which consumed many months, he gathered up a fund of gossip, etc., etc., most of which was published in a newspaper called the Inde- and is now collected in this volume.

SCENES OF ARMY LIFE ON THE BORDER. Comprising descriptions of the Nomads of the Plains; Explorations of new Territory; a trip across the Mountains in the Winter; descriptions of the habits of different animals in the West, and the methods of hunting them; with incidents in the life of frontier men, &c., &c. By Col. R. B. Marcy, U. S. A. Author of "Prairie Traveller." With numerous Illustrations. New York: Harper & Brothers. 1866. 8vo. pp. 442.

l title-page is a good description of the volume. The confidence placed by the Government, in sending him upon several important Expeditions to explore regions of the West and the South-West, prove him to be a very man; and he shows himself in this volume to be not only a close ob- t to have the power of reproducing with his pen the scenes and incidents of explorations. None can read his book without new conceptions of the grandeur, and undeveloped resources of our country. For example, tion of the "Big Cañon of the Colorado" will be found especially inter- or two hundred miles this large river traverses a defile with perpendicu- lowering five thousand feet above its bed. And there is every reason to at these mountain gorges are full of the most precious metals. His of social life, of the manners and habits, and modes of living on the re both interesting and valuable, and are exceedingly well done. Peculiar character are developed, and phases of human nature are exhibited in tion which are a curiosity and a study. We refer the reader to Colonel rperience in Northwestern Texas, as told in Chap. XII.

THE TRIAL OF ANDERSONVILLE. Drawn from the evidence elicited on the trial of Wirz, the Jailor. With the argument of Col. N. P. Chipman, Judge of the Court. By Ambrose Spencer. New York: Harper & Brothers. 1866. 12mo.

ublication in this form of the evidence given at the "Wirz Trial," which ad at the time in the newspapers, will, of course, minister to the gratifi- that morbid feeling which gloats with satisfaction over minute details of horrible scenes of cruelty and suffering! It will also serve to keep alive ional animosities; beyond this we do not know what end can be accom- y Mr. Spencer's volume. It is better, far better now, nobler and more to forget and to forgive.

HARPER'S PICTORIAL HISTORY OF THE GREAT REBELLION. Part First. To the close of the Peninsular Campaign of 1862. By Alfred H. Guernsey and Henry M. Alden. New York: Harper & Brothers. 1866. Folio. pp. 380.

This great work was commenced during the terrible struggle of the late Civil War, and, being published in serial numbers, was designed to narrate and illustrate events as they occurred. An introductory chapter traces briefly the rise of that sectional question, that element of national discord, American slavery. The form of the work, which seems at first inconvenient, was chosen in order to introduce Maps and Illustrations on a large scale. There are Plans of military and naval movements, pictorial representations of scenes and incidents of the War, and great numbers of Portraits of the leading actors on both sides of the deadly contest. The history is, of course, written from a Northern stand-point, and by men who make no concealment of their opinions; but they claim to base their statements throughout upon authentic documents. The close of the War has opened up new sources of information, and another volume similar in size will probably bring the History to a close. The volume, with its folio pages in double columns, contains as much matter as five ordinary octavo volumes. There is scarcely an important incident of the war which is not here given in its order and in detail; and the official Documents on both sides, such as Presidential Messages and Proclamations, Congressional Speeches, Military and Naval Reports, Statistical tables, &c., &c., present a mass of the most valuable information, concerning a National Conflict which will take its place in history as the most marked and determining event of modern times, and whose bearings and results we scarcely, even now, begin to appreciate. We only add that the Messrs. Harper, with their abundant resources for a work of this description, have published it with the most lavish liberality. We hope to see at the end of the whole a full Index, for purposes of reference.

THE GLORY AND SHAME OF ENGLAND. By C. Edwards Lester. In two volumes. New York: Bartram & Lester. 1866. 12mo. pp. 304, 297.

There is ability and information enough in this book to make it a mark and a power. The author in re-writing his former work, published several years ago under the same name, has gathered a large mass of new materials, and he understands the art of book-making sufficiently to array his facts in popular and effective style. Thus, his new Chapters in proof of the active sympathies of the British Government and the British Press during our late Civil War, and his collection of official statistics and reports of the ignorance, the poverty, the social and moral degradation, the appalling crimes, and intense wretchedness of the lower classes of England and Ireland at the present day, are indisputable facts, which for many reasons it is well to have at hand; terrible facts, they are, which ought not to be concealed. Yet the work is full of objectionable and offensive matter. Its brag-gart style, its unsparing denunciations provoke the reader to ask, who, and what is this Mr. C. Edwards Lester? What is his history? What are his antecedents? Bitter invective is a dangerous weapon for any man to employ, and he rarely or never uses it at all, who can use it safely. In another respect, the book is a weak one. While the author hates the English Government only less than he hates her Church, and while he points the finger of scorn at England's "shame," yet, when he comes to speak of England's "glory," he betrays himself, and shows his own incapacity to appreciate the elements of which that "glory" consists. In the same spirit he pours out his highly wrought rhetoric in praise of the extremest radicals of England at the present day, and the revolutionary measures with which they are seeking to upset the Government. He is one of those men who would glorify Pym and wreath a chaplet for Prynne. Yet, as turkey-buzzards have their uses, so in all ages and countries the most unprincipled radicals are employed by Providence to uproot deep-seated abuses. We have no sympathy with Mr. Lester in his admiration of such instrumentalities, while we have full faith in the wisdom of Him, Who will make the wrath of man to praise Him. The book has real value, much as its spirit and aim are to be disapproved.

SHAKESPEARE'S DELINEATIONS of Insanity, Imbecility and Suicide. By A. O. Kellogg, M.D., Assistant Physician State Lunatic Asylum, Utica, N. Y. New York: Furd & Houghton. 1866. 12mo. pp. 204.

Dr. Kellogg has evidently been a close student of Shakespeare, and his volume is made up of Essays contributed to the "American Journal of Insanity," between the years 1859 and 1864. He makes, as a physician, the singular confession, that closer observation of the delicate shades of this disease, as witnessed in the wards of a large hospital, have led him to change his opinion, in some respects, of Shakespeare's delineation of Insanity, and to appreciate more perfectly the great dramatist's fidelity to nature. The characters which the Doctor selects as illustrations of Insanity, are Lear, Macbeth, Hamlet, Ophelia, Jaques and Cordelia. He thinks that the incongruities and strange paradoxes which are to be found in these mad creations of Shakespeare's genius, and which have puzzled the wit of the best critics, are to be accounted for on the supposition that they were insane. On this point we turn the Doctor over to the special admirers of the great bard. The doctor's fools and imbeciles are Bottom, Elbow, Dogberry, Shallow, Malvolio, Barbanth, Nym, Pistol, Launce, and Caliban. Othello, of course, stands as the suicide. The wonderful knowledge which Shakespeare exhibits of every form of mental disease is perfectly marvellous; and it led an eminent physician to acknowledge: "though two centuries and a half have passed since Shakespeare wrote thus, we have very little to add to his method of treating the insane." Yet, the lawyer is equally amazed at Shakespeare's mastery of the forms and technicalities of that science; and Schlegel, the great German critic, has exhausted his power in showing how the great Poet can play with the most intricate questions and deep mysteries in the whole range of Psychology. Moralists bear witness to his keen recognition of every possible degree of moral excellence and depravity. Indeed, this is where he seems most at home.

We wish some one would set forth Shakespeare as a Theologian and Churchman; to show how thoroughly he exposes some of the worst corruptions of modern Romanism. The Romanists have tried to lay claim to him, but they drop him at once when closely pressed. His thorough familiarity with the Holy Scriptures, and his frequent reference to them, has been illustrated by several writers.

ENGLISH TRAVELLERS AND ITALIAN BRIGANDS. A Narrative of Capture and Captivity. By W. J. C. Moens. With a Map and several Illustrations. New York: Harper & Brothers. 1866. 12mo. pp. 355.

The author, Mr. Moens, and an English Clergyman, the Rev. Mr. Aynsley, in the spring of 1865, were, with their wives, upon a visit to Southern Italy and Sicily. They barely avoided capture by brigands in Sicily, while witnessing the magnificent spectacle of an eruption of Etna, and only escaped by a very clever deception. Afterwards, when on a visit to the splendid ruins of the old Temples at Paestum, they were seized by a band of about thirty of these daring robbers and ransackers, who still prowl about the mountains of Southern Italy. His companions were released, but Mr. Moens was held as a hostage for the payment of the whole sum of their redemption, which, after about three months, was delivered over, amounting to over twenty-five thousand dollars. The narrative of his sufferings while concealed in the mountains, is full of interest, for he is a fine writer and withal a Christian man; and it is given in his own words, and in the Diary of his devoted wife, whose agony of suspense can well be imagined. But this is not the special merit of importance. All this took place in Italy, the Italy of the Nineteenth Century! The cutthroats were Roman Catholics; nay, religious in their way. And human life and property are no more secure among them than among the wild ranches of our Western border. There is not, we venture to say, in all Christendom, such utter depravity and moral degradation as here at the very home and fountain-head of Popery, in a land crowded with Bishops, and priests, and monks, and nuns. This is the fact to be explained, and which the cause of Christianity and of civilization demands shall be explained.

FLETCHER'S HANDBOOK OF AMERICAN TRAVEL. The Southern Tour; being a complete guide through Maryland, Virginia, the Carolinas, Louisiana, Georgia, Florida, Alabama, Mississippi, Texas, Arkansas, Tennessee, and Kentucky. VOL. XVIII.

With descriptive sketches of Cities, Mountains, &c., &c.; and Maps of the leading routes of travel and the principal Cities. By Edward H. Hall. New York: D. Appleton & Co. 1866. 12mo. pp. 142.

In making an extensive tour through the Southern States a few years ago, we found a former edition of this "Hand-Book of Southern Travel" all that could be desired.

THE ECLECTIC MAGAZINE OF FOREIGN LITERATURE. July, August, and September. 1866. New York: W. H. Bidwell.

The Eclectic contains the cream of the best Foreign Periodicals. The September No., especially, is full of good things.

A HISTORICAL SERMON. Preached in St. Andrew's Church, Bloomfield, Ct., April 8, 1866. By the Rev. J. E. Heald, late Rector of Trinity Church, Tariffville. New Haven: Tuttle, Morehouse & Taylor. 1866. 8vo. pp. 15.

St. Andrews, Bloomfield, was one of the early Parishes in Connecticut, having been organized in 1740. The manner in which the "freedom of conscience" Puritans treated the Church and the Church Clergy, may be seen in the following extracts from Mr. Heald's sermon:

"For ten years he (the Rev. William Gibbs,) continued to labor among them, with acceptance and success, when, on refusing to pay a tax laid for the support of Mr. Mills, then the Congregational Minister at Hop Meadow, he was seized, thrown over a horse, and, with hands and feet bound together in such a manner as to make his limbs supply the place of a girth, he was conveyed to jail. The result of such harsh treatment was far more serious, no doubt, than his persecutors intended. He was soon released from confinement, by the efforts of his wardens; but his mind had received a shock from which it never recovered. He became insane, and went down to his grave, after nearly twenty-three years of suffering, "under the cloud which had so long hung over him." On the 22d day of March, 1777, he passed away; his mortal remains were sorrowfully laid to rest beneath the chancel where he had ministered, and among the sleeping members of the flock he had served so well."

The next Clergyman in charge, was the Rev. Roger Veits, Uncle of the late Rt. Rev. Bishop Griswold, a man of estimable talents and character. "But he fared little better at the hands of his Puritan neighbors than Gibbs, his friend and predecessor. He too, on suspicion of aiding in the escape of certain Royalists who were confined in the damp caverns of Copper Hill mines, was furnished with temporary lodgings in the Hartford jail; and, as though this was not sufficiently humiliating, he was put in irons. The Church was not destroyed by the trials through which it passed; it was rather purified and strengthened."

Now these are not solitary instances. And the question which Churchmen, who are worthy to represent those men and the cause which they loved, will not hesitate to ask, is, have these Puritans lost one jot or tittle of their bitter hate of the distinctive principles of the Church? or of their lust of power? They come now, fawning, and cooing, and billing around such Churchmen as are weak enough to be betrayed by a kiss into a sacrifice of the points at issue. We have never seen the first proof of the slightest change in spirit and temper. The real danger of the Church is greater now than it was then, as it is harder to resist the blandishments of flatterers than the weapons of an open foe. The true secret of Church life and growth is precisely that now which it was then.

THE NOBLE AMBITION OF A CHRISTIAN COLLEGE. An Address delivered in Christ Church, Hartford, June 27, 1866, before the House of Convocation of Trinity College. By Rev. B. H. Paddock, M.A., Rector of Christ Church, Detroit. Hartford. 1866. 8vo. pp. 26.

In his conception of the Christian College, what it should be, and what it should do, in contrast with the popular acceptance, Mr. Paddock's Address deserves a wide circulation.

The following new publications have been received:

BATTLE-PIECES and Aspects of the War. By Herman Melville. New York: Harper & Brothers. 1866. 12mo. pp. 272.

AN INTRODUCTORY LATIN BOOK, intended as an Elementary Drill Book on the Inflections and Principles of the Language, and as an Introduction to the author's Grammar, Reader, and Latin Composition. By Albert Harkness, Professor in Brown University. New York: D. Appleton & Co. 1866. 12mo. pp. 162.

POOR MATT; or the Clouded Intellect. By Jean Ingelow. Author of "Studies for Stories," &c. Boston: Roberts Brothers. 1866. 8vo. pp. 125.

SHERBROOKE. By H. B. G.; author of "Madge." New York: D. Appleton & Co. 1866. 12mo. pp. 463.

PREMIE KILLER. A Novel. By F. G. Trafford; Author of "Maxwell Drewitt," &c., &c. New York: Harper & Brothers. 1866. 8vo. pp. 142.

LAND AT LAST. A Novel, in three Books. By Edmund Yates; Author of "Broken to Harness," &c., &c. New York: Harper & Brothers. 1866. 8vo. pp. 147.

FELIX HOLT, the Radical. A Novel. By George Eliot; Author of "Adam Bede," &c., &c. New York: Harper & Brothers. 1866. 8vo. pp. 184.

INSIDE; A Chronicle of Secession. By George F. Harrington. With Illustrations. New York: Harper & Brothers. 1866. 8vo. pp. 223.

THE HIDDEN SIN. A Novel; With numerous Illustrations. New York: Harper & Brothers. 1866. 8vo. pp. 189.

DR. MANNING'S PASTORAL LETTER, on the Re-union of Christendom. New York: D. Appleton & Co. 1866. 8vo. pp. 66. This sophistical Letter, which assumes what is false, what it does not pretend to prove, will receive attention hereafter.

PROFESSOR JOEL PARKER'S Two Lectures, in the Law School of Harvard College, on Revolution and Reconstruction. New York: Hurd & Houghton. 1866. 8vo. pp. 89. Judge Parker has given in these Lectures a lucid statement of the present position of the States under the Constitution; a question which, in some way, is soon to be brought before the American people for decision. The Lectures are timely; unless passion, and vengeance, and cupidity, and corruption have rendered the voice of reason powerless.

PROF. S. EDWARD WARREN'S Notes on Polytechnic Schools. New York: John Wiley & Son. 1866. 8vo. pp. 58.

CATALOGUE OF BURLINGTON COLLEGE. Preparatory Department. 1866. 12mo. pp. 20.

REGISTER OF ST. MARY'S HALL. Burlington, N. J. 1866. 12mo. pp. 37. Both these Institutions promise now to equal the anticipations of their founders. Dr. Ten Broeck proposes to dispense with all shams in the management, instruction, and discipline of the College.

REPORT of the Memphis Colored Orphan Asylum. Memphis, Tenn. 1866. 8vo. pp. 20.

SECOND ANNUAL REPORT of the "Sheltering Arms." New York. 1866. 12mo. pp. 23.

BISHOP EASTBURN'S FOURTH CHARGE: The Bible Society's Jubilee Year. Boston. 1866. 8vo. pp. 24.

REV. DR. F. C. EWER'S SERMON, in memory of the Rev. Dr. H. W. Ducachet, Jan. 28, 1866. Philadelphia. 8vo. pp. 44.

FIFTIETH ANNUAL REPORT of the American Bible Society. New York: 1866. 8vo. pp. 151.

SEVENTH ANNUAL REPORT of the Trustees of the Cooper Union for the Advancement of Science and Art. 1866. 8vo. pp. 55.

A STATEMENT respecting the Mission House of the P. E. Church. Philadelphia. 1866. 12mo. pp. 14.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Barstow, J. O.	Kip,	July 22, 1866,	Grace, San Francisco, Cal.
Boyle, S. H.	McIlvaine,		
Brewer, Leigh R.	Potter,	July 1,	" Annunciation, New York City.
Brooks, F.	A. Lee,	June 20,	" Holy Trinity, Philadelphia, Pa.
Brown, Wm. Perry,	Potter,	July 1,	" Annunciation, New York City.
Chetwood, F. B.	Odenheimer,	June 24,	" St. John's, Elizabeth, N. J.
Currie, A. H.	Johns,	Aug. 26,	" Christ, Alexandria, Va.
Ellis, W. R.	A. Lee,	June 29,	" St. Andrew's, Wilmington, Del.
Falls, Neelson,	Kerfoot,	Aug. 12,	" Grace, Baltimore, Md.
Farr, W. W.	A. Lee,	June 20,	" Holy Trinity, Philadelphia, Pa.
Ferguson, Geo. W.	Potter,	July 1,	" Annunciation, New York City.
Greer, David H.	McIlvaine,		
Griswold, Geo. C.	Potter,	July 1,	" Annunciation, New York City.
Hall, Randall C.	Potter,	July 1,	" Annunciation, New York City.
Harris, Thos. R.	Potter,	July 1,	" Annunciation, New York City.
Hewes, Chas. M. A.	Potter,	July 1,	" Annunciation, New York City.
Hinsdale, Robt. G.	Kemper,	Aug. 5,	" St. Paul's, Milwaukee, Wis.
Jones, Wm. W.	Potter,	July 1,	" Annunciation, New York City.
Leacock, Wm.	Potter,	July 1,	" Annunciation, New York City.
Lighthipe, L. H.	Odenheimer,	July 12,	" St. Mark's, Orange, N. J.
Marshall, Royal,	Potter,	July 1,	" Annunciation, New York City.
Mitchell, W. D.	Odenheimer,	June 28,	" St. Mary's, Burlington, N. J.
Newby, Thos. B.	Potter,	July 1,	" Annunciation, New York City.
Schwartz, David L.	Potter,	July 1,	" Annunciation, New York City.
Seabury, Wm. Jones,	Potter,	July 1,	" Annunciation, New York City.
Stone, J. Kent,	McIlvaine,		
Thorpe, Thos. M.	Potter,	July 1,	" Annunciation, New York City.
Tiffany, Chas. C.	Clark,	July 22,	" Grace, Providence, R. I.
Van Kleeck, F. B.	Potter,	July 1,	" Annunciation, New York City.
Waller, G. C.	Potter,	July 1,	" Annunciation, New York City.
Walker, J.	A. Lee,	June 20,	" Holy Trinity, Philadelphia, Pa.
Wilson, Jos. D.	Potter,	July 1,	" Annunciation, New York City.
Wright, J. D.	A. Lee,	June 29,	" St. Andrew's, Wilmington, Del.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Allen, V. G.	Eastburn,	June 24, 1866,	St. John's, Framingham, Mass.
" Brown, John W.	A. Lee,	Aug. 3,	" St. Ann's, Middletown, Del.
" Brown, Abbott,	Eastburn,	June 24,	" St. John's, Framingham, Mass.
" Chamberlain, John,	Lee,	Sept. 2,	" Chapel, Davenport, Iowa.
" Christian, Wm. D.	Kemper,	June 13,	" St. Paul's, Milwaukee, Wis.
" Cornelius, Samuel,	Kerfoot,	Aug. 12,	" Grace, Baltimore, Md.
" Edwards, R. A.	A. Lee,	June 20,	" Holy Trinity, Philadel., Pa.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Stephen W.	Kemper,	June 13, 1866,	St. Paul's, Milwaukee, Wis.
son, Alex., Jr.	Odenheimer,	June 1,	St. Stephen's, Milburn, N. J.
all, Theo. C.	Kerfoot,	Aug. 12,	" Grace, Baltimore, Md.
orough, A.	Potter,	July 1,	" Annunciation, N. York City.
, Wm. J.	Chase,	June 29,	" St. Paul's, Concord, N. H.
a, Charles,	Eastburn,	June 24,	" St. John's, Framingham, Mass.
, W. T.	Williams,	June 23,	" St. John's, Stamford, Conn.
n, Wm. H.	Hopkins,	June 7,	" St. Paul's, Burlington, Vt.
John S.	Kerfoot,	Aug. 12,	" Grace, Baltimore, Md.
n, Wm. H.	Eastburn,	June 24,	" St. John's, Framingham, Mass.
n, R. Heber,	Odenheimer,	July 15,	" St. Paul's, Philadelphia, Pa.
, John F.	Potter,	July 1,	" Annunciation, N. York City.
l, W. R.	McIlvaine,		
Thos. W.	Potter,	June 10,	" Christ, Rye, N. Y.
ts, D. C.	Williams,	June 17,	" Christ, Norwich, Conn.
aw, Samuel,	Whipple,	June 13,	" Good Shep'd, Faribault, Minn.
ey, Geo. A.	Kemper,	June 13,	" St. Paul's, Milwaukee, Wis.
ridge, Wm. R.	Hopkins,	July 6,	" St. Paul's, Vergennes, Vt.

CONSECRATIONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
	Eastburn,	July 17, 1866,	Amherst, Mass.
	Potter,	July 3,	" Allentown, Penn.
nts,	Kemper,	June 21,	" Pine Lake, Wis.
	Kip,	May 23,	" San Mateo, California.
s,	Coxe,	July 4,	" Augusta, W. N. York.
	Coxe,	Aug. 18,	" Watkins, W. N. York.
	Clarkson,	July 1,	" Nebraska City, Nebraska.
	Gregg,	June 17,	" Galveston, Texas.

OBITUARIES.

CHARLES CLEVELAND, Rector of Trinity Church, East New York, died Dec. 19, 1866. He was born at Guilford, Conn., June 26, 1804, and was Middlebury College, where he graduated in 1824. He studied Theology, Mass., and Princeton, N. J., and with the Rev. Dr. Keith at the Seminary, Va. He was ordained Deacon by Bishop Moore, at Rich- in 1829; and Priest, by Bishop Brownell, in East Windsor, Conn., Dec. His parents, originally Congregationalists, were repelled from that dogmas of John Calvin, then unscrupulously preached. Charles was r the Ministry, and immediately upon graduation from College pro- vestigate the subject of Calvinism, for it had been to him, as he ressed it, "a stumbling block, a temptation and a snare from my r that purpose he went to the strongholds of the dogmas, Andover on, but, after some years of patient study and much reading, he declares, air arguments unsatisfactory, and their dogmas unscriptural and " He had intended to go as a Missionary among the Africans, for ation and elevation he had spent more time and expense than on all ts. Ill health for some time prevented him carrying out his intentions. nt to Washington and was instrumental in forming an African Educa- ty, for educating colored youths for African Colonization Societies. He much opposition, that he finally abandoned the project and took the of Trinity Church, Shelburne, Vt., in 1840, which he retained until was afterwards Rector of St. John's Church, Ashfield, Mass., whence ed to Trinity Church, East New York, L. I., where he died Dec. 19, 61. He had always been a sufferer from ill health, which interfered the discharge of parochial duties requiring physical exertion; but his ways very active, particularly when his Faith was assailed. He was

ever ready "to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word"; though doing so with all tenderness, for he was charitable almost to a fault. He preached his last sermon on Thanksgiving Day, twelve days before his death. Indeed "he was a good man, full of the Holy Ghost and of faith."

The REV. J. T. B. SMITH, Rector of the Church at Shelbyville, Tenn., died, May 18, 1866. He was formerly a Presbyterian or Methodist Minister.

The REV. JAMES COOK RICHMOND, died, by the hand of an assassin, at Poughkeepsie, N. Y., July 20, 1866, aged 58 years. He was born at Providence, R. I., March 18, 1808. His parents were Congregationalists. He attended school at Exeter, N. H., for some years; graduated at Harvard College in 1828, and immediately went to Göttingen, where he studied six months. He then went to Halle, where for some time he enjoyed the instructions of Gesenius and Tholuck. Before returning, in 1831, to America, he walked through Greece and travelled in some other parts of Europe. While in Greece he became much interested in the cause of education, and afterward exerted himself to raise the necessary funds to found a College for girls at Athens, which, he said, Americans ought to provide, in repayment of their portion of the debt owed to Greece by all modern civilized nations. Dr. Hill's work was always an object of deep interest to him. He was ordained Deacon by Bishop Griswold, in St. John's Church, Providence, Oct. 12, 1832; and Priest, in the same Church, Nov. 13, 1833. He assisted Bishop Griswold, at St. Peter's, Salem, for a short time, and spent the summer of 1834 in Missionary efforts in Maine, especially in Augusta. He went to Illinois in the Autumn and held Missionary services there; perhaps the most interesting was held, at Beardstown, in the German language, where eighty immigrants received the Sacrament of the Lord's Supper. They were of several religious denominations; Lutheran, Romanist and Reformed: but all listened eagerly to an address in their own language, and gladly received the Sacrament from the Missionary's hands. Another incident on which Mr. Richmond looked back with great pleasure, was the request, by the Convention, (consisting of two clergymen besides himself, and six laymen), to Bishop Chase to assume the duties of the Episcopate of Illinois. Mr. Richmond was married in June, 1835, and soon after became Rector of St. Paul's Church, Norwalk, Conn. The following year he became connected with the Churches of St. Michael, St. James and St. Mary, New York. Here he remained, first as Assistant Minister, and afterward as Rector, until the Autumn of 1841, when he went to England, hoping to interest the English Church in a mission to the Turks, "for whom," he said, "the Church has prayed during hundreds of years, but has never lifted a finger to help them." In 1842, he returned to his native city, where for a short time he was Rector of Christ Church. During the next five years he acted as Missionary in the northern part of Rhode Island. "Doctor," his Missionary horse, was never stopped at the Turnpike gates; "That horse goes free," being the unanimous verdict of the toll-keepers. Among the parishes organized by Mr. Richmond at this time, are the "Church of the Advent," Diamond Hill, "St. Thomas' Church," Greenfield, and "Trinity Church," Pawtucket. Perhaps none of his services were more useful than those held during several successive summers, under "The Catholic Oak" near Lonsdale. Old farmers, who could not be induced to enter a Church, attended these open-air services with great interest, and from time to time earnestly invited Mr. Richmond to renew them. In January, 1848, he went to Scotland and England, where he frequently preached. In 1850 he renewed his labors in Rhode Island, especially at St. Andrew's Church, Providence. He also assisted Dr. Wainwright in the preparation of his Companion works, "Pathways and Abiding Places of Our Lord," and "The Land of Bondage." In 1853, he again went to Europe, and during the two following years he travelled in Great Britain, Norway and Sweden, Denmark, Germany, Switzerland, France, Italy, Hungary, Turkey, Palestine, Egypt and Nubia. On his return to America he officiated in Zion Church, Newport, R. I., and in 1857 was called to Milwaukee. Here he remained, as Rector, first of St. Paul's Church, and afterward of Trinity Church, which was built expressly for him, until the summer of 1861, when he was appointed Chaplain of the Second Wisconsin Regiment, to which many of his

parishoners belonged. Two years afterwards he left the army, and has since resided on his farm at Poughkeepsie, preaching occasionally in the River towns and in Rhode Island.

Mr. Richmond was killed on the 20th of July, by a man whom he had striven to befriend, but whose causeless enmity had been the source of great annoyance during the last three months of his life. A long course of insult was followed by an unprovoked and furious assault, which instantaneously ended a life full of noble and unselfish efforts in his Master's cause.

He published several pamphlets; the most widely known are the "Rhode Island Cottage"; "A Visit to Iona in 1849," published in Glasgow; "A Midsummer Day Dream"; and the first canto of an epic poem, "Metacomet." He was the principal mover in the work of translating the Prayer Book into the German Language, in 1839.

REV. WILLIAM A. VAN WAGENEN, died at New York City, July 25. He was assistant Minister of the Church of the Holy Trinity. He was ordained Deacon by Bishop Potter, in the Church of the Transfiguration, New York, Jan. 29, 1855. He was by birth a Reformed Dutch Presbyterian, and studied Theology in the Princeton Theological Seminary.

The Rev. J. C. PASMORE, D.D., Professor at Racine College, and Rector of St. John's, Elkhorn, Wis., died at Racine, Aug. 12. He was born at Lancaster, Penn., and a descendant of Rev. S. Cook, a Missionary of the V. S. P. G., Shrewsbury, N. J., in 1776. He was educated at Dr. Muhlenberg's School, Flushing, N. Y. Studied Law and removed to Vicksburg, Miss. At the age of twenty-six he was chosen Professor of Rhetoric and Philosophy in St. James College, Maryland, and remained as Professor and Vice-Rector eighteen years. He was ordained Deacon by Bishop Whittingham, in 1848; and Priest, by the same Bishop, in Grace Church, Elk Ridge Landing, June 3, 1849. In 1862 he removed to Racine. He published a Poem, and a Life of Bishop Butler, and also edited an edition of his sermons, with a Preface. The sketch of the Life of the Rt. Rev. Bishop Bowman, a Vol. XIV. of this Review, was from his pen, and bears the marks of his scholarly tastes and his pure and noble spirit.

The Rev. J. DIXON GARDER, D.D., Secretary and General Agent of the Committee for Domestic Missions, died at Milford, Conn., Aug. 18, 1866, aged 63 years. He was born in Richfield, New York, Feb. 27, 1803, and graduated at Geneva College. He then became Tutor in Geneva, now Hobart, College, and studied Theology under Rev. Dr. Richard S. Mason. He was ordained Deacon, by Bishop B. T. Onderdonk, in Trinity Church, New York, Dec. 1, 1830; and Priest, by the same Bishop, in St. John's, Ithaca, N. Y., Aug. 8, 1832. On becoming Deacon, he took charge of the Mission at Ithaca, N. Y., and organized Parishes in Candor, Richford, Elmira and Danby, N. Y. In 1834 he became Rector of St. John's Church, Fort Hamilton, N. Y., and soon after was Local Secretary of the Domestic Board of Missions, where he remained seven years. He then travelled in Europe three years, and on his return was again Chaplain at Fort Hamilton, N. Y. He became Rector of St. Peter's, Milford, Conn., May 1, 1848, and was instrumental in building there the beautiful stone Church. He resigned the Rectorship, March 7, 1861, since which he has been Secretary and General Agent of the Domestic Committee.

Died at Hoboken, N. J., Aug. 31, the Rev. FREDERICK FITZGERALD, Rector of Trinity Church, aged 41 years. He was born in England; in early life came to this country, and was educated at Valle Crucis, North Carolina. He was ordained Priest by Bishop Williams, in Christ Church, Philadelphia, Sept. 4, 1853. Nearly his whole life as a Minister was spent in North Carolina. In 1854 he officiated at Jackson; in 1855, at Halifax; in 1856, he became Rector of St. Stephen's Church, Goldsboro'; in 1861 he became Assistant in St. Mary's School, Raleigh, and one of the Editors of the Church Intelligencer. In 1865 he came to the North, and in the Fall of that year became Rector of Trinity Church, Hoboken, N. J., where he won the hearts of his people by his many excellencies of character and his fidelity

to his duties. He had just accepted a call to the Church of the Advent, Nashville, Tenn., when death put an end to his labors.

CONVERSIONS TO THE CHURCH.

Mr. JOHN WRIGHT, Jr., formerly a Congregational Minister, has become a candidate for Orders in Delaware.

Mr. T. C. MCKEE, formerly a Baptist Minister, has become a Candidate for Orders in Tennessee.

Mr. HENDERSON JUDD, for ten years a Congregationalist Minister, has become a Candidate for Orders in Ohio.

Mr. C. C. TIFFANY, lately ordained Deacon in Rhode Island, was formerly a Congregational Minister.

Rev. ROBERT G. HINDEALE, lately ordained Deacon by Bishop Kemper, was formerly an Old School Presbyterian Minister.

Rev. Mr. PERRY, lately a Baptist Minister in Barnwell, S. C., has become a Candidate for Holy Orders in that Diocese.

NEW YORK CITY.

The Sixteenth Annual Report of the Church City Mission Society, gives full proof of life and progress. The object of the Society is not Church Extension, or the establishing of New Parishes. It is to carry the Gospel, in all its fulness, to the degraded in the Hospitals, and Asylums, and Prisons in the City. Four ordained Missionaries are constantly employed, and several Laymen and Laywomen are engaged in the work. From twenty to thirty thousand persons are reached by these services, and nearly \$27,000 have been contributed during the year. Blackwell's Island, Ward's Island, Randall's Island, Bellevue Hospital, the Leake and Watts' Orphan House, the Orphan Asylum, the House of Mercy, and St. Barnabas House, are the special objects of the Society's care, and other fields of labor are to be occupied.

When to these are added similar Institutions, conducted and sustained by other organizations, we have evidence that the Church is not altogether neglectful of her duty in this direction. We refer to St. Luke's Hospital, St. Luke's Home, The Sheltering Arms, and The Orphan's Home: all which are in vigorous and successful operation. Surely the Church has something for her Laymen and Laywomen to do.

GENERAL THEOLOGICAL SEMINARY.—At the late Commencement it was announced, that Mr. John H. Swift has just presented to the Library a large copy of the famous Codex Sinaiticus, in four volumes, costing nearly \$200. A full account of this, the most ancient MS. of the New Testament that has come down to us, was given in this Review, for Jan., 1861. It was first discovered in 1844, and was, at last, procured by Dr. Tischendorf, under whose care it was photographed, at St. Petersburg. He went out as the special agent of the Russian Emperor. Its discovery is regarded as one of the most important events of the age, looked at in connection with the authenticity of the New Testament, and the whole Biblical record. Dr. Tischendorf has already published a most crushing refutation of Renan's impudent book, in a scholarly pamphlet, entitled, "*When were the Gospels written?*"

RHODE ISLAND.

The 76th Annual Convention met at Grace Church, Providence, June 12th. The Special Committee on the Episcopate reported, that the Episcopal Fund amounts to \$41,000, and recommended that after September 1st, the Bishop be relieved from

orship, and thereafter devote his time and service to Episcopal work. The in his Address, said:—"I hope, hereafter, to visit all the Churches of the on Sunday, instead of on a week day, and thus be able to form a more thornate of the actual condition of our parishes than has heretofore been pos- There are also regions of the State, where, from time to time, I desire to a pioneer missionary, and endeavor to open the way for the permanent ment of our services. It may also sometimes be desirable, where a Church ithout a Rector, that I should supply the vacancy for a few weeks, and the way for the harmonious settlement of a new Rector. There will be ough to be done, and may God give me strength to do it." in many of the Dioceses, East and West, North and South, there are unmis- tokens that the Church is entering resolutely upon the work before her. bitterly by foes without, and suffering grievously from treachery within, it growing more rapidly than at any other period in her past history. It is room growth. It is solid and substantial, because it is upon the clear re- of her Primitive, Catholic, and Apostolic principles.

VIRGINIA.

heological Seminary at Alexandria is again in operation. The Rev. Drs. and Packard are at their posts, together with eleven students, among one who was formerly a Baptist preacher.

ELECTION OF THE BISHOP OF MAINE.

47th Annual Convention of this Diocese, in Grace Church, Bath, July 12th, the Rev. Alexander Burgees, Rector of St. Luke's Parish, Portland, her of the late Bishop, was chosen, on the part of the Clergy, at the first The Rev. Dr. Howe, of Philadelphia, and the Rev. Dr. F. D. Huntington, a, received each one vote, and there were two blanks. The Rev. Mr. Bur- sedately declined the office. On the second ballot, the Rev. F. D. Hunt-). D., Rector of Emmanuel Church, Boston, was elected. The Rev. H. C.). D., of Boston, received three votes, and the Rev. Dr. Howe received two. then elected by the nearly unanimous vote of the Laity. Dr. Huntington ined the appointment.

KENTUCKY.

ION OF ASSISTANT BISHOP. At the 38th Annual Convention, held in St. Church, Louisville, the Rev. George D. Cummins, D. D., Rector of Trinity Chicago, Ill., was elected Assistant Bishop. The balloting was as follows: first vote, the Rev. F. M. Whittle, Rector of St. Paul's Church, Louisville, of the Clergy, 12 votes; the Rev. James Craik, D. D., Rector of Ohrist Louisville, 9 votes; and 1 blank. The Laity voted, on Rev. Dr. Whittle's on, Nays 17; Ayes, 10. second ballot, the vote stood, of the Clergy, for the Rev. Mr. Whittle, he Rt. Rev. Bishop Lay, 9; for the Rev. W. H. Platt, 1. The Laity again r the Rev. Mr. Whittle, Ayes, 10; Nays, 17. third ballot, the vote stood, of the Clergy, for Rev. Mr. Whittle, 12; for Craik, 7; for Rev. Mr. Shipman, 2. The Laity voted, on Rev. Mr. Whit- , 19; Ayes, 8. mittee of Conference having nominated the Rev. Dr. Cummins, he was elect- vote of 21 of the Clergy; the Rev. Dr. Craik, and the Rev. Dr. Whittle, each one vote. The Laity voted, Ayes, 23; Nays, 1.

WISCONSIN.

twentieth Annual Convention, held in St. Paul's Church, Milwaukee, an t Bishop was elected, after voting as follows:—

. XVIII.

	1st.	2d.	3d.	4th.	5th.
Rev. William E. Armitage,.....	11	16	21	22	24
" Dr. James DeKoven,.....	5	7	9	8	8
" C. E. Swopa,.....	6	3	2	1	0
" Lewis A. Kemper,.....	4	3	1	2	0
" Dr. Cole,.....	2	1	0	0	0
" John Wilkinson,.....	2	1	0	0	0
" W. C. Doane,.....	1	1	1	1	1
" Dr. Tucker,.....	0	1	0	0	0
Rt. Rev. Bishop Clarkson,.....	3	1	0	0	0

On motion of the Rev. Dr. Ashley, the nomination to the Laity was made unanimous; and the Laity voted their approval, on the first ballot, by a vote of 19 to 1; which vote was then made unanimous.

The following resolution was offered by James Kneeland, Esq., of Milwaukee:—
Resolved, That a Committee of three Clergymen and three Laymen be appointed to prepare a memorial to the General Convention, at its next meeting, to so change the Constitution of the Protestant Episcopal Church, &c., as to remove the present restrictions upon the erection of new Sees within the limits of Dioceses already organized.

Which resolution was carried, and the Committee appointed consists of the Rev. Drs. Adams, Ashley, and Passmore, and Messrs. Kneeland, Smith, and McGregor. The said Committee are to report at the next Diocesan Convention. It was also

Resolved, That this Convention is unanimously in favor of a division of this Diocese, and that the Bishop be respectfully requested to give his consent to the division of the same, and to place his consent on the records of this Convention.

The Convention then adjourned to meet at half-past seven o'clock; at which time the Convention re-assembled, the Bishop being in the Chair.

The Rt. Rev., the Bishop, having called the Convention to order, then read the following paper, which was ordered to be put on file and printed with the Journal of Convention:—

"In accordance with the unanimous request of the Convention of this Diocese, and with my own conviction, repeatedly expressed, I, JACKSON KEMPER, D. D., LL. D., by the grace of God Bishop of the Diocese of Wisconsin, hereby declare and place on record my assent and consent to the division of this Diocese, and the erection of a new Episcopal See therein, now, or as soon as practicable hereafter.

Dated June 14, 1866."

MINNESOTA.

Bishop Whipple is doing a great work in the West, and doing it in the right way. The following are extracts from the Address. The allusion to "Christian Union," gives the true note.

"The Diocesan work in Faribault is in a prosperous condition. The Bishop's Church, which bears the name of "The Cathedral Church of Our Merciful Saviour," is slowly growing into a fair temple for the worship of God. The Bishop Seabury Divinity Hall is complete, furnished, and has a valuable library of 4,500 volumes. The Bishop of Chester, Rev. Dr. Jacobson, the parish of St. Giles, Professor Goldwin Smith, and a few other friends in Oxford, presented me with valuable copies of the works of English Divines. The Emperor of Russia, through my friend, Hiram Sibley, Esq., presented me with the valuable copy of the Codex Sinaiticus. We have about one hundred and twenty-five acres for our Divinity Hall, boys school, college, girls school, Bishop's Residence, Orphans' Home, and Church Cemetery, all of which is paid for. It is my purpose to open a St. Mary's Hall during the present year, for the training of the daughters of the Church."

"Churches have been commenced at Wilton, Warsaw, Morristown, Cannon Falls, Basswood Grove, Mankato, Ottawa, Lake City, Northfield and St. Paul. It is hoped that all these will be completed during the coming Conventional year, and Churches commenced at Mantorville, Pine Island, Saint Charles, Chatfield, Austin, LeSueur, Owatonna, Hader, Dundas, Preston."

are, among all Christian people, deep longings for Christian union. The world begins to realize that the dissensions and divisions of Christendom are an obstacle to the progress of the Gospel. Men of deep piety and high-toned views feel that it is wrong that disciples of Christ should be separated. These views have led to rash experiments and specious reasonings, to promote union at any cost. There are those, who try to harmonize the teachings of the Church with the doctrines of Rome, or with the teachings of religious Sects. They hope to win the feeling of Christian sympathy, by surrendering or keeping in the old, some positive teaching of the Church, or by the violation of its Rubrics.

I have no hope of anything but mischief from these efforts. Until she gives up her Primitive and Apostolic Faith, she must protest against the unchristian Church of Rome, her unlawful terms of communion, her human wordly additions to the Faith. And until the Church gives up her primitive and thereby separates herself from the Catholic Church, she cannot ask to minister at her altars. We may and ought to love all who love Christ, but not to say one word to wound those from whom we differ, and whose faith we believe is defective. But charity never can ask any man to surrender, which he believes are taught by the Word of God, and have always been a heritage of the Catholic Church."

OHIO.

Send the following, which we find in the papers of the day, to Ohio friends:—

The United States Marine Hospital in Cincinnati, O., has been purchased for one thousand five hundred dollars, by Mr. Joseph C. Butler and Mr. Lewis M. Smith, wealthy Protestant gentlemen of that place, who have presented it to the Cincinnati Sisters of Charity. The conditions of the conveyance are, that the institution shall be open to the poor sick, without distinction of language, or birth-place, preference being given to women and children. The building is a fine structure, costing all the modern improvements. It cost the government about three thousand dollars."

Statement as this, is one of the severest and most mortifying rebukes the Church in our country has ever received. Sensible men are turning in with mere Sectism, and from political priestly demagogues of all sorts. The Church in that City and State done half her duty; had she proved herself else and better than a mere, miserable Sect among Sects, such a state of things could never have existed.

OF PRESBYTERIANISM IN CINCINNATI, OHIO, AND ITS CAUSES.—A printed statement recently been distributed among the Presbyterians of Cincinnati, calling attention to the fact of the decline of Presbyterianism in that region. We give the following extract:—

"*the condition of Christ's cause in our City, so far as it is represented by members of our denomination.* For one thing, we have evidently been losing ground, compared with former years. Twenty years ago, the Presbyterian Church had the controlling religious influence in Cincinnati; but it is far from being the contrary, we have but few, if any, more members in our Churches we had then, while the population of the City has probably more than doubled that time. Our churches furnish sittings to probably less than four thousand people, and the average attendance, including both Sabbath services the year round, does not reach more than half that number, while the attendance upon the lecturer meeting services, in the four churches together, does not average more than one hundred."

A startling statement, a Presbyterian replies at length. The following is a full explanation of the mortifying facts, which all admit. The same is mentioned as characterizing the Presbyterian Churches, as all the Protestant Churches. But it is not astonishing; for the Churches

are only considered a part of the machinery of the Republican party, employed for advancing its interests. (See Deliverances of the church Courts). All who would be in good standing in the Churches, must be in favor of the Civil Rights Bill, Freedmen's Bureau Bill, Constitutional Amendment, &c. These qualifications are insisted upon, more than those of common decency, not to say piety. Behold, also, the outrageous conduct at a meeting for the election of elders, held in one of the churches this spring, when, by the outrageous conduct of the parties engaged, every feeling of propriety of even the people of the world was shocked; and even a court of the Church is accused of sustaining trickery, fraud and violence.

During the time of Christ and His Apostles, as well as after, when the church enjoyed its greatest purity and prosperity, the affairs of the world were in as tempestuous a condition as now. Revolution was following upon revolution. Nation was divided against nation, people against people. What was the secret of success in those days? Why was it that the Holy Spirit accompanied the preaching of the gospel with such great power? The answer can only be, that the church kept itself pure and unspotted from the world.

They, in no instance, defined who were by right "in authority," who were properly the "higher powers." We know, in fact, that they accepted, as Christians, the position of a country, in which they found it. They submitted to the dominion of Rome over their own land, although they knew she had no moral right in its exercise.

How different has been the conduct of the Old and New School Assemblies of the Presbyterian Church. The first, in 1861, decided where allegiance was primarily due; namely, to the General Government, and not to the State—a decision adverse to that of the first statesmen of the country. In 1864, the same Assembly made a Deliverance pronouncing slavery a sin, in face of that of 1845, which states, that to declare it a sin, is to accuse the Apostles of Christ of conniving at sin, and that the Bible no where commands slaveholders to emancipate their slaves. In 1865, 'orders' were passed, enforcing these Deliverances on ministers and members coming from the South. This spring, at St. Louis, the New School Assembly passed a number of resolutions, in which occurs the following:—"We rejoice that the active functions of the Freedmen's Bureau are still continued, and especially that the Civil Rights Bill has become the law of the land. In respect to the concession of the right of suffrage to the colored race, this Assembly adheres to the resolution passed by our Assembly of 1865, (Minutes, p. 42,) 'That the colored man should, in this country, enjoy the right of suffrage with all other men, is but a simple dictate of justice.'"

"Christians take a fearful responsibility upon themselves, when they venture to dabble in politics, and force issues upon their brethren, not found in the Bible. These may be incontrovertible truths, but the church has nothing to do with them. They pertain exclusively, to Cesar's kingdom, and should be referred to him. . . . I only wish to draw your attention to the true causes of the general decline in vital religion, and the evident decay in the Presbyterian Church in particular."

In connection with this subject, we add, that these Presbyterian writers have got hold of a part only of the real obstacles to the growth of their denomination. One great difficulty is, the want of a positive, objective Faith. Men want it, and they will have it in some form, right or wrong. Here is the whole secret of the melancholy, mortifying failure of the Protestant Episcopal Church in Ohio, and especially in Cincinnati, where there are four feeble parishes, instead of thirty strong ones, as there might be, and ought to be. Here is the explanation of the rapid, wonderful growth of such a system as Modern Romanism in Cincinnati. A United States Senator has lately conformed to that corrupt Faith, and not very long since, a leading Layman of the Church joined that Communion, in Cincinnati, under circumstances which are full of meaning. We discussed this matter in the Oct. Review, 1865, Art. II., and to that Article we refer the reader. If the Church is to save the West, and save the country, from Popery and Infidelity, she has just one work to do, and just one way in which to do it. It is not by denunciation, on the one hand; nor by an Infidel latitudinarian indifferentism on the other. It is by building up, with all faith, and zeal, and love, what she professes to believe and to hold as the Religion of Jesus Christ and His Apostles; to do this, at all times, and in all places; to do this amid good report and evil report. This is Christ's Way, the tight way, and the prosperous way.

SUMMARY OF FOREIGN INTELLIGENCE.

ENGLAND AND IRELAND.

he Rt. Rev. **GEORGE TREVOR SPENCER, D.D.**, late Bishop of Madras, and since Chancellor of St. Paul's Cathedral, died at Edgemoor, Buxton, July 18, aged 66 years. He was born in 1800, was educated at University College, Oxford, where took his B.A. degree in 1822. In the same year he was nominated by the House of Devonshire to the incumbency of Buxton, Derbyshire, but resigned it in 1837, when he was presented by Lord Lyndhurst, who was then Lord Chancellor, to the Rectory of Leaden Roding, near Chipping Ongar. This Living he held till 1837, when, on the death of Dr. Corrie, the first Bishop of Madras, he was nominated by Sir John Cam Hobhouse (Lord Broughton), then President of the Council, to that See. In 1849 he returned to England. In 1860 he was presented to the Rectory of Walton-in-the-Wolds, and in the same year by the Bishop of London to the Chancellorship of St. Paul's Cathedral.

he Rt. Rev. **J. H. SINGER, D.D.**, Bishop of Meath, and Premier Bishop of Ireland, died at Ardbraccan House, Navau, July 16, at the age of 80 years.

NEW BISHOP OF MEATH.—The **REV. SAMUEL BUTCHER, D.D.**, has been appointed Bishop of this Diocese. He was for twelve years Rector of Ballymoney, in the County of Cork, and has been Regius Professor of Divinity in Trinity College, Dublin, since 1852. The following is a sketch of his antecedents: "Samuel Butcher (grandson of Thomas Butcher, Esq., of Northampton, and son of Vice-chancellor Samuel Butcher, by Elizabeth Anne, eldest daughter of Richard Herbert, Esq., of Cahirmane, Co. Kerry), was educated at home, and at a public school in London. He was Scholar of Trinity College, Dublin, in 1832, Fellow in 1837, Professor of Ecclesiastical History in 1850, and Regius Professor of Divinity in 1852. He graduated A.B. in 1834, A.M. in 1838, and D.D. in 1849. He was ordained Priest, in 1839, by Mant, Bishop of Down and Connor; and Bishop, in 1840, by the same, Bishop of Tuam. He has published several occasional sermons and in-structory lectures as Professor of History and Divinity.

CONSECRATION OF THE BISHOP OF LIMERICK.—The **REV. CHARLES GRAVES**, Dean of the Chapel Royal, Dublin, was consecrated Bishop of Limerick by the Archbishop of Dublin and the Bishops of Down and Killaloe, on the 29th of June, St. Peter's day, in the Chapel of Trinity College, Dublin. The sermon was preached by Dr. Butcher, the Regius Professor of Divinity, who chose for his text Ephesians 4.0. The Archbishop of Dublin read the Communion Service, and the Epistle and Gospel were read by the Bishops of Killaloe and Down.

CONSECRATION OF MISSIONARY BISHOPS.—On Friday, Aug. 24, the **REV. ANDREW W. SUTER, M.A.**, of Trinity College, Cambridge, incumbent of All Saints' Church, Mile End, New Town, nominated to the bishopric of Nelson, New-Zealand, in room of Dr. Hobhouse, resigned; and the **REV. HENRY LASCELLES JENNER, B.**, of Trinity Hall, Cambridge, vicar of Preston, near Sandwich, who has been nominated to the new bishopric of Dunedin, New-Zealand, were consecrated in Canterbury Cathedral, by the Archbishop of Canterbury and the Bishops of London (Taite) and Gloucester (Ellicott). Dean Alford preached the sermon. The **REV. SAMUEL ROBINSON WADDELOW, M.A.**, of St. Peter's College, Cambridge, curate of Bournemouth, who had been nominated to the new bishopric of Sydney and Armadale, in Australia, was to have been consecrated at the same time and place, and for some reason, as yet unexplained, he failed to appear.

SUCCESSOR TO THE DEPOSED AND EXCOMMUNICATED COLENSO.—The Archbishop of Canterbury, on application of the Church in Natal, has nominated the **REV. F. H. COLLINS, XVIII.**

Cox, Rector of St. John's, Hobart Town, Tasmania, to the Bishopric of Maritzburg, the capital City of that Colony, which will henceforth give the name to the See. Rev. Mr. Cox has been seventeen years at Hobart Town, where the Church attendants, communicants, scholars, offerings, &c., have increased ten-fold. Should the nomination be accepted by the Clergy and Laity of Natal, he will be consecrated immediately.

Dr. Colenso still hangs on to his position, and preaches in the Cathedral at Maritzburg. He also publishes his Sermons, which are full of the most infamous infidelity and blasphemy.

The Rev. JOHN MASON NEALE, D. D., died Aug. 6, 1866, aged 48 years. Dr. Neale was best known in this country by his "History of the Holy Eastern Churches." His health, always delicate, prevented his taking parochial duty. By his pen and his constant exertions, he devoted himself to the diffusion, in the English Church, of a truly Catholic sentiment, and established Catholic methods of labor. The *English Church Review* says:—"Not only had he the daily service of the Church in the Almshouse Chapel of Sackville College, but the daily celebration of the Holy Eucharist, in the Chapel of the Sisterhood. To the instruction of the Sisters he devoted much of his time, rarely missing attendance at their matin services, said by anticipation at 10 A. M. Sunday was especially a hard day's work. Preaching to the Almspeople and to the Sisters, and catechizing the orphans, with the services and celebrations, would have tired a stronger man than Dr. Neale. What a reflection it is upon the disposers of patronage in the Church of England, that the only tribute he ever received to his talents and work was the Russian Emperor's present, and the American University diploma of D. D.. The *Christian Remembrancer* has for years owed much of its popularity to his *Liturgic* and other articles. No one has, indeed, been so laboriously engaged as a writer for the press. Masters, Hayes, Mozley, Burns, have all, in turn, published for him. Then no one has toiled so much to make his brother Churchmen acquainted with the Eastern Communion. The late Emperor Nicholas sent, we believe, 100*l.*, as a mark of his appreciation of Dr. Neale's success in this direction. Sermons for the aged, hymns for little children, songs and ballads for the people, all come and fill up the picture of what Dr. Neale has been working at during a short life."

The following account of Dr. Neale's antecedents, is from "Crockford's Clerical Directory":—"Neale, John Mason, Sackville College, East Grinstead, Sussex.—Trinity College, Cambridge, B. A. 1840, M. A. 1845. Members' Prizeman, 1838; Seatonian Prizeman, 1845, 1849, 1852, 1856, 1857, 1858; Deacon, 1841; Priest, 1842. Warden of Sackville College, 1846. Author, *Tetralogia Liturgia*, 1849; *Agnes de Tracy*, (a tale,) Rivingtons, 4*s.*; *Annals of the Virgin Saints*, Masters, 7*s.* 6*d.*; *Ayton Priory, or the Restored Monastery*, Rivingtons, 4*s.*; *Church History for children*, Masters, 3*s.*; *Deeds of Faith*, (Stories from Church History,) 2*s.*; *Duchenier, or the Revolt of La Vendee*, 3*s.* 6*d.*; *Ecclesiological Notes on the Life of Man*, &c., 3*s.* 6*d.*; *The Egyptian Wanderers*, (a Story of the Christian Persecution,) 2*s.* 6*d.*; *English History for Children*, 2*s.* 6*d.*; *Evenings at Sackville College*, 2*s.*; *Followers of the Lord*, (Stories from Church History,) 2*s.*; *Herbert Tresham*, (a Tale,) Rivingtons, 3*s.* 6*d.*; *Hierologus, or the Church Tourists*, Masters; *History of Greece*, 3*s.*; *History of Portugal*, 2*s.* 6*d.*; *History of the Holy Eastern Church*, 2 vols. 1850, 40*s.*; *History of the Patriarchate of Alexandria*, 2 vols. 1850, 24*s.*; *Hymni Ecclesiæ*, 6*s.*; *Hymns for Children*, 1*s.*; *Lays and Legends of the Church of England*, 2*s.* 6*d.*; *Lectures on Church Difficulties*, 6*s.*; *Lent Legends*, (Stories from Church History,) 2*s.* 6*d.*; *Mediæval Hymns, Sequences, and other Poems*, 2*s.* 6*d.*; *Readings for the Aged*, 1st Series, 4*s.* 6*d.*; 2d, 3rd, and 4th Series, 6*s.*; *Sequentiæ ex Missalibus Germanicis, Anglicis, &c.*, 7*s.*; *Shepperton Manor*, (a Tale,) 2*s.*; *Stories from the Heathen Mythology*, 2*s.*; *Stories of the Crusades*, 3*s.* 6*d.*; *Tales of Christian Endurance and Heroism*, 2*s.* each; *the Unseen World, Communications with it*, 3*s.*; *Victories of the Saints*, (Stories from Church History,) 2*s.*; *The Primitive Liturgies*, J. Hayes, 6*s.*; *Mediæval Psalms and Mediæval Preaching*, Mozley, 1856-57; *History of the so-called "Jansenist" Church of Holland*, 1853, 10*s.* 6*d.*

CONVOCAATION : PROVINCE OF CANTERBURY.

both Houses met at Westminster, June 26th. The two subjects which most attracted the attention of Convocation, were Ritualism, and the condition of the Church at Natal. The Report of the Committee on Ritual, was presented to the Lower House, June 26. This Report, after a long debate, was adopted with almost unanimous unanimity. Numerous amendments and explanations were proposed, some to make the Report more, and some to make it less, stringent; but they all failed, except the following, which was moved by Archdeacon Denison, and accepted by Dean of Ely, and was carried.

That, with regard to the six points of Ritual, which have been specially discussed in the Report, the judgment of this House is as follows:—1. That the use of vestments of the Surplice, is a sufficient compliance with the directions of the Church. 2. That, without pronouncing on the legality of the vestments prescribed in the First Book of King Edward VI., or of altar-lights, the House considers that they should not be introduced into any Parish Church without reference to the Bishop; and that a similar reference should be made with regard to the introduction of incense, in the simpler manner described in the Report. 3. That the House expresses its entire disapproval of the practice of censuring persons and places, and of all elevation of the elements after consecration; and considers that the presence of non-communicants, excepting in special cases, during the celebration of the Holy Communion, and the use of wafer-bread, are to be discouraged." In the Upper House, the discussion on the "Colenso" matter, and on the Church of Natal, was exciting, important, and significant. The Archbishop of Canterbury announced that he had received a letter from the Secretary of the House of Bishops of the Episcopal Church of America, stating that it had come to the knowledge of the Bishops, that the Convocation of the province of Canterbury had passed a resolution, approving of the firmness and devotion of Bishop Gray, the Metropolitan of South Africa, in his proceeding towards Dr. Colenso, and that he had acknowledged the receipt of the letter. This letter we here give:—

"LAMBETH PALACE, June 21st, 1866.

REV. AND DEAR SIR:—I have received, with very great satisfaction, the Resolution of the Bishops, Clergy, and Laity, of the Protestant Episcopal Church in the United States of America, declaring their hearty concurrence in the course pursued by the Right Rev., the Metropolitan and other Bishops of the Church in South Africa, in dealing with the sad departure from Christian doctrine, by which of the Bishops of the said province had become notorious.

It will doubtless be a great encouragement to that Right Rev. Prelate, to find in the expression, on the part of the Bishops and Clergy of the Province of Canterbury, of admiration of the courage, firmness, and devoted love of the truth of Gospel, which he has manifested, should have been indorsed in so decided a manner by the Protestant Episcopal Church in America; and it will be gratifying to the Bishops and Clergy of this Province, to receive such a letter of cordial sympathy in a matter so deeply affecting our common Faith.

I will not fail to communicate that Resolution to the two Houses of Convocation of the Province of Canterbury at their ensuing meeting.

"I have the honor to be,

"Rev. and Dear Sir,

"Your faithful friend and brother in Christ,

"C. T. CANTUAR.

"The Rev. Dr. BALCH, Secretary of the House of Bishops."

The debate which followed was specially important, as revealing the *animus* of the Bishop of London. He said "he did not know what the American Bishops were talking about," and the Bishop of St. David's cried *ditto* to the Bishop of London. After a lengthened and somewhat warm discussion, it was agreed that an address should be sent to the American Bishops, and that the following Prelates should be a Committee to draw it up:—The Bishop of Oxford, Bangor, Ely, Salisbury, Lincoln, Gloucester and Lichfield.

A discussion now came up, still more exciting; and in which the sympathizers

with Colenso were compelled to show their true colors. The House proceeded to consider certain questions submitted to Convocation by the Bishop of Cape Town, through the Dean of Maritzburg, at the last session, which were as follows:—

1. By the Bishop of Cape Town.—Whether the Church of England holds communion with Dr Colenso, and the heretical Church which he is seeking to establish in Natal, or whether it is in communion with the Orthodox Bishops, who in Synod declared him to be *ipso facto* excommunicated?

2. By the Dean of Maritzburg.—Whether the acceptance of a new Bishop on our part, whilst Bishop Colenso still retains the letters patent of the Crown, would in any way sever us from the mother Church of England?

3. By the Dean of Maritzburg.—Supposing the reply to the last question to be, that they would not be in any way severed, what are the proper steps for us to take to obtain a new Bishop?

To the first question, after a long discussion, it was replied, that in the opinion of this House, the Church of England holds communion with the Bishop of Capetown, and those Bishops who lately with him in Synod declared Dr. Colenso to be *ipso facto* excommunicated.

To the second question, the answer which the Bishop of Oxford proposed that they should return, was as follows:—

"That, as it had been decided, on appeal to the highest judicial Court in this kingdom, on the one hand, that the Church in the Province of Natal, in communion with the United Church of England and Ireland, is, in the eye of the law, a mere voluntary association, and, on the other hand, as the Letters Patent do not profess to confer spiritual power, and have been declared by the Court to convey no Episcopal jurisdiction, it is the judgment of this House, that the acceptance of a new Bishop does not impair the connection or alter the relations existing between the members of the Church in the Province of Natal, and the Church of England; provided, 1st, that the Bishop be canonically consecrated, according to the use of the Church of England. 2. That there be no invasion of the title of the Bishop of Natal, conveyed by Her Majesty's Letters Patent."

This was finally carried, though the Bishops of London, Ely, Lincoln and Lichfield, strove in vain to modify it into an unmeaning generality.

The Bishop of Oxford then proposed the third reply, to the question concerning the proper steps to be taken for obtaining a new Bishop in Natal:—

It is the opinion of this House; 1st, that a formal instrument, declarative of the doctrine and discipline of the Church of South Africa, should be prepared, which every Bishop, Priest, and Deacon to be appointed to office should be required to subscribe; 2d, that a godly and well-learned man shall be chosen by the Clergy, with the consent of the Lay communicants of the Church; and 3d, that he should be presented for Consecration, either to the Archbishop of Canterbury, (if the aforesaid instrument shall declare the doctrine and discipline of Christianity, as received by the United Church of England and Ireland,) or to the Bishops of the Church of South Africa, according as hereafter may be judged to be most advisable and convenient.

Which was adopted, *nem. con.*

In the Lower House, after an exciting debate, in which the Dean of Westminster spoke for four hours, in which speech he declared, that he himself was "not ashamed to stand with the 'despised and rejected' Bishop of Natal," the Resolutions of the Upper House were agreed to.

REFORMATION IN ITALY.

Joint Report of the Rt. Rev. Bishops STEVENS, of Pennsylvania, and TROWER, of Gibraltar.

In the *Col. Church Chronicle* (London) for July, we find the following important document, which is worthy of the most careful consideration. It is greatly to be regretted, that the Anglican and American Churches lack the means of acting unitedly and systematically in this movement. We need it to counteract Romish intrigue.

It may be interesting to those who are concerned about the movement in Italy for promoting Church Reformation on Scriptural and primitive principles, to know, that, during the present spring, two Bishops of the English and American branches

the Church, (Gibraltar and Pennsylvania,) have repeatedly met in the chief Italian cities, from Naples to Milan, and have taken much pains to form an accurate opinion upon the facts of this movement, as well as upon the opportunities offered their fellow-churchmen for aiding it.

These Bishops have found undoubted proofs that there is a large and increasing number, both of Clergy and Laity, who have become convinced of the errors and corruptions of the Church of Rome.

Any of these persons can no longer conscientiously share in the ordinances of religion as at present administered by the Roman Catholic Church. Moreover, on open avowal of their conscientious scruples, and their desire for Reformation, they are ejected from Rome's communion.

These results are clearly traceable, in the first instance, to long-standing and a wide-spread discontent with the practical abuses of the Church in Italy. This discontent has been aggravated by the antagonism which the Papacy has assumed towards the kingdom of Italy, and it has recently been heightened by the solemn and emphatic manner in which the Pope has identified himself entirely with the Ultramontane, as the authorized exponents of the views and aims of the Papacy. Secondly, these results are traceable to the vigorous efforts which have been made during the last few years, by native Italian, as well as other agencies, for the dissemination of the Holy Scriptures, and of other information, tending to show how far the Church of Rome has departed from the principles and practices of the primitive Catholic Church.

There are many congregations of separatists from the Church of Rome, who have connected themselves with the Vaudois, or with other non-episcopal bodies. But, in addition to these, there is clear proof of a wide-spread, though often latent, yearning for a return to Primitive Catholicism, on the part of many of the Clergy and Laity, who desire to *reform*, but not to *destroy*, the ancient historical Church of Italy.

Many are convinced of the evils resulting from the exaggerated pretensions of the Bishop of Rome, from the general disuse of Bible-reading, from Liturgical worship in a dead tongue, from enforced celibacy, and from similar distinctive Roman practices, especially from the increase of Mariolatry, by which the Mediatorial character of our Blessed Lord is so seriously obscured.

The two Bishops have had the satisfaction of holding several conferences with persons thus disposed to Church Reformation.

They have no doubt whatever that a desire exists for a Liturgical worship, in the vernacular tongue, free from the superstitions gradually introduced into the Church of Rome.

This desire, the Bishops conceive, is a necessary and legitimate result of the innovation which has been conveyed, and the convictions it has produced; they are aware that the effect of discouraging it would be in every way disastrous.

When consulted by Italians, they have disclaimed all notion of reproducing, in Italy, a copy of the Anglican Liturgy, (as used either in England or America,) but they are satisfied, from much evidence that has reached them, that those Italians, whether Priests or Laymen, who are cast out of their original communion, too often find no opportunity of satisfying their religious needs in accordance with Church principles and Church order, and thus have no resource but to unite themselves to one or other of the various non-Episcopal bodies; or they lapse into a condition in which, practically, they have no opportunities of worship, and thus run grievous risks of drifting into infidelity.

The two Bishops believe that priests who may be no longer able to submit to the ritual and uncatholic terms of communion which the Church of Rome imposes, are nevertheless bound, under these circumstances, to supply the means of access to their countrymen situated like themselves. This duty, the Bishops conceive, flows from the original commission of such priests to minister God's word and Sacraments.

Before parting, on the termination of a journey which, in the orderings of God's providence, has so unexpectedly enabled them jointly to make these inquiries and observations, the two Bishops are anxious jointly to commend to the various members of their respective branches of the Church, the duty of assisting the following objects:—

1. The dissemination of the Holy Scriptures, and such information as may tend to promote a sound and sober Reformation of the Italian Church on a primitive Catholic basis.

2. Toward the support of such priests, of undoubted moral and religious character, as may, for conscience' sake, suffer loss of their ecclesiastical preferment, and consequently fall into distress.

3. Toward the maintenance of religious services, conducted by such priests, as a temporary and provisional measure, during the transitional stage which must elapse before the Reformation movement can be expected to become national.

They hold that an indispensable condition of rendering assistance to this last object, should be, careful investigation on the spot, to ascertain that such religious services spring from a genuine and spontaneous desire, on the part of the Italian Clergy and Laity, and that the sincerity of this desire should be attested by earnest native efforts to meet the needful expenses.

Milan, May, 1866.

ANGLICAN EPISCOPAL MINISTRATIONS ON THE CONTINENT OF EUROPE.—Various parts of the continent have recently been visited by Bishops of the Anglican Communion,—English, Scottish, and American,—for the purpose of giving to English congregations the benefit of Episcopal ministrations, both in Confirmation and in Consecration of Churches. While in Italy, the Bishops of Gibraltar and Pennsylvania, whose joint report of the condition of the Churches of that country will be found as above, have acted together; and in Sweden, the ministrations of the Bishop of Illinois, have not only obtained the express sanction of the Swedish Primate, but led to an act of formal intercommunion between the two Churches,—the Bishop of Moray and Ross, acting for the Bishop of London, has been holding confirmations in Russia, where he met with Ecclesiastical recognition and brotherly hospitality from the Metropolitan of St. Petersburg; and the Coadjutor Bishop of Edinburgh has officiated for the Bishop of London, in confirmations, at various places in Germany, and in the Consecration of the English Churches recently built at Stuttgart and Wildbad.

DR. COLENZO'S NEW HYMN BOOK.

In a letter from Dr. Colenso, in the *Pall Mall Gazette*, dated April 2, 1866, he says:—"A violent attack (as you will see in the *Witness*) has just been made upon me, with reference to my new Hymn Book, which (strange to say) I find does not contain the name 'Jesus' or 'Christ,' from one end to the other. This was quite unintentional on my part, and has merely arisen from the fact of my having rejected hymn after hymn which contained *Prayers to Christ*, which I do object to on Scriptural and Apostolic grounds as I hope to set forth in a Sermon, and others in which the name of Jesus is used familiarly and irreverently, and others in which some objectionable doctrine is taught in the hymn throughout, or in some verse of it."

Yet this same Dr. Colenso, every time he uses the Litany, is obliged to say, and does say, "O Lamb of God, that takest away the sins of the world, grant us Thy peace," "Christ have mercy upon us," "God the Son, Redeemer of the world, have mercy upon us, miserable sinners." Yet he adopts language, which he "objects to on Scriptural and Apostolic grounds."

Respecting this new hymn-book of Dr. Colenso, the following facts are also published in a letter to the *Natal Witness*, a paper which, throughout, has been Bishop Colenso's supporter:—

That holy name which is the foundation of every Christian's hope, is never once mentioned. *Neither "Jesus," nor "Christ," is to be found from beginning to end of the book!*

But some of your readers may say—"It is surely not necessary that either of these names, sacred as they are, and dear to every Christian as they must be, should appear in every hymn,—this omission, therefore, may be accidental." Not so. Let the facts speak for themselves. I have carefully compared this collection with that previously published by Dr. Colenso, and the following are the results:—

In No. 52, last verse, the line

But 'tis enough *our God* knows all,
reads in the old collection,

- But 'tis enough *that Christ* knows all.
 82, in the old collection, the following additional verse:—
 Whatever be our destined case,
 Accept us in Thy Son;
 Give us Thy Gospel and Thy Grace,
 And then—Thy Will be done.
 83, the following, which is discarded in the new collection:—
 Father! we Thy mercy praise,
 Which gave Thy Son to die;
 Brightness of Thy Father's face!
 Thee, too, we glorify.
 Holy Comforter Divine!
 Praise to Thee by all be given,
 Till we in full chorus join,
 And Earth resounds to heaven.
 86, third verse.
 "O God" is substituted for "O Christ."
 78, first verse, second line,
 "O Christ our King" is changed into "O Lord our God."
 91, before the last verse is omitted—
 Though we have grieved Thy Spirit, Lord,
 Thy help and comfort still afford;
 Behold we come before Thy Throne,
 And plead the merits of Thy Son.
 100, the last verse is omitted, which is as follows:—
 Ye trembling souls, confide in God,
 Mercy with Him remains;
 And cleansing, through a Saviour's blood,
 From all your guilty stains.
 113, third verse, third line,
 Then be His love *and Truth* proclaimed,
 114, substituted for
 Then be His love *in Christ* proclaimed.
 124 is omitted—
 Saviour! Thy precious Blood
 From God obtained this grace,
 Who therefore has bestowed
 On us a longer space;
 Thou dost on our behalf appear,
 And lo! we see another year.
 149, second verse, for
 Who see your *Saviour's* face,
 Who see your *Maker's* face.
 150, the same hymn the following verse is omitted altogether:—
 My soul, bear thou thy part,
 Triumph in God above,
 And, with a well-tuned heart,
 Sing thou the songs of love!
 Thou art His own, Whose precious Blood,
 Shed for thy good, His love made known.

we given the above, because it is the real key to Colenso's position. We see that some, in our own branch of the Church, who sympathize with Colenso, are equally false to the Church in their teachings upon this most vital subject. At this point it may well be said "*falsus in uno, falsus in omnibus.*"

THE METHODIST IN ENGLAND.—*The Methodist* (newspaper) says, that the returns of the Wesleyan Methodists for the Conference year now about to be made up, and are worthy of consideration, from their bearing upon the future of Methodism in England. The net increase is but 331 members. Returns have been quite as discouraging, if not more so, for four years past.

The startling fact, however, of this year's exhibit is, that several of the oldest districts, where Wesleyan Methodism has in former times had almost unbounded success, report a decline. The Oxford, Cornwall, Devonport, Bristol, Bath, Birmingham, Macclesfield, Liverpool, Manchester, and Nottingham Districts, show a decrease of over two thousand members. The *Methodist* speculates upon the causes of this decline, but confesses the fact, that the system is dying out. The same thing is true in the United States. Not only numerically is it losing ground, but the distinctive marks of old-fashioned Methodism are rapidly disappearing, and the denomination is taking its place among the Sects, which are becoming so hostile to the Church.

A NEW ORDER OF CHURCH MINISTERS.—The Archbishops and Bishops of the United Church of England and Ireland, together with those of the Colonial Bishops who are now in England, have given their assent to the formation of what may, perhaps, not improperly be termed a new order of ministers in the Established Church, although the persons who will be admitted to it will not partake, to the full extent, of the clerical character. For a long time past, the Archdeacon of London, and other gentlemen, have been striving for the establishment of a sub-diaconate, or a lay-diaconate, the persons composing it to be set apart by Episcopal authority, and to act, in all cases, under the direction of the parochial Clergy. The Archbishops and Bishops, having taken the proposals so made to them into their consideration, have rejected an extension of the diaconate, thus resolving to maintain the three Ecclesiastical orders of Bishops, Priests and Deacons. They have, however, determined on the formation of a new order, whose designation shall be that of "readers." They are to be publicly appointed, after an examination by a Bishop, but not to be set apart by the imposition of hands, as in the case of Bishops, Priests and Deacons. They are to minister in out-lying districts, but will not have authority to administer the Holy Communion—that part of the Church Service being taken on stated days by the parochial Clergy. The "readers" are not to be addressed as "reverend," but they are to wear the Surplice in their ministrations.

EDITORIAL.

We are constrained to offer an apology to our readers for the inferior quality of the paper used in this and in late Numbers of the Review. The present prices of paper are so high, that we cannot procure an article, such as we formerly used, without raising the price of the Review; and this we choose to avoid. The exorbitant cost of paper is the result of combination, and is an extortion to which we shall not yield. For example, it is publicly stated, that "the Carew Paper Company, of South Hadley Falls, Mass., has just declared a yearly dividend of one hundred per cent., besides reserving a fund sufficient to build an addition to their mill. Last year the dividend was one hundred and twenty per cent. The publishers of one of the most widely circulated school-books, have actually sent the stereotype plates to England, and caused it to be printed and bound there, and shipped hither, because they can do this more cheaply than they can buy the paper and get the work done here. A third of the books sold in New York at this time are imported from England."

We cannot do our printing in England. In common with the public, we must suffer temporary inconvenience and hope for better times. As soon as it is possible, we shall issue the Review in a style of which no one shall have cause to complain.

The pages of the Review have been opened, as the reader will observe, to a free and full discussion of the subject of the Ritual Law of the American Church. Such discussion will, we trust, before it is ended, contribute to more definiteness and uniformity of opinion on the subject.

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ART. I.—CHURCH ARCHITECTURE IN NEW YORK CITY.

1. *Miller's New York as it is.* 1863.
2. *King's Handbook to the Cathedrals of England.* London: 1862.
3. *Sir Gardner Wilkinson's Modern Egypt and Thebes.* London: 1843.
4. *The Great Cities of Bashan, and Syria's Holy Places.* By Rev. J. L. PORTER. New York: 1866.

IN commencing the present Article, we advise the reader in the outset that there are several points which we do not propose to discuss at all, although they may seem to belong to the title at the head of our pages. And there are some matters, on which we shall write freely and somewhat discursively, as connected more or less directly with the subject in hand. Thus, of Church Architecture as an Art, we do not treat. Whether Gothic Architecture is the only true Christian Architecture? Whether the American Church, instead of copying Gothic or other models, might not, and ought not, with the creative power of Christian genius, to conceive an Order of Architec

ture for herself, grander and nobler than the Church has yet seen; an Order which shall exhibit, not only the quiet grace and simplicity of the Greek, the massive strength of the Roman, and the towering grandeur of the Gothic, but which shall symbolize her own primitive freedom and power; an Order which, like our own Lakes, and Rivers, and Mountains, shall rank alone in sublimity and beauty in all the world? Alas! this is but a dream. Would that the American Church had faith enough even to be a good imitator! Whether there is not among us now a spirit of servile imitation, which sometimes stupidly reproduces the symbolism of Mediæval error and corruption? Whether there is not an unreality, a falsehood, in the construction and ornamentation of many, or most, of the so-called Christian Churches of our times, with their painted imitations and shams? These, and such as these, are questions which we do not touch, pertinent and important as they are.

Neither do we propose to criticise, minutely, any one of the various Church edifices which have been erected in this City. There are, in New York, about *three hundred and fourteen* Churches, Chapels, Halls, &c., set apart for religious uses, as follows: Protestant Episcopal, *sixty-eight*; Presbyterian, *fifty-five*; Methodist, *forty*; Roman, *thirty-two*; Baptist, *twenty-nine*; Jewish, *twenty-five*; Dutch Reformed, *twenty*; Lutheran, *nine*; Unitarian and Universalist, *seven*; Congregational, *four*; Friends, *three*; miscellaneous, *twenty-one*. In Brooklyn, there are said to be *one hundred and seventy-nine*, as follows: Protestant Episcopal, *twenty-six*; Methodist, (Episcopal,) *twenty-eight*; Methodist, (Protestant, &c.) *eleven*; Roman, *twenty-three*; Presbyterian, *twenty-one*; Baptist, *eighteen*; Congregational, *seventeen*; Reformed Dutch, *fifteen*; Universalist, *four*; Jewish, *three*; miscellaneous, *fourteen*. And yet, in this whole number, in both cities, *four hundred and ninety-three*, there are scarcely a dozen, which can make the slightest claim to architectural pretension, or which deserve to be criticised as works of Art. In some, it would seem as if the Architect had attempted a mixture of all Orders; Ionic, Corinthian, Doric, Egyptian, Re-

ian, Norman, Saxon, and Gothic; some, in which we are quite sure the Order has never yet found a name, but which is quite unlike anything which the world has ever seen before, or will see hereafter. Still, there are a few Churches in New York and Brooklyn which are worthy of attention. Mr. Upjohn, Mr. Renwick, Mr. Dudley, and others of less note, are devoting themselves to this noble, we might say, noblest of Arts, with success which, if not hampered by the penuriousness, and ignorance, and self-conceit of Vestries, and building Committees, would achieve triumphs worthy of the Church and of the age.

The difficulty with us is, that the whole subject of Architecture is yet in its infancy. We have been, and we still are, too busy with pioneer work, in this rich virgin soil, girdling, and uprooting, and levelling, to pay much attention to laying massive foundations and rearing great superstructures. But we are reaching this point in our National and Church history. The late Mr. Downing, whose death was a great loss to the country, had already dotted the valley of the Hudson with beautiful specimens of Domestic Architecture; and Mr. Upjohn, in another department, is giving direction and tone to popular feeling. His rural Churches, notwithstanding some current objections to them, are gems of Ecclesiastical Art. Until recently, there has been abroad among us no true idea of what Church Architecture is, of its uses, of its importance as an educator, and of its higher and nobler end and object, the honor and glory of Almighty God.

Look, for example, at Connecticut; where Churchmanship has always been of a sturdy type. In Bridgeport, and in Middletown, the old home of Bishop Jarvis, stone Churches were erected many years ago, costly Churches, one of which is now about to be demolished, simply because of its uncouth appearance, and its ill adaptation to the Services of the Church. It would be difficult to tell, from the outside, what either of these edifices was designed for; possibly, a Town Hall, or a Bank, or a Factory; but neither from outside or inside, is one impressed with the sentiment which should always pervade and allow the atmosphere of such a building, that this is a Holy

Temple for the worship of the TRIUNE GOD. Something worse than this, of another kind, may be seen at New Haven, which ought to be the home and nursery of Christian Art. On the massive gate-way of its famous Cemetery, where sleep the remains of scholars and divines, there are indeed some words that tell us "the dead shall be raised," but the elaborately sculptured symbolism, standing out in bold relief, is not of the Passion and the Resurrection, but of the old Pagan Mythology! For this, however, the Church is not responsible. So also the Cupids, and Dianas, and Apollos, &c., which decorate the libraries and parlors of the princely mansions of our day, are only an illustration of the demoralized un-Christian popular taste. It is a lamentable sign, and full of meaning. Dark as the "Dark Ages" were, and they were, in some respects, dark enough, they were not heathenish enough for this.

The point, which we wish to make apparent, is the unworthy and false conception of Church Architecture which now prevails among us. Churchmen, Christians generally, are erecting marble palaces for themselves, which, in a generation or two, will pass into other hands; they are constructing Stores and Warehouses, and Hotels, and Theatres, and Opera Houses, without regard to cost; they are building ships for the uses of Commerce, and Fortifications for National defense; they are rearing national monuments to express a nation's pride, and perpetuate a nation's glory. But, when the FAITH OF CHRIST seeks expression and representation, when the honor and glory and praise of ALMIGHTY GOD are to be celebrated, when He, of Whom, and through Whom, and to Whom, are all things, is to be worshipped and adored, then, we ask, what are the tributes which Christians of wealth and refinement bring and lay upon His Altar?

It is no answer to reply, that all this has nothing to do with the Religion of the Heart, that it is outward and worldly. Æsthetics, of course, is not Christianity. But neither is ugliness, nor meanness, nor parsimony, Christianity. There is only one thing in the world that is Christianity, and that is Christianity itself. Yet everything else is mistaken for it. The tendency of one class of minds is to what is outward and ob-

ective ; of another, to what is inward and subjective. And so we have Ritualism and Revivalism ; both of them addressing the senses ; both of them powerful instrumentalities in reaching the masses ; both of them used by Rome and by the Sects. Yet neither of them is Christianity. It is when they become mere *ism*, that they are mistaken for Christianity itself.

So, also, Architecture is an outward thing. But it is something more. Like decency, it is an expression. It is a language, the language of an inward principle, and sentiment, and feeling. And hence, there is not a more portentous indication of the popular mind than this prevailing neglect of a true Church Architecture. Whatever its cause may be, whether it is the offspring of the "Invisible Church" theory ; whether it is the symbol of a declining Faith, and of the feeble hold which Christianity has upon the sentiment of the people ; whether it is the result of sheer stupidity ; whether it is one of the fruits of that old Cromwellian Puritanic divorce of *Æsthetics* and Religion, which was one of the sad blunders of those earnest, perhaps honest, but most certainly, mistaken men, and whose desecration of the old English Cathedrals was, like their butcheries in Ireland, a horrible crime against Religion and Humanity,—whatever the origin of this neglect may be, Church Architecture must assume its proper place in this country, or an injury is done to Christianity which is incalculable and irreparable.

Besides, there is an influence, a power, in a great and beautiful Church, which is immeasurable.

"A thing of beauty is a joy forever ;"

joy, everywhere ; a joy, with all sorts and conditions of men ; joy, with the young and with the old ; and especially is it so under the growing æsthetic taste and culture of our day. Church Architecture is more than a thing of beauty. It is, as we have said, a language, and a language of great power. Music, painting, spoken words, are not more eloquent. Truth and error, both these, can be, and are taught by it. See, for example, those two "Churches" standing almost side by side.

The one, is stunted in its dimensions, mean in its materials, and ugly in its proportions. The passer by never looks upon it, except with aversion, as he must always look upon an ill-shapen, repulsive work of Art, however he may regard, or try to regard, the Creed confessed at its Altar. The other is a living, speaking thing. Strangers stop to gaze upon it. Crowds flock to its spacious courts, where high Art, with all its heavenly, resistless power, addresses itself to the truest, deepest sentiments of our spiritual nature. There is a voice speaking from every form of grace, and beauty, and grandeur, that tells of God, and invites to His worship. The Blessed Gospel is portrayed in all that one sees about him; and, almost unconsciously, he finds himself upon his knees. It is a place for humility, and confession, and prayer, and praise. Indeed, such is the power of a great Church, with its well-chosen appointments, that whoever builds the great Churches of a City, will wield a powerful instrumentality in gaining and controlling the sentiment of the City. It is not dry argument, not hot denunciation, which wins here. If the Church is wise, she will build Churches, not for a day, but for all time, where generation after generation shall worship, and where all the epochs of one's life, from the cradle to the sepulchre, shall be hallowed. The sainted Keble, and our own Bishop Coxe, have embodied this sentiment in language with which our readers are familiar.

In proof that Church Architecture in New York has not at all kept pace with the growth of the City in wealth, and in the grandeur and magnificence of its buildings for secular uses, we give the following Table. It was prepared, with other statements, by Supervisor Scholes, Chairman of the Special Committee on Taxation, and was laid by him before a late meeting of the Board of Supervisors, as exhibiting the alleged difference between the actual value of some of the principal buildings in New York, and the amount for which they are assessed. Imperfect and meagre as the list is, for it does not represent the wealth lavished upon multitudes of private residences, it will yet answer our present purpose.

Names of the building or Owner.	Size of Lot.	Brokers' Valuation.	Names of the building or Owner.	Size of Lot.	Brokers' Valuation.
Mutual Life Ins. Co.,	78x110	\$615,000	R. L. & A. Stewart,	150x113	\$450,000
Am'n Exchange Bank,	40x102	550,000	Ocean Bank,	34x81	150,000
Metropolitan Bank,	48x102	550,000	Girard House,	75x76	250,000
N. Y. Life Ins. Co.,	37x147	450,000	French Hotel,	72x46	400,000
W. G. Gelsey,	42x100	350,000	Harper's,	128x100	300,000
Bank of Republic,	44x70	450,000	Mott's Building,	25x179	225,000
A. Fitch,	124x145	600,000	Taylor's Hotel,	50x150	450,000
N. Y. Produce Exch.,	108x91	350,000	Brandreth,	36x126	350,000
St. Nicholas Bank,	23x58	150,000	Caffin's Building,	375x80	1,000,000
Mortimer Building,	37x60	200,000	Alex. T. Stewart,	227x151	1,650,000
Sun Mutual Ins. Co.,	24x113	300,000	Bemherms,	50x149	350,000
Brown, Bros. & Co.,	57x128	750,000	J. R. Whiting's,	173x100	750,000
Tontine Building,	89x51	450,000	J. R. Jaffray,	60x175	450,000
Seaman's Savings' B'k,	49x57	300,000	W. B. Amor,	75x114	450,000
Merchants' Bank,	37x113	300,000	Bowery Theatre,	75x200	200,000
Manhattan Bank,	37x113	300,000	Old Burton's,	75x151	358,000
Union Bank,	34x103	300,000	Prescott House,	50x125	350,000
Continental Bank,	49x90	450,000	Lord & Taylor's,	105x100	450,000
Duncan Sherman,	49x88	550,000	Metropolitan Hotel,	302x100	1,450,000
Bank of Commonwealth,	36x80	400,000	St. Nicholas,	—	1,300,000
Bank of Commerce,	74x108	550,000	H. E. Stewart,	111x150	150,000
Turners' Building,	149x73	1,250,000	J. G. Bennett,	45x100	125,000
Bank State of N. York,	41x89	300,000	Fifth Avenue Hotel,	197x206	1,000,000
Knox Building,	29x76	350,000	Union Club House,	63x123	200,000
W. L. Morris (vacant),	58x103	300,000	August Belmont,	70x120	225,000
Herald Building,	66x103	1,000,000	St. James Hotel,	94x73	400,000
Richler & Patter,	39x114	300,000	Hoffman House,	100x87	450,000
Westerly & Co.,	50x97	300,000	Albemarle House,	114x102	450,000
Times Building,	45x86	400,000	Clarendon Hotel,	102x125	600,000
Sun Building,	32x115	300,000	A. T. Stewart's store,	180x100	750,000
Gilsey Building,	56x106	509,000	Lafarge House,	150x100	700,000
Astor House,	201x155	1,750,000	World Building,	95x114	500,000
Broadway Bank,	25x122	300,000	Theatre,	51x200	350,000
Imp. and Traders' B'k,	25x103	200,000	Lord & Taylor's,	100x101	200,000
Chemical Bank,	25x91	200,000	Brooks and Brothers,	100x200	750,000
Shoe and Leather Bank,	25x91	300,000			

We have chosen to make the comparison in the City of New York, because the Church here is stronger, and Church sentiment more predominant than in any other American City, and because the style of Church Architecture, low as it is, is yet far in advance of any other City on the Continent. Philadelphia, for example, rapid as has been the Church's growth there of late years, in numbers, and social position, and influence, has few Churches which are at all worthy of the Churchmen of that noble and wealthy City. There is St. Mark's and St. Clement's; but the list is a short one. Boston, with her ancient University close at hand, desecrates high Art in the erection of a Temple, where every form and shade of impiety and blasphemy are ventilated; and she has just erected, not for the Worship of God, but for her own amusement, the noblest in-

strument of Music in our land, to wail its dirges in echo to the yearnings of deified Humanity, and pour forth its jubilant notes in response to the mutterings of a conceited, shallow Infidelity. But where, and what, are the Churches of Boston, erected to the honor and glory of the Crucified? Rome, in her way, will answer that question by and by.

It is not quite so bad as this in New York. There is genuine Church feeling and sentiment here, but we need a clearer and bolder enunciation of Church principle. The age is too real and earnest to listen to empty platitudes and unmeaning generalities. Especially do we need a great Christian University, where there shall be no divorce between the education of the intellect and that of the heart; where our young men shall be trained to nobler conceptions of Truth, to truer views of life, to a loftier ambition; where they shall learn, that the most perfect forms of beauty and grandeur may, and should, catch their inspiration at the Cross of Him, in Whom are hid all the treasures of wisdom and knowledge. May Columbia College, principally endowed by Trinity Church, with all its wealth and opportunities, yet meet its obligations, and prove itself such a boon to the Church and the country!

The above list of public and private buildings in New York City is a curious study. Several of them were erected and are owned by Churchmen, whose princely annual incomes are to be counted by hundreds of thousands and even by millions. Four Hotels! each valued to-day at over a million of dollars, and one of them, at over a million and a half! A single store, worth over a million and a half of dollars! Building after building, erected by single individuals, without regard to cost, for the mere purposes of commerce and trade! These are the great temples of Mammon, the shrines where gold receives its tribute of devotion.

Now, let us see how it is with the Temples erected to the honor and glory of the Almighty, the TRIUNE GOD, FATHER, SON, and HOLY GHOST. Surely, in a Christian City, Christian Churches, built by those on whose brow is the sign, and in whose heart is the power of the Cross, should not be less magnificent than their Banking-houses, and Stores, and Hotels! A

a stranger from abroad, and the historian, would not, from such disparity, draw inferences complimentary to the Christianity of the City; and they would reason correctly. Let us look a little at details. The largest, noblest Church structure in the City, is Trinity Church, erected at an estimated expense of less than half a million of dollars; or less than one half the present actual value of any one of several Broadway Hotels! St. George's Church, is one of the largest and most imposing Church edifices in the City. Its entire cost was *two hundred and fifty thousand* dollars. And yet the "Union Club" house, on the corner of Fifth Avenue and Twenty-Third street, was built at an expense of about *three hundred thousand* dollars. Grace Church, the most elegant and richly decorated Church of the City, was built at an expenditure of *one hundred and forty-five thousand* dollars; and Trinity Chapel, with its lavish ornamentation, cost *two hundred and sixty thousand* dollars; and yet both are surrounded with stores, hotels, and club-houses, which, in costliness, throw them both into the shade; and there are private residences in their neighborhood, which, with their appointments, cost more than either of these Churches. The ground alone for a single banking-house, has just been purchased, at an expense of \$350,000; or nearly as much as Grace Church and Trinity Chapel together cost for their erection. We do not forget, that the Churches in New York, which we have named, were built when the price of labor and materials was comparatively low, and that the present estimate of these secular buildings is based upon the prevailing exorbitant rates. This does not affect our main position.

In pleading for a truer and nobler style of Church Architecture in this City, we may be told, that the Missionary Work of the Church is at present her great work; and, that the call for splendid Churches is not half so imperative as that of our starving Missionaries. To this, it is quite enough to reply, 'it will always be found that they who do most to reverence the Faith at home, will always be those who are ready to do most to diffuse it abroad.' We add, also, and let this suffice, that the reverse of this proposition is equally true. The Church has, to-day, a superabundance of means for both.

Neither do we contend that every Parish Church in the City should aim at the magnificence of a Cathedral. On the contrary, one of the greatest present wants of the Church in this City is, of Churches modest, but thoroughly Churchlike, where families of moderate means can afford to worship God. We do not refer, now, to the poor, and to those who will always remain poor. We mean, what is sometimes called the middle class. The middle class it is, just now, in the matter of mere money, but not the middle class in intelligence, in virtue, in refinement, and in true nobility of character. It is from this class that nearly all our men of real power, and influence, and, in the end, of wealth, spring up. And as the dignity of labor is hereafter to be the ruling principle of the world; as worth, not titles, is to be the only accepted Aristocracy; as Government, both in Church and State, is to be exercised for the benefit of the governed, and not of those who govern; so, on the ground of mere policy, the Church cannot afford to lose sight of this class of our citizens. They are not able to purchase pews in our fashionable Churches. They will not go to certain "Free Churches," founded and sustained for paupers. They have too much respect for themselves and families for that. They prefer to attend the Services of the Church. As it is, the Methodists gather in here and there one; but there are a hundred thousand of such people in the City to-day, who belong no where, and go no where. Their families are growing up wholly uncared for; and what that means, and where it will end, in such a City as this, is a question easily answered. How to reach this class, is the most difficult problem now before the Churchmen of New York City. It can be done. It is done partially, and in solitary instances, now. It must be done more thoroughly, or the Church will fail in her work, and lose her hold upon the future of this Metropolis.

But what we do insist upon, is, that Parishes in which there is great wealth, Parishes which occupy the main Avenues, where the world moves in affluence and splendor, that there the Church shall inscribe "Holiness to the Lord" upon the richest, proudest offerings that this world can bring; that she shall sanctify the wealth of this great City; that she shall con-

secrete to the living God and to His dear Son, all, that art, and taste, and culture, and sentiment, can lay upon His Altar. To fail here, and we are in danger of such failure, is to abandon them to the service of the god of this world, and then to hand them over as tributaries to Infidelity and the idolatrous Church of Rome. Such a process is already going on.

We here express the hope, that one of the oldest and most prominent of our Parishes, and which has selected a commanding site for its new Church, will, in such a work, come up to the full measure of its opportunity. St. Thomas' Parish has been publicly and severely censured for its change of locality, and for not attempting impossibilities. We reverence that sacredness of attachment which clings to the old walls and courts of a venerable Parish Church. This world has no spot so dear to a devout heart. But they who watch the rapid growth of this City, know that Trade and Commerce, in their resistless march, are fast seizing and occupying all the lower portion of the City. The character of the population there is rapidly and radically changing. The Church-going and Church-supporting people are seeking quieter homes. It is becoming strictly Missionary ground. Regret it, moralize over it as we may, this is the fact which meets us. Trinity Church, with her immense endowments, and her Chapels, in the very heart of that portion of the City, can do this Missionary work, and is doing it. Already, forty thousand people in the lower Wards of the City,—soon to reach one hundred thousand,—are dependent entirely on Trinity Parish for the ministrations of Religion ; and a well-organized band of Clergy are fulfilling their mission quietly, with no sounding of trumpets, but with an efficiency of which the public knows nothing. Thus, when, lately, that deadly scourge, the Cholera, threatened to lay waste the City, and all hearts felt more or less of alarm, the Clergy of Trinity, still at their posts, proffered their services at all hours of the day and night, to attend upon the sick and dying, and to bury the dead.

If St. Thomas' Parish is to maintain her prestige as a living member of the body of Christ, she cannot ignore the change which is sweeping over the face of the City. She must have a

position from which to act, and resources upon which she can draw. In moving, with the tide of migration, she has only ceased to struggle with a current which, except with the power of miracles, she cannot resist. Her leaders, as Christians and as gentlemen, whose conscience is in their own keeping, have, doubtless, measured the responsibility of the step taken ; and, if they have said not one word in their own defense, yet the Parish will, we are sure, in its own time, and in its own way, prove itself not unmindful of its whole duty, amid the spiritual, growing, and most alarming destitution of the City. What it has already done, and is still so nobly and effectually doing in this direction, is a sufficient pledge for the future. But at the new and important point which has been chosen, where the standard of the Cross is to be planted, and the battlements of the Faith upreared, let the Parish erect, amid the splendid monuments of wealth, and luxury, and art, in that portion of the city, a Christian Church, a Holy Temple, worthy of the Metropolis of the New World. Surely, no stinted, petty, paltry thing, will honor CHRIST there.

In respect to a Cathedral-like Church, worthy of our American branch of the Church Catholic, and where she can celebrate the Offices of Religion in a manner becoming her position, there is, of course, but one Corporation in the City which at present can be looked to, to undertake such a work. That Trinity Parish will do it, sooner or later, we devoutly hope. It may be done, it certainly will be done, when New York City shall become a See, and a Bishop here, in this great, moving centre of influence and power, shall give unity and efficiency to all our Church enterprises. *We rejoice in any indications that, possibly, such a day is not far distant. The theory of the Episcopate, which we inherited from the Mother Church of England, was an offshoot from that Church at the lowest, darkest, meanest period of her history ; when State-craft, and Hanoverianism, and Hoadleyism, had suppressed Convocation, and annihilated, as far as possible, Church independence, Church life, and Church authority. As one of the fruits of all this, our English Mother gave to her American Daughter a peripatetic Episcopate, which is simply killing our best Bishops, *

system of Presbyterian parishes, and a disintegrated Church. Thank God, we are beginning to unlearn this radical error.

The Church of Rome is acting on a different principle. She has received from the Primitive Church, in this respect at least, the true theory of See Bishoprics. At every great center of population she places a Bishop, a symbol and a center of Unity. New York, Brooklyn, Albany, Rochester, Buffalo, &c., &c., are each Sees. So it was in the early days. Jerusalem, Ephesus, Antioch, Alexandria, and afterwards, Rome and Constantinople, were original and central Sees. The Rt. Rev. Bishop Fordsworth, the Scotch Bishop, in his late Synodal Address, thus states the historical argument :—

“In passing on from the first to the fourth century, what is the spectacle which presents itself to our view? We see within the Patriarchate of Antioch, including Mesopotamia, 87 Bishoprics had been founded; in Palestine, 48; in Arabia, 21; in Asia Minor, where the locesses were mostly small, 403; in Africa, 466; in Greece, and the countries now known as Roumania and Bulgaria, 145; in Italy, together with the southern part of Germany, 300; in France, Spain, and the British Isles, 210;—amounting, in all, to upwards of 1,000 episcopal Sees for the East, and somewhat less than 700 for the West Christendom.”

See, in the Roman Church, the fruit of this principle, in the matter of Church Architecture. When the time comes for her to erect a Church as a type of Unity, a center of influence and power, she rears a Temple worthy of such an end. Thus, in New York, her Cathedral, which was commenced eight years ago, is slowly rising, in massive proportions. Built of white marble, it will, when finished, be the grandest Ecclesiastical structure on the continent. The following is a description of the edifice :—

“The length of the building will be 330 feet, from buttress to buttress. Inside of the walls it will be 301 feet. The body of the edifice will be 121 feet broad, and its greatest breadth, at the transept, 144 feet. The height, from the floor to the crown of the arched ceiling, will be 110 feet, and 54 feet from the floor to the crown of the side aisles. Along the side aisles there are to be fourteen chapels, each seventeen feet high. There will be eight sacristies and two baptistries at the east end of the Church. The grand or high altar is to have a place forty-eight feet east of the line of intersection of the nave and transept. Behind this will be a chapel dedicated to the Blessed Virgin, and

which is to be forty-eight feet long and the same broad. The Church will afford room for 14,000 persons, on ordinary occasions; and when there is necessity for it, accommodations can be had for 19,000. Twelve thousand people will easily find room in the main body of the building, all of whom, during mass, can see the high altar. The building, at the front, will be entered by three immense doors, much in the style of the French Cathedrals. The central door will be fifty feet high, and two spires, each 320 feet high, and several towers, will lend an imposing effect to the exterior appearance of the edifice."

We confess to not the slightest feeling of jealousy at the rising walls of this Roman Cathedral. Romanism, in this country, presents a form of an old Christianity and an old Civilization, which, though fast sinking into decrepitude in the Old World, is doubtless needed in the New, as a protest against, and corrective of, the rampant Individualism and Radicalism of our times. And out of the stern conflict of these positive and negative elements,—which is inevitable,—for free thought and discussion are to be an assured fact here,—our own Primitive Nicene Church will gather strength; multitudes, from all these warring Systems, will fly to her, as to a City of refuge; and she will prove, in the end, the basis of that Catholic Unity, which Dr. Pusey, on the one hand, and our "Christian Unionists," on the other, are so earnestly and fruitlessly discussing. This, we believe, is to be the solution of the whole problem which is now agitating Christendom. Meanwhile, our strength is to sit still. We surrender our strong hold, and betray the Faith, by the slightest change of base. Let us learn the "masterly inactivity" of waiting.

The same thing which Rome is doing here, she is doing in all the Cities of the country. In Brooklyn, she is building a Cathedral, at the cost of a million and a half of dollars; and she is erecting similar edifices in Philadelphia, Boston, Baltimore, Cincinnati, and throughout the West and South. At the late "National General Council" of the Roman Church, held in Baltimore, at which there were to be present seven Archbishops, and thirty-eight or thirty-nine Bishops, it is reported, that *twenty additional Bishops* are to be appointed, and one Archbishop for each six Dioceses. Around each of these central Sees, Schools and Institutions of Charity cluster.

thoroughly educated and self-sacrificing men and women are instantly busy, carrying out, in the minutest detail, the most complete system that the world has ever seen. There is in it a combination and concentration of instrumentalities, every one of which has been thoroughly tested, and which, as a whole, must and will be felt upon society. Rome sees her opportunity, amid our disintegrating, self-willed individualities, and is already boasting of the future. It is not yet too late for us to retrieve our error in this matter ; but we forewarn our readers, that the fiercest opposition will come, as it has already come, from Jesuits in disguise. At every new and earnest movement of the Church, every putting forth of organic life, these creatures will do now, precisely as they did at the time of the Great Rebellion in England, when the Reformed Catholic Faith and Order seemed about to be crushed out. Resistance had already cost Laud his head. These masked Jesuits joined the Puritan party, and went even beyond the Puritans themselves, in the nasal twang, and in snivelling about the "rags of Popery," and in ridiculing and traducing every fundamental Church principle. The game is already begun in the Daily Press of this City. The Vermilyes and the Jesuits are leagued heart and hand. It is an old trick ; and the chapter of its history is worth re-producing. Rome was outwitted in 1666, and she will be again. But there must be no trimming and no time-serving.

To show how unworthy our Churches are of the future of the American Church, if not of the present, we institute another comparison. We have before us a list of the principal churches in England, with the *dimensions* of each. The cost of the erection of these Churches, we are not now considering, indeed it could be computed. We wish merely to note the comparative *size* of the largest Churches of England, and those in our own city, which we are in the habit of hearing spoken of, as splendid, magnificent, and Cathedral-like. This list was carefully prepared, and is worthy of study and preservation. The measures are all internal, except, of course, the height of the towers and spires, and are given in feet.

CHURCHES.	Area.	Greatest Length.	General Width.	Transept.	Vault or Ceiling.	Tower or Spire.
York	63,800	486	106	222	101	196
St. Paul's (Old)	72,460	590	90	300	102	537
Do. (New)	59,700	460	94	240	88	356
Lincoln	55,580	468	80	220	82	263
Winchester	53,480	530	83	209	78	140
Ely, ex. L. C.	46,000	517	78	185	72	215
Westminster	46,000	505	75	190	103	225
Durham	45,250	473	81	170	70	216
Salisbury	43,515	450	82	206	84	404
Canterbury	43,215	514	73	130	80	229
Peterborough	41,090	426	79	185	78	143
Norwich	33,750	408	70	180	72	313
Worcester	33,380	387	78	126	68	192
Wells	32,130	388	69	132	67	166
Chester	31,680	350	74	180	73	127
St. Alban's, ex L. C.	31,140	425	65	175	66	144
Gloucester	30,600	408	83	142	67	225
Exeter	29,600	383	72	140	69	140
Beverley	29,600	334	64	167	67	186
Chichester	28,000	380	92	130	61	271
Lichfield	27,860	379	66	144	57	252
Hereford	26,860	325	74	144	70	144
Ripon	25,280	270	87	132	88	110
Tewkesbury	25,110	304	71	124	57	132
Rochester	23,300	313	65	122	55	—
Yarmouth	23,085	228	110	148	—	—
Coventry, St. M.	22,080	252	120	0	—	320
St. David's	21,950	298	70	129	46	116
Romsey	21,470	255	74	131	80	—
Southwell	20,440	306	60	121	49	111
Boston	20,270	284	99	0	—	268
Newcastle	20,110	243	74	127	46	194
Hull	20,040	272	72	96	—	—
King's Chapel	18,550	289	{ 78 } { 45 }	0	78	0
“ nave only	13,150					
Manchester	18,340	215	112	0	—	140
Christ Church	18,300	303	60	101	58	120
Southwark	18,200	272	61	121	—	150
Selby	17,890	276	59	85	—	—
Newark	16,855	214	72	115	—	220
Bath	16,600	215	72	126	73	162
Windsor	16,400	225	66	106	54	0
Redcliffe	15,500	239	56	108	54	120
Llandaff	15,440	245	66	0	65	—
Grantham	15,440	198	78	0	—	274
Lynn, St. Margaret's	15,280	238	64	76	—	92
Carlisle	15,270	211	71	124	—	127
Spalding	14,915	157	95	95	—	—
Ludlow	14,860	204	80	135	—	163
Bristol	14,200	171	72	118	55	130
Louth	14,100	182	76	0	55	294
Kendal	14,000	140	101	0	—	—
Beverley, St. M.	13,750	197	56	110	50	—
Lynn, St. Nic.	13,282	193	74	0	—	0
Cirencester	13,150	158	104	0	55	135
Leeds	13,140	160	85	103	—	—
Sherborne	13,110	200	60	95	60	109
Cartmel	12,650	160	65	110	57	91
Bridlington	12,580	185	68	0	75	—

CHURCHES.	Area.	Greatest Length.	General Width.	Transept.	Nave or Ceiling.	Tower or Spire.
-----	12,550	169	65	92	73	170
-----	12,370	201	71	71	—	—
-----	12,300	185	80	0	—	193
-----	12,270	226	55	85	—	—
-----	12,090	170	61	96	50	93
-----	12,000	206	66	95	—	—
-----	11,610	183	69	87	—	183
-----	11,600	190	68	108	60	—
-----	11,500	160	83	0	—	180
-----	11,342	155	91	102	44	190
in. -----	11,180	176	67	80	—	237
-----	11,080	180	66	0	—	247
-----	10,725	185	54	106	—	—
-----	10,650	214	60	107	34	—
uncroft, Norwich. -----	10,007	161	60	0	—	—
-----	9,856	147	61	100	50	172
-----	9,790	140	84	0	—	—
-----	9,600	144	80	0	—	152
ton -----	9,500	188	70	80	—	116
-----	9,000	183	86	0	—	150

section with the above, we give the dimensions of St. Church, Rome, the largest and most beautiful Church in the world :—

in the interior, 613 feet; breadth of the nave and aisles, the pilasters that divide them, 197½ feet; height of the nave, length of the transepts, 446½ feet; diameter of the dome, the walls, 195 feet, or nearly 2 feet more than that of the diameter of the dome in the interior, 139 feet, or 3 feet that of the Pantheon; height from the pavement to the base of the dome, 405 feet; to the summit of the cross outside, 448 feet."

of Churches, St. Peter's, Rome, which cost over five hundred dollars, was commenced in A. D., 1506, and was finished in 1621; an interval of more than a century. St. Paul's Cathedral, London, required *thirty-five* years for its completion. The Cathedral of York was one hundred and fifty years in erection and finishing. The Nave, Choir, central tower and Transepts of Oxford Cathedral, were built as early as the reign of Canute; (1150–1180;) a Chapel was added about the middle of the Thirteenth century, and still another Chapel was added at the half of the Fourteenth century. Thus the Cathedral of York exhibits the various styles, from late Norman to Perpendicular. Lincoln Cathedral, in size and importance the third largest church in England of the Early English period, was commenced about 1073, and yet portions of it, as the Angel-

choir, were not completed until 1282. These facts are sufficient to show the manner in which the noble Cathedrals and Churches of England reached the magnificence and grandeur in which we now behold them.

With us, on the other hand, the erection of a Church is often looked upon as a stock-jobbing operation. Present effect is coolly studied, as a matter of speculation. The first and great question, in adopting this or that plan, is, "Will it pay?" Temporary eclat is manufactured, to outdazzle some neighboring rival congregation, and as a bid for popular patronage. The problem to be solved, is, not what is honest and truthful in Art? Not, what is befitting the honor of God's house? Not, what will conduce to the solemnity of His worship? But—what will Mrs. Grundy say? The demoralizing effect of such influences is seen and felt, not only upon our Church Architecture, but, alas! upon all the ministrations of the Sanctuary. True Christian Art is the inspiration, and the expression, of the true Faith; and all honor be to that Vestry, and to that Priest of God, who dare face and treat, as it deserves, this miserable, time-serving system of Ecclesiastical Empiricism.

With the above list of English Churches before us, we are prepared to estimate more exactly, in one particular, the specimens of Church Architecture in the City of New York. We give the dimensions of a few of the most prominent of the Churches.

TRINITY CHURCH: length, 192 feet; breadth, 80 feet; height of nave, 60 feet; height of the towers, 284 feet; height of the walls, about 50 feet.

ST. GEORGE'S CHURCH: length, 170 feet; width, 94 feet.

TRINITY CHAPEL: length, 180 feet; width, 54 feet.

ST. PAUL'S CHAPEL: length, 151 feet; width, 73 feet; height of steeple, 203 feet.

ST. THOMAS' CHURCH (old): length, 113 feet; width, 62 feet.

CHURCH OF THE HOLY COMMUNION: length, 104 feet; width, 66 feet; height of tower, 70 feet.

In respect to buildings for religious worship, erected by the

various denominations in the City, none of them surpass the above in size, and most of them are much inferior. Several of them illustrate, in a striking manner, the Architectural taste which the spirit of Sectism fosters. There are two structures, now in course of erection in the City, in which this is most apparent. One is for the Rev. Dr. Chapin, of the Universalist denomination of the Greeley Humanitarian stamp; the other is for the Rev. Dr. Osgood, who represents, in New York, the Boston æsthetic element. Both buildings are, doubtless, regarded by the wealthy Parishes which are constructing them, as *chef-d'œuvres* of Christian Art. The one, on Fifth Avenue, is not such a caricature as the Unitarian meeting-house on Fourth Avenue, which has become a public by-word, but it is not, in the language and sentiment of its Architecture, a Christian Church. The idea of Worship is eliminated. It is very neat and pretty, in its way. It looks like an Opera House, and one might almost listen for the tinkling of the signal-bell, and look to see the curtain rise, and the perfumed Monsieur, in his kid gloves, trip across the stage, and make his bow to the audience in the most approved style of a dancing-master.

There are, however, some pleasing exceptions in the Sectarian Architecture of the City. The Presbyterian house of Worship where Dr. Adams ministers, and the Congregational Tabernacle for Dr. Thompson, both designed and erected by good Architects, are, in their outward form, quite Church-like; nor does it surprise us to notice the Liturgic development which is taking place in that direction. Where the building itself is a Psalm of Praise, Liturgic Worship must, almost involuntarily, be uttered by living, earnest hearts.

In examining the above list of English Churches, and comparing them with our own, it appears that Trinity Church, of this City, might be erected, bodily, in the Transept of either one of six English Churches, York, Lincoln, Winchester, Salisbury, and St. Paul's Cathedrals, and in New St. Paul's; while there are fourteen English Churches which are more than twice the length of Trinity, five which are nearly three times its length, and one, St. Paul's, which is more than three times its length.

St. Peter's, at Rome, exceeds St. Paul's, of London, in length, by only twenty-three feet ; in the length of its transepts, *one hundred and forty-six* feet ; while St. Paul's, London, rises above the cross on the summit of the dome of St. Peter's, to the height of seventy-nine feet.

The comparison which we have instituted between the Churches of New York City and the Churches in England, has respect to the particular of dimensions, and to this alone. And yet, we might easily show, that this is not where the contrast is most striking and most mortifying. The want of proportion in our Churches, and, especially, their nakedness, the absence of that wealth of Art, with its varied symbolism, its sculptures, and traceries, and mouldings, which, from every direction, arrest the eye, and fill the whole heart and soul with wonder and admiration, with a sense of awe and majesty,—this we cannot describe. It is not a thing to be measured by words and figures. The storied past is there ; the past of the Church, her conflicts and her victories. It is the grand, matchless old *TE DEUM*, in sculptured form and beauty. Saints, and Martyrs, and Confessors, look down upon us, and seem to worship with us. Angels, Cherubim and Seraphim, ministering spirits, sent forth to minister for them who shall be heirs of salvation,—all these are in the attitude of watching around the broken-hearted penitent, as he kneels at Christ's Altar, soothing his sorrows, lightening his burdens, nerving his fainting spirit, and pointing him onward and upward to the prize of his high calling. He believes in the "Communion of Saints," with a fulness and depth of appreciation, which gathers freshness amid these hallowed memorials. Any one who has not worshipped, and lingered, again and again, in those old Churches, may see, in part, how meagre and barren in comparison are our own Temples, if he will refer to such works as Professor Willis' History, and Mr. King's Illustrations of the Cathedrals of England ; and he will know what we mean when we say, that mere dimensions,—length, and breadth, and height,—are not the points in which our Churches are most deficient.

We have compared the Churches of New York with the other more costly edifices of the City, and with the Churches

of the Mother Church of England. There is another comparison, to which we invite the attention of American Churchmen. How do our Churches rank by the side of those Architectural works which we find outside the limits of Christianity? Have we, as Christians, such monuments of our Holy Faith that we can, in this respect, point to them with pride? Such a discussion opens up a wide field. It brings before us the whole influence of Christianity on Civilization. We can only say, that not a few of our modern writers on Christianity and Civilization, such as Horace Bushnell and Herbert Spencer, by their groundless assumptions, and their ignoring of facts, have not only made themselves ridiculous, but also the cause which they pretend to represent. If there is anything in Spencer's "Development" theory, it would not be altogether unreasonable to retort upon this class of men, that they have placed the orang-outang at the wrong end of the series.

As to Dr. Bushnell's theory, that the ages have been gradually trained from grosser to more refined conceptions of Truth, from a Dispensation of Materialism to a higher and more spiritual type of Life and Worship, it is doubtless a very convenient way to get along with the baldness of his own System, and is a clever excuse for throwing aside all Forms and Creeds. Unfortunately for the Doctor, however, there is scarcely the semblance of truth in his theory; just enough to build a sophism on. There has never been, in all the past, an age gross enough not to laugh at any one of half a dozen of his own crude theological speculations. The aged saint, as he ripens more and more for Paradise, and for the clearer vision of God, always turns, with increasing satisfaction, to hold communion with the saints of the Old Dispensation. Job, and David, and Isaiah, give him songs in the house of his pilgrimage, and more than measure the height and depth of his truest spirituality. The age in which we live is an age of a diffused Civilization. Modern Science is scattering knowledge abroad. God is preparing the way for the rapid spread of the Gospel. Civilization is gaining in superficiality; it is not, necessarily, gaining in depth and solidity. Quacks and charlatans are multiplying abundantly, in every department and pursuit.

Christianity is a Development. It is a glorious presentation of a new phase of the plan of Grace. But God has been unfolding that plan from the very beginning of the world ; and He has never withheld from His children such providential aids and incitements as should develop the loftiest, noblest powers of man's spiritual being. To date God's special gracious interposition with the Birth of Christ, and then to claim, that Christianity, as thus defined, is the fountain of all high Civilization, and of all noble Art, is a silly, stupid blunder, which is too current, and should never be repeated. Christianity, in its broadest sense, is as old as Creation. Christianity, distinctively as such, has often proved, and is proving itself now, both the nursery and the conservator of Civilization. But when we see our greatest modern orators sitting at the feet of Demosthenes with the docility of a little child, and our truest poets drawing inspiration from the pages of Homer, and fashioning their verse after this great master of song, and our keenest metaphysicians and speculative thinkers exhausting their wits upon Plato, and our most skilful artists studying the conceptions of Phidias,—surely, we say, it is quite time that this silly, unqualified boasting of the Civilization of the nineteenth century, should come to an end. There was divine wisdom, both in the time when, and the place where, the founder of the Jewish Commonwealth, and the founders of the Christian Church, were called to their work. The one was learned in all the wisdom of the Egyptians, when, as a great scholar says, “ Egypt was the mother of the Arts,” and as Herodotus declares, the Egyptians were “ the wisest of all men ;” and the others, laid the foundations of Christ's Kingdom, in its Faith and Polity, when the human intellect was strong in manly vigor, and sharpened to the keenest edge. There were giants in the earth in those days. We scarcely need add, that the moral debasement was as strongly marked as the high intellectual and æsthetic culture.

Upon the special point before us, and which forms the subject of our present Article, we wish we could impress upon every Christian reader, who has not turned his attention in this direction, some true idea of the Architectural creations of the

old Civilization. The ruined Temples, Palaces, Colonnades, and Monuments of Syria, the vastness and majestic grandeur of the ruins of Egypt, Thebes, Luxor and Karnak, which overwhelm the beholder with wonder and awe : the sublimity of the Great Pyramid, at once the monument and the ark of Art and Science, the beauty and harmony of Grecian Architecture,—surely, these may well suggest the inquiry among Christians of our own time, whether our Faith is witnessed by monuments, such as we can point to without shame and confusion of face ? Those Temples, splendid and magnificent beyond description, were the fruits of their Religion ; they were the shrines at which they worshipped. Here their Divinities were invoked, and oracles sought. Do we, as Christians, worship God with any such expression of our sense of His majesty and glory ? Would that some one of the Christian merchant princes of this great City would rear a Christian Temple, worthy of his Faith, and of the age in which we live ! Would, that our wealthy Parishes, when they build Churches for Christ, would appreciate the work which they undertake to do !

We are now done with our present task. All that we have attempted has been, to show how unworthy of the Church are the Christian Temples of this City. Already, we are behind the age, its wealth, its culture, its æsthetic tastes and requirements, in the measure with which we offer consecrated Art to Christ and to His Service. If we would redeem these from the world, and from the ministries of Sin, Satan and Error ; if we would make them contribute to the cause of pure and undefiled Religion, we have something new to undertake. Christians of wealth and culture, whose coffers are filled with the fruits of trade and commerce, with which they do not know what to do, may well remember, that they have not a dollar which they can rightly call their own. They are stewards, not owners. Redeemed by the precious blood of the Son of God as truly as the veriest beggar who knocks at their doors, they must know and feel, Who it is that saith, “the silver is Mine, and the gold is Mine.” “Is it time for you, oh ye, to dwell in your coiled houses, and this House lie waste ?” It will not do for such “to offer the blind for sacrifice,” “the lame and the

sick." God declares to Christians, such as these, "I will cure your blessings."

There is not, among us, an absolute want of such whole-hearted devotion. Let it now take a new direction. Already, we have battled, and will battle to the end, for the Faith, against the assaults of Infidelity ; we have contended, and will still contend, as Churchmen, for the Visible, positive Institutions of Primitive Christianity. But it is time, now, to enter upon another, nobler, and more glorious work. Let us erect Altars to Christ ; Christian Churches, not only for the destitute, but for ourselves, in some degree corresponding to the wealth, and taste, and culture of the age. These, always have been, must be, and will be, dedicated at some shrine. Modern Art, with all that clusters around that name, and gives to it meaning and power, must be religious, or it must be profane ; must be the grand ally of Belief, or of Unbelief. Let us, as far as in us lies, in the full spirit and meaning of the *Benedictus*, summon everything that is excellent and glorious, in Art as well as in Nature, to praise God and magnify Him forever. So shall we make His praise to be glorious, and we shall worship Him in the beauty of holiness.

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VOL. X

ART. II.—TERTULLIAN

*Sept. Flor. Tertulliani Opera, Ad Optimorum Librorum
lem Expressa, curante E. F. LEOPOLD. Lipsiæ: 1839.*

a singular fate, though reported heretical and excommu-
nd, Tertullian has become enrolled upon the foremost list
of mighty writers, the Fathers. In the early part of his
life, he may be rightly taken as the exponent of much of
the feelings of the African Church to her catechumens. Later,
as peculiarities became more hardened, he represents the
tendency, which is part of every deeply religious mind.
He has represented both phases with unequalled power, he
won a place upon that glorious roll. Quoted as undoubted
facts, his opinions have been always mistrusted. By
some, his opinions are quoted as facts; by others, his facts as
opinions. To us, the usual mode of quoting him in controver-
sions, has the air of a *dernier résort*.

His impulsive temperament,—the zeal that fills him,—so
clouds his cooler judgment, that he, more than any other
of Theology, lays open to inspection the workings of his
mind. He exhibits the progressive steps of his errors, and the
course of his mental development, through the successive peri-
ods of his life. But ascertain the date of his different works,
they furnish a perfect psychological study.

When he first entered the pale of the Church, she had her
great influence upon him, and his earlier writings show it.
When this freshest opinion wore off, and his natural tem-
perament, eager, sensuous, vivid, ascetic, asserted itself, then
one of his writings changed. He had a high work to do.
He did it fearlessly and well. For this one thing he was able
to comprehend, fully, the antagonism between the Church and
world. The Apology commands the admiration of every
reader. Nor is it the least proof of his ability, that St. Cyp-
rian and St. Augustine called him master, and owned his
power over their minds. His training in Rhetoric often makes

his style affected; his legal phrases, his imitation of Greek authors, and his own practice in Greek composition, make his language obscure, and the use of the vernacular idioms often makes it barbarous. His sarcastic power is too reckless. But when he has fairly plunged into his subject, and it occupies him completely, then he loses his mastery over himself; he rises into a noble eloquence, never yet surpassed. As a lawyer, pleading a noble cause of oppressed right before the whole world, he seems at times to be confused by the very grandeur of his theme, and then to burst into a masterly control over it. This makes his writings so unequal, and betrays him, sometimes, into trifling.

To the student, the theologian, and the ritualist, alike, Tertullian presents many attractions. His habit of compressing his thoughts into the fewest words, demands a more continuous effort of attention than we generally choose to accord. Too frequently, he but half develops his ideas. But his fullness of thought, his subtle argumentation, his epigrammatic expressions, his enthusiasm for his subject, the felicity of his terms, infect the attentive reader. He is a suggestive writer. Take the opening paragraphs of his *Adversus Hermogenem*. There are volumes of later polemics in them. A good guide-post, but a poor guide, he marks an era in the history of Theology. Could we but persuade a single student, who has been repelled by his obscurity, to re-open this author, with the determination to master him, he would soon catch the love for him, which a recent German editor, Leopold, thus expresses:—

“When, nearly thirty years ago, I began to read Tertullian’s writings, in order that I might drink in a knowledge of Christian History and Doctrines from the fountains themselves, I cannot deny that his style seemed to me obscure and repulsive, it was so interlarded with solecisms and barbarisms. Yet when I recalled his reputation and influence with his contemporaries and successors, I re-read his works, book by book, and my weariness was quickly turned into wondering admiration of the fertility of his genius, and the singular abundance of his teachings, wherein he excelled all others.”

“Let us enter into the presence of the master,
Quintus Sept. Florus Tertullianus.”

His father was a Centurion under the Proconsul of Africa,

and was a heathen. It is only by conjecture that we can assign any probable date for Tertullian's birth. He was not converted to Christianity till the early prime of his manhood, as is evident from the tone of his thoughts, and the general style of his writings. The style is the same in the *De Patientia* and in the *De Jejuniis*; only, in the latter, the mannerisms are far more marked. Say, then, that he had already seen his thirtieth year. As Mosheim has settled the date of his *Apologeticus* at A. D. 198, and as he had probably been converted some time, we may safely put the date of his birth at A. D. 162. The main facts of his life are three, apart from his writings:—His Conversion to Christianity, his Ordination to the Priesthood, his Montanism. Jerome relates, that he lived to a decrepid old age. A few scattered notices of himself, judged to be so often by inference, can be collected, but they afford but little information. But by a study of his works, we may still construct a study of his character, and may be able to trace the oscillations of his mind, and, possibly, determine their causes.

The picture which St. Augustine draws of his own youth a hundred and ninety years later, may serve us to judge Tertullian's early years by. The temptations were the same, though their tempers so signally differ. The profession proposed to each was nearly the same; the course of instruction was the same. Tertullian was in training for a Lawyer; St. Augustine for a Rhetorician. They lived among people whose fickle, excitable natures, dissolute lives, and effeminate characters, were the same, though the interval of two centuries lay between them; but the outline of the evil which St. Augustine sketches in his *Confessions*, could well serve to fill up a picture of our own times. Unregenerate human nature is the same, whether in Carthage, under Septimius Severus, or in America, under Andrew Johnson.

The impulsive character of Tertullian would plunge him into much evil, which he acknowledges. His irritability would become more and more fixed, as years went on. But the obstinacy which generally is found with them, would, again, give him that perseverance which he needed, and would probably result in the resolution so plain in his writings. This, then, is

our impression of his life, for the twenty years preceding his conversion. Intended for the Forum, he required the long practice, which his works show he underwent ; for his knowledge of Roman Law, his mastery over the learning of that age, and the power of his style evince the long and close application of an earnest, persevering student. As the instruction was to a greater degree oral than it is now, the students saw much more of each other, and formed themselves into cliques, and intimate friendships ; the temptation to sin, by evil companionship, was multiplied. It would hardly be fair to say, that he was worse than others ; yet he felt the stains he then contracted bitterly enough afterwards.

The pictures which he draws of the theatrical amusements, and of the Sacrifices, though veiled over very much, show him to have been once an eager spectator at the Circus, or an attendant upon the Flamen at the Sacrificial rites. What these scenes really were, Apuleius shows, and Tertullian admits, by inference, that he did not wholly escape their contaminating example. But in such a nature as his, rugged, severe, the reaction from them left a lasting disgust, and afterwards, a true sorrow upon his mind. Of a morbid disposition, he hated afterwards, as he then loved these sins, intensely. Mingling these idle, sinful amusements, with graver studies, he diligently prepared himself for the Law. And these double pursuits, acting and re-acting upon his mind, gradually moulded it into what it afterwards became. For, often, the first half of a lifetime, with its hopes, and follies, and illusions, is but the premise to the conclusion, in a soured, disappointed old age.

Fully prepared, he pleaded for some time in the Courts at Rome, as we may gather from this passage from the *De Pallio*, where the reference to the sewers can only apply to the Roman Forum. "I owe nothing," he saith, "to the Forum, nothing to the Campus, nothing to the Senate. I am no Office seeker, I occupy no Rostrum, I watch for no Law-suits. I do not care to endure the grated sewers. [The stench of the sewers at the street corners.] I do not bluster in the Courts, I clamor out no petitions, I judge not, I serve not, I rule not. I have left public life." Here he acquired that dex-

erity in managing a cause with tact, which distinguishes him. For, everything he writes upon assumes in his hands the appearance of a legal pleading. How long he remained at Rome, we do not know, but he had now received that training which fitted him for the special work to which God soon called him, and the time now approached when he must enter upon it.

Following out our conjectures, we may assign A. D. 191-2, as a probable date for his conversion. This great epoch of his life made, as was most proper, a deep impression upon his soul. The subdued tone of mind, the quiet earnestness which his catechetical training had disciplined him into, are evident, in the first works which he composed. With softened temper, freed, in a great measure, from the morbidness which afterwards seized upon him, gratefully reposing upon the rest he had so restlessly sought, he still retained the same fire, the same marked likes and dislikes, the same intense energy. Traces of his struggle with himself, which he must have fought when first called to know the Truth, and throughout his probation as Catechumen, the deep self-examination and sense of his own unworthiness, can be found in the first work which he wrote, the *De Patientiâ*. We think it more than probable that this is first, with another upon Repentance, and a third upon Prayer, following soon after. At least, they are the three first, by general consent, whether this may be their order or not. The opening words of the *De Patientiâ* are a revelation of his state of mind :—

“I confess to the LORD GOD my rashness (if it be not more truly shamelessness) in writing upon Patience, for the setting forth of which I am not at all fitted, being one of no worth, when it is proper that both the demonstration and commendation of any virtue, when entered upon, should themselves be set forth by the practice of it; and, persistence in it should shape its authority, else the words will put the facts to blush. For what is specially good, is specially of God, and He alone giveth of His own, and to every man as He counts him worthy. Therefore it may be some solace to discourse of what it is not granted [me] to enjoy; like the sick, who, when sickest, talk most of health. So I, most miserable man, ever sick with everish impatience, must sigh for, anxiously pray for, and supplicate for, that health of patience which I do not possess, whenever I remember and contemplate, in my weakness, that true patience alone gives spiritual life and health in the Lord.”—*De Patien.* § 1.

But this struggle, though by Divine Grace gained for a time, could never be set fairly at rest. To this warfare with his secret self, gained, lost, gained again, and again lost, we think may be attributed much of the changing tone of thought and of self-command, which his works show, later in life. These three Tracts are, probably, the digested and re-moulded results of the lessons in the Catechetical School. These, with his other Tract on Baptism, at any rate, preceded the *Apologeticus*, [A. D. 198.] They are very interesting, as giving hints upon the usages of the African Church in Prayer, and other Ritualistic matters, and a view of the course of instruction given to the novitiates. Besides, they are, with the *Apology* and the later *Ad Martyres*, the best specimens of his style. The *De Penitentiâ* contains a sentence which seems to us to be a germ of the style that St. Augustine chose for his great *Confessions*; it is this:—"Thus far, O LORD CHRIST, have THY servants been permitted to hear of, or learn, concerning the discipline of repentance; so far, also, it becomes the hearers not to be found lacking; or else they have not known ought of repentance,—have not sought for it."

While Tertullian is thus gathering together and shaping the materials for *the* work of his life, let us pause, for a single moment, to consider the state of the world without, and of the Church within. Creeds were dead, worn out, cast aside, as worse than useless. Faith, such as early Greece knew, as early Rome acted upon, was dead, too, and Superstition had taken her place. The faiths and intuitive reasonings of Plato, had descended into the drivellings of the Neo-Platonists. As there was now no religious power, of sufficient force to act as a balance, the wildest confusion ensued in the popular beliefs. All else was eagerly believed except Christianity. All else was tolerated but this. Morality had become a by-word. Honesty and Justice were displaced by Selfishness. Bribery, Licentiousness, Disorder, Rapacity, Injustice, were dominant. The like to this scene of social disorder and chaos, the world has never since seen. The whole fabric of society was fast rotting down, and, to human eyes, there was no remedy. The saddest part of the world's history, so far as society and its truest inter-

t are concerned, is to be the epoch beginning with the
 'ars of Marcus and Sulla, and closing with the inauguration
 of Modern Civilization. What more horrible state of Morals
 could exist, than that described by the Satirists, or Novelists,
 throughout the Roman period of 1000? What greater confusion,
 an appears upon the pages of the Chronicles? The double
 hands of Roman coercion and of self-interest, were daily weak-
 ning; and the nations, which God + Providence had brought
 under one sway, were soon to return to their separate condi-
 tions. The edges of the Empire were crumbling away, like the
 lges of an ice field, beaten against by the wild waves of the
 Gulf stream. The frequent changes of dynasty were alone
 sufficient to shake the Roman Empire in its foundation. Every
 year saw some silent change in its constitution. The Rome of
 Augustus was not the same with the Rome of Justinian.

Amid the confusion and evil, we can now see the Will that
 held the State together, till it should accomplish its work. One
 civilization was to replace the other. It was now doing it. As
 a petrification the siler, held in solution, silently permeates
 the pores of the wood, and generally replaces, with its own de-
 posits, the fibres it destroys, and still retains the arrangement
 of those fibres and the outward semblance of the tree, so the
 same process was going on in the Roman world, East, West and
 South. But with this difference, as far as our metaphor is con-
 cerned. The tree is dead and decaying, to give up its com-
 ponents for a fresh round of organic life, but the siler that
 replaces it is utterly dead, and stiffens the tree it acts on into
 its own deadness. Not so in the social world. The force of
 Christianity, permeating all classes, was to infuse a fresh vi-
 dity, to replace the decaying forms of the inner life of beliefs
 and creeds, with its own divine, living Faith; to seize upon
 the morals of the world, that were rotting into immorality,
 and restore them; to cast out the taint in manners and modes
 of society, and to put into its place its own salt. Truly our
 Lord had said, 'ye are the salt of the earth.' Christianity had
 nothing to do with forms of Government. Those forms it left
 unchanged. Its mission was to the inner life. The outward
 forms that *this* spiritual power did not immediately remould,

it left untouched. It accepted them, as it found them, and it left them so.

But all this was not done without a struggle. The new power would not seek notoriety, but its strange doctrines of Immortality after Resurrection, of Sin, of the New Life, alarmed all thinking men. Some were attracted to it by this alarm, most were repelled into violent opposition. And then, to the far-sighted thinkers was revealed a view of the social state, which added to their fears. And then came, to human minds, the unanswerable question, where will all this end? The statesmen accepted the gage that Christianity threw down, without knowing what they were doing; without being able to rightly measure the force against them. But, with their ancient traditions, and the policy of the day, and the confusion that this new sect super-added to the thrice-confounded social world, as facts to guide them, they began the antagonism that ended in the ruin of their policy.

To take an active part in this struggle, at the stage it had reached in his life-time, Tertullian was now preparing. He perfectly comprehended the state of the case as it then stood, for it was an exhibition, on a far vaster scale, of the antagonism between the good he had desired, and the evil he had sorely felt. He was fitted, by the earnestness of his nature, to fully enter into his subject. He could accept no half truths. And he could not teach them. The truth, the whole truth, and nothing but the truth, he desired. Now he was the true advocate. Not in a narrow Forum, under a porch before some magistrate, or corrupt, palace official; nor, before the Senate, in the Temple of Concord. But, with the noblest cause ever given man to plead, before the audience of the whole world, at the judgment seat of its august rulers, he stood forth; modest, respectful, yet fearless, thoroughly convinced of what he had to say. If the legend be true, that he went to Rome to present his *Apologeticus* to the Emperor and Senate, he, for the moment, by that act, put himself forward as the boldest, truest man in the world. Let us listen to the exordium of his Defence of Christianity, and own the power of the true, ringing key-note which he strikes:—

"If it be not permitted unto you, O Presidents of the Roman Empire, presiding in judgment in the highest and most public office of the state, openly to consider and examine what may be in behalf of the Christians; if for the sake of public justice, your authority fears, or blushes, to search into the grounds of the accusations against this sect alone; if, in fine, what may probably be the case, your hatred towards this Sect, having been too much influenced by domestic dissensions, obstructs the way for a defence (in public: yet permit the truth to reach your ears by the hidden path of silent writing. Christianity pleads no excuse for its cause. It cannot wonder at its condition. It knows itself to be a sojourner upon earth: it knows that it sadly finds enemies among those without: that it has another birth, one, hope, grace, dignity, in heaven. Only one thing it eagerly longs for. Let it not be ignorantly condemned. Why has this been done by the laws which govern your realm, if Christianity may be heard? Or does their power glory in condemning the Truth when it is heard? But if they condemn it unheard, beside the odium of this iniquity, they deserve the suspicion of another kind—that they are unwilling to hear a cause which, when heard, they cannot condemn. Therefore, against you we charge the first beginning of this iniquitous hatred against the name of Christians."—*Apol.* § 1.

Throughout this work, we might quote many noble passages and fearless appeals; but as we have only permitted ourselves no other extracts, we will rather translate the closing part of the Section, which is in full unison with the opening passage:

"O, glory, permitted because it is human, not called presumption, or despair, in despising death or pain in every form; for this alone we permit one to suffer for one's country, for one's property, for lands, for ambition; only it is not permitted to suffer for God's sake, or all these, you cast statues, paint pictures, inscribe titles to immortality. You have power only over these monuments; yourselves can only bestow this sort of resurrection to your dead. But he who hopes for the true Resurrection from God, if haply he may suffer for God, mad. So decide, O gracious Presidents! If ye sacrifice Christians to them, ye will be popular with the people. Crucify us, torture, condemn, terrify us! Your wickedness is a proof of our innocence, therefore God suffered that we should suffer. By condemning a Christian maiden to the pander, rather than to the lion, you confess that we count the stains of immodesty to be worse than all pain, than any kind of death. For does your premeditated cruelty gain anything; it is rather an allurement to our sect. The more we are feared by you, the more we can accomplish. The blood of Christians is like seed. Many among you have counselled endurance of pain and death, as Cicero, in the Tusculan Questions; Seneca, on Chance; Logenes, Pyrrho, Callinicus. But their words do not find as many pupils as the Christians obtain followers, by the teaching of their actions. This firmness, which you so condemn, is the teacher. Who,

when he sees this obstinacy, is not led to seek the cause behind it! Who, when he has found, has not yielded to it? When he has yielded who has not chosen to suffer, thus to purchase all grace from God; thus to obtain a full pardon by the payment of his blood; for all sins are forgiven to the martyr. Thence it comes, that we thank you for your condemnations. Thence is this comparison between divine and human acts; when we are condemned by you, we are pardoned by God."—§ 50.

The right man, in the right place, at the right time, was uttering the right words; fearlessly meeting one form of the evil of the times. Now eloquent, fired with enthusiasm, with whole-souled earnestness, he stood forth, a mighty pleader in the Court of the Roman Empire. He, in this work, accomplished the mission which he was chosen for, in the present of the age he lived in. For a public man, like Tertullian, has a double part to perform. He works for the present, but much that he does is only accomplished after he has passed away. Noble as the *Apologeticus* is, it can be said to belong to the past; not so his other works. Many of them are of living value to the theologian now.

Thus closes the first part of his task. From A. D. 192-198, he has published Tracts on Repentance, on Patience, Prayer, Baptism, the Testimony of the Soul, [apparently a study for his larger work,] and the *Apology*,—works known to the heathen, and giving him a wide influence, as an able lay writer in the Carthaginian Church, where he lived through his whole life, except the terms he kept in the Law-School at Rome, and (if it be true that he did so) his visit to Rome, to present his *Apologeticus*.

Political changes produced events that mark a new epoch in the life of Tertullian. For he may be taken as the type of the Civilization then attained, the representative man of his age. Roman by descent, African by birth, and Greek by education, he combines in himself the elements of the three, in singular proportions, which exhibit his genius. He draws the almost French vivacity of temperament, from Africa; his strictness, from his Roman blood; his style, peculiar to himself, from his Greek training. The political changes rapidly changed the temper of the times. The Emperor, Septimius Severus, re-

uted at first kindly intentioned towards the Christians, became, at length, indifferent, and then changed his conduct in his respect. There is less blame, perhaps, to be attached to his conduct, than to that of any other Emperor who had persecuted the Christians, as it was but a part of the State policy, provoked by the Jewish insurrections. Persecution had never wholly ceased ; for, as wealthy Christians could be induced to purchase immunity, it was profitable to the class of informers. But it now only needed Imperial countenance, to break out anew. This beginning of threatened troubles drew from Tertullian's pen his *De Idololatria*, and *De Spectaculis*, to strengthen wavering Christians. As troubles and dangers thickened around the Church, he, who had shown himself by his fearless utterances, his zeal, and openness, eager for martyrdom, was not found wanting. Foes without to be answered, false brethren within to be confuted, the weak to be confirmed, the sufferers to be comforted,—these were the active duties into which his restless mind plunged. He could not be idle.

At last, by an Imperial rescript, persecution broke out, A.D. 202. For the comfort of the Martyrs and Confessors in Prison, he wrote his beautiful little book, *Ad Martyres*. It contains some of his finest passages, which is the only other quotation that we permit ourselves to make. After showing that the discomforts of their prison were to usher them to heavenly comforts ; that the loss of the pleasant things of life was eternal gain ; that in the seclusion of the prison, separated from earthly things and cares, they could meditate more upon spiritual things ; that they were freed from annoyances, and temptations, and evil reports, and even from persecution ; that to them the prison was as the desert to the prophets ; that Our Lord sought deepest seclusions for prayer ; that in solitudes He chose to reveal His glory ; that, though the body was bound, no force could restrain the mind ; he thus proceeds :—

“ Why then, ye blessed prisoners, should a prison be hateful to Christians? We are enrolled in the army of the living God, when we answer to the words of the Baptismal Sacrament. No soldier comes to the strife with luxuries, or falls into line of battle from a lounge of ease, but from the close tents, where can be felt every hardship, discomfort, unpleasantness. Even in times of peace, by hard

work, by discomforts, soldiers inure themselves for war; they march under arms, they learn to encamp quickly, to dig ditches, to form the testudo. They endure all things with toil, lest body and soul should at any time be panic-struck; they pass instantly from the shade into the sun, from the sun into the night damps, from the tunic to the corselet, from deep silence to tumultuous shouting. So also do you, ye blessed ones, consider every hardship as a discipline of the virtues of soul and body. Ye are about to enter upon a good contest, in which the living God is the Judge; the HOLY GHOST the Director; the crown, Eternity; the prize, of angelic substance; the citizenship, Heavenly; the glory, for evermore. Therefore CHRIST JESUS, your sponsor in this strife,—WHO hath anointed you with the SPIRIT, and hath brought you forth into this arena,—hath willed to separate you, against the day of trial, from an easy habit, into a severer discipline, that ye may be strengthened. For thus do the *athletæ* seclude themselves for a stricter training, that they may acquire strength; they abstain from luxuries, from rich foods, from pleasant drinks; they strain every muscle, they endure pain, they weary themselves; the harder they toil in their exercises, the more they hope for victory. ‘And they do it,’ saith the Apostle, ‘to obtain a corruptible crown, but we, an incorruptible.’ Let us look upon the prison as our place for training, so that we shall have been well disciplined in all discomfort, when we are brought into the lists of the Tribunal; because strength is increased by hardships, but lost by ease.”—*Ad Martyres*, § 3.

This epoch of his life, upon which we now write, probably extends from A. D. 201–2, to A. D. 211. It is a transition period with him. Such a restless character as his is never at one stay. Minds of greater breadth than his have one period of transition, and then are securely stayed upon what they have determinately received as the Truth. Minds of less weight than his, also, have but one period of change; that gone through, they too rest upon what they consider to be unchangeable Truth. But Tertullian’s mind, impetuous, passionate, morbid withal, never continued long in one stay. Acting upon his age by this very unrest, he himself was acted upon more powerfully by the forces which were at work so potently in the midst of society. Before this stage of his life-work, and indeed later yet, he would have echoed Hooker’s asseveration, “Wherein I may happily erre, as others have done before me; but an hereticke, by the help of Almighty God, I will never be.” When he wrote against the Error of the Montanist, Quinctilla, he little thought that twenty years later, he would be writing in defence of the Montanists. As he was so

oulded by the age in which he lived, as his peculiar mind received and obeyed the impulses of the times, his character was the resultant of these forces, shaped or repelled by his education, and the idiosyncracies of his mind, which was open, above all others, to violent likes and dislikes. He was, probably, the most prejudiced man of his day. To understand, then, as far as is necessary to explain his character, the circumstances which led him, unconsciously, into the errors which he avowed, and into the false position which he has ever since occupied, let us pause a moment to review, in few words, the inner state of the Church, and the peculiar responsibilities of her Clergy.

By an admirable system of catechetical training, by the tests of a long novitiate of three years, by watchful examination of the conduct of the Catechumen, the Church searched, as thoroughly as became her, into the characters of those who sought to enter her pale. No hypocrite, could he be detected, could possibly have admission. The entrance was securely guarded. The life of her members was as carefully attended to, as the Canons of Discipline well show. But those who were thus received were, often, men of matured habit ; many of them, undoubtedly, sincerely desiring the blessings which they earnestly bent their wills to seek ; but still, with characters so woven, as it were, into the warp of the society, from which they could not wholly dis sever themselves, that they could not completely put off their past habits of thought or of feeling. And often, old temptations came, with resistless sweep, over them ; or, often, they were led away, unconsciously, by subtle chords of past sympathy ; or else, loose and ungoverned tempers, which not the three years of trial, but a whole life-time of prayer and watchfulness would alone suffice to subdue, overcame them. The old leaven, it is evident, could not, in the majority of cases, be so put away that it should not break out, now and then. And then, too, if we consider the African character, sensuous by climate, fickle, eager, often rising into greatness, but oftener sinking into beastliness, we can judge of the state of the Church, and not be surprised at the picture of the penitents which Tertullian sketches for us in his *De Poenitentia*.

Now, this state of things was rather increasing, as time went on, and as more were gathered into her Fold ; and it became a serious question, how should they be best treated ? The difficulty of enforcing the extremity of the penalties of the Church's Discipline, became greater daily ; partly, because they did not meet properly the difficulties of each separate case. Some dispositions required tender treatment. For others, leniency would be equivalent to spiritual death. Then, too, there was a secret recoil from some of the severities inflicted for more heinous crimes. St. Cyprian says, that in his day, (240-50 A. D.,) the African Bishops, generally, did not refuse Communion to a penitent adulterer, after seven years penance, though the Canon permitted it only when the offender was dying. The Church's mission was to save souls ; and when she had sure proofs that these offences were lapses through infirmity of the flesh, and not through ineradicable viciousness of character, the offenders required at her hands kindly, sympathetic treatment, as from a mother towards her sick children. And not only in these things, but in others, too, there was a needful laxness of rule. The outward forms of her Discipline must be changed, with the changing times. Her principles of action, as of Doctrine, must alone be unchangeable.

The man who compared the present, of A. D. 200, with the past, of A. D. 150, the age of St. Polycarp, could not but see that, already, many things not Apostolic had crept in ; and many things Apostolic had been dropped. There was a sound discretion at the bottom of these changes. It therefore came to pass, that every Bishop exercised a discretionary power in his Diocesan affairs, and in the treatment of offenders and penitents. This was St. Cyprian's peculiar excellence. His powers of administration were admirable. His knowledge of human nature deep. He would bend without yielding. He had unbounded address. These things made him the foremost man of his times in the Church ; and have enabled him to set his seal upon that era,—the Cyprianic Age. Then, more than even now, a deep skill in reading characters was necessary, for a successful parish Priest ; not only a holy life, an unflinching courage, but also an intimate acquaintance with men, was

needed. Now, this faculty was wanting, (as we are able to read his character,) among Tertullian's many and high qualifications. Here the Pupil was above his Master. Here Cyprian excelled Tertullian. The impatience of Tertullian's character showed him to be earnest, but harsh, impracticable, ignorant of the secret of yielding to, yet managing, circumstances. Eager, zealous, giving place to none in his love of the Truth, yet he was narrow-minded, unable to adapt the Truth (without parting with it) to the times. The instruction he had received in Christian Doctrine and Ethics, was stamped upon him indelibly, when his soul was heated in the fiery trial of self. When battling with self, his standard of Christian life was formed. But the deep foundations of his own individuality were unchanged. What was peculiar to him before Baptism, remained ever after his Baptism. It must be so with every man. The different aim, he pursued with equal energy.

When the tumultuous sensations of the first deep joy over his new found rest had subsided, so that he could observe men, his happiness received a shock, from which he never recovered. He saw many Christians living not as they ought, and the Clergy, wisely indeed in principle, but not always so in cases in hand, making concessions to their weaknesses, far aside from the letter of the Discipline. He felt that there was something wrong, but he judged all men by his own powers of self-control and high resolve. He saw, that if things went on further, the Church's claim to authority would be lost. He knew her privileges, he revered her authority; but, not being filled with that largeness of sympathy, which makes an essential part in the character of a true, Catholic mind, he came to the narrow conclusion, from the surface facts before him, that the people were careless, the Clergy indifferent. What wonder, then, if he should side with a party which sprang up in the Church from its ascetic elements, promising the reformation he wished? The ecstatic notions, the Paraclete of Montanus, were not too extravagant for Tertullian, when joined to strict purity of life and ascetic practices. They were countenanced by the continuance, rare indeed, of miraculous powers, by the use of exorcisms. These extravagances are but the extremes

into which a strong, sensuous, zealous, but contracted nature, naturally throws itself. The pendulum swings from one extremity of its short arc to the other, in successive periods. Tertullian's connection with them became more and more intimate. Not till after A. D. 211, is it probable that this party of Purists became so prominent in the Church in North Africa, as to call for public condemnation, and final excommunication. It had been already [A. D. 170] done in Asia, and in Rome, [A. D. 192-7,] where the doctrinal errors were publicly anathematized.

It is not our intention here to discuss the history or the principles of Montanus, and the party of Cataphrygians which he fathered. Remarking that they claimed that a Dispensation of the HOLY GHOST—a third Dispensation—had been vouchsafed, and that [later at least than the date we are speaking of] Tertullian, strangely enough, accepted it ; and we have no more need of referring to them directly. We do not think that at first he apprehended their tendency ; nor, indeed, did the Church, and wherever the party first appeared, they were rather looked upon as a corrective to the ordinary laxness of that particular Church or Diocese.

As a Layman of more than ordinary abilities, of spotless purity of life, of zealous usefulness, of fearless courage, Tertullian would be highly valued ; and the rather for this strictness of manner. But it was not noticed, that these ascetic practices had the effect of hardening his disposition, of adding to his impatience, of increasing his sourness. He loved antagonism, debate, opposition ; and this fostered it. He was absorbed in one great desire, how to restore the waning purity of the Church ; and he could see nothing else. Now he is occupied in writing against the Gnostics, and gradually imbibing more of the Montanistic Heresy. He must, in his restlessness, oppose something, if it be only a man of straw ; though the Gnostics were fearfully different from straw men, with their wild, poetic imaginings, such as only the East can dream of. A steady change must be ever going on in his mind. There was an intense individuality about him, that did not show itself, as in some, in vanity, (for then we would have known

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Tertullian.

something more of his life,) but in antagonism. He must have somebody to fight against. He longed for martyrdom; he would have boldly faced the Judge upon the Tribunal. His excessive zeal would have mocked the torments of the confessors. The martyrdom of a long, patient, enduring life, with love, sympathy, and self-denial, he did not understand. It was beyond the scope of his character, as revealed to him. Yet this was his lot, in God's inscrutable wisdom.

So then, his usefulness to his own age was accomplished by his great work, the *Apologeticus*. What he afterwards wrote, though not useless then, is more useful to us than to the Romans he wrote for. From A. D. 202, to 207, he wrote many Tracts against the numerous Sects of Gnostics, his two Letters to his Wife upon the state of Widowhood, (N. B. He would have delighted Dr. Primrose,) and upon Female Apparel, in each, developing more and more his heretical tendencies, and his acerbity. This is shown still more in the *De P* [about A. D. 207,] at which date, or a little before it, he entered the ranks of the Clergy. It was a main error to permit him to do this. Probably his Bishop thought that his Orations, and his intercourse with his brother Clergy, would be a restraint. The hope was just, with almost any other person than Tertullian.

So able a writer, so keen a controversialist, so fearless an apologist, would not, in this higher sphere of influence, be repressed. He would rather become a more powerful and eccentric teacher of his own notions of Catholic Truth. Besides, he would—he did, as a matter of course—have much to say upon the conduct of his reverend brethren. He would have seen already, unable to comprehend, in all its relation to the wisdom of that policy which guided the counsels of the Bishops, and actuated the practice of the great body of the Clergy. The puristic notions which he held, his peculiar views, his obstinate adherence to his own opinions, supported by reckless logic, by an extravagant exegesis, and his powerful sarcasm, all would come out more prominently than ever before; all would tend to separate him from the sympathy and active companionship of his brethren. Of course he would

gather a small knot of admirers,—or others, over-awed by his powerful mind,—which was dignified with the title of a party. But we can well imagine that there could be little congeniality of feeling between himself, careless of the consequences of his short, biting sayings, unyielding in his opinions, and the rest of the Clergy, who, with scarce a tithe of his eloquence, power, and learning, had more geniality, more evenness of temper, more pity for the weaknesses of others, more knowledge of human nature ; and who could see with more sagacity the proper results of his peculiar doctrines. From his writings we know that the breach did grow wider and wider. Yet he had sought the Holy Office with the very purest motives, to do what good he could ; and if he was mistaken, this was because he did not properly estimate his own character.

The *De Pallio* is very different from the *De Patientiâ*, and betrays a secret grief. The *Libri De Cultu Feminarum*, are hardly the productions of the man who had composed the earlier *De Oratione* and *De Baptisma*. There is a strained, extravagant application of Scripture, in his works to his Wife, and in the *De Coronâ*, which he would not have been guilty of before. The Epistle, *Ad Scapulam*, A. D. 211, though a bold appeal to a cruel Governor, has not the same restrained fervor of the *Apologeticus*. There is a sadly marked difference between the two periods. The times had changed much ; but he had changed more.

He now stood pledged to a party gathered around him. There is nothing to surprise us in the tradition that he was a candidate for the Episcopate of Carthage, when that became vacant. A man so filled with the purposes which he had at heart to effect, might well have modestly desired it. That he was defeated, seems to us, likewise, a matter of course ; but, that tradition should attribute his sourness to this, is a mistake. He was a disappointed man ; but the disappointment was a nobler one than the loss of any Office he may have sought. Feeling his own powers, desiring as earnestly, and with the best intentions, to stem the rising tide of laxness, there is nothing reprehensible in his becoming a candidate for the Bishopric. It is but another evidence of his want of sagacity, not to see the

weakness of his adherents, and that he was only a party leader in the Church. It but proves the singleness of his heart.

Things could not remain as they then were. They must culminate into some definite, tangible end. They soon did so. The Roman Church, influenced by the Presbyter, Praxeas, had already refused Communion to the Montanists from the East. The Asian Churches had already done so. This led the other Sees, as the party grew up in them, severally, to do the same. There was not now the same combined action, which characterized the action of the Church later in her history. The condemnations were not simultaneous. There were long intervals between the anathemas of the several Sees. Those who had embraced the doctrines of this Heresy, had now one of two courses open to them ; either to renounce their error, and return to the Creeds of the Church, or to leave her Communion. The refusal of inter-Communion with these Errorists, was a gentle intimation, which Tertullian would not see. He had written against Praxeas, who, through excess of zeal against Montanus, had fallen into the opposite error of a sort of Sabellianism ; therefore, he considered himself orthodox. His character was daily hardening in the mould into which he had poured his thoughts and energies. When excommunication did come, he separated. The precise date of this excommunication and consequent separation, does not appear. But his name was so prominent at Carthage, that those who separated with him were not called Montanists, as elsewhere, or Cataphrygians, but Tertullianists. They even existed as a separate Sect till St. Augustine's time, when they formally returned into the Communion of the Church.

But, though he must have separated, as appears from this fact, he may have never acknowledged it, for nothing in his works, when we know he must have been refused Communion, shows it. That he gave his party the title of the Spirituals, and called all opposed to him Psychicals, cannot properly be argued to mean more than that party quarrels ran high. We are told, that he lived to a decrepid old age. And it is sad to think of him, as he must have been, with powers of mind and body broken down. We have already traced him for twenty

years, in his literary career. It may be, that his last years lapped over into the early prime of his great disciple, St. Cyprian, and that the future Bishop, while yet a rich and gay young heathen, had heard him preach. And this not improbable conjecture may explain, in part, the great sway of the writings of the now aged Presbyter over the not less eager and zealous young convert, and he could well undertake the work the other had striven to perform, but, through incompetence, had so signally failed, and fallen into dangerous error. The time had now come, when the large heart and strong mind of the disciple could take up the ineffectual task of the master, and with his knowledge and address in reading human hearts, fulfil it. The hand of Providence had so ordered it, that Cyprian should do what Tertullian could not do, from the official station which Tertullian had failed to occupy.

He was a Separatist and a Heretic. We cannot deny it. His own writings prove it. Yet he has not been formally so accounted. This is so, partly because the errors he held are so easily distinguished from the Catholic Truth which he records. They are not inseparably commingled. In his doctrinal writings, there is little to reprehend. In his Tracts on Morals, etc., his tendencies come forth, very distinctly, and strongly. The readers of the Ecclesiastical Polity, will remember Hooker's finely discriminating criticism upon the *De Jejunio*. Partly, again, because he is only the extreme expositor of one main propensity of the Religious mind. If the Church will not grant some safe vent for the ascetic, and extreme puristic notions of a large part of her members, it will break out of itself, and with dangerous and painful consequences. That Tertullian believed in Montanus's doctrine of the HOLY GHOST, is true; but, he held it more through opposition, we believe, than from any fixed and clear comprehension of it. His errors were more practical, and wrong-headed, than actual heresies. For these reasons, it has happened, that he has not only never been excluded from the list of Fathers, but has, on the contrary, held a high place among them.

Our task is now accomplished. Much more might well be said, of this master in Theology. His style might afford us

opportunities of criticism ; his separate works, disquis upon their probable dates : or his Essays, upon their inga. Tertullian is a fruitful theme. But we have desired to trace out, if possible, the workings of a mind remarkable as his. His power arises much from his zeal. His narrowness, his individuality, but add to a strong mind and a powerful intellect, as well-trained and amply furnished as his, are not, necessarily, narrow, nor prebroad. It is a separate quality of mind, that supplies sympathy, which constitutes breadth of character. His mind narrowed by this want of sympathy, by inability to comprehend anything beyond its own sphere of likes and dislikes. The truth is indeed narrow, but only by reason of its simplicity. But the mind that would truly receive it, must be catholic. It must have broad sympathies, it must have capacity. Truth is as simple, and as severely beautiful, as a statue. A mind that contains it, must be spacious enough to permit faculties to pass around it, and view its beauties and excellencies with the lights and shadows that the windows of successive years admit. How few minds there are, that can do this. Tertullian's talents were very high ; and he had capacity sufficient to set off his powerful talents. But he saw only simplicity of Truth, and no more. He could not understand how other men could lay hold of it differently from himself, and he was fanatical enough to endeavor to bend all minds over whom he could gain any influence, into his own groove of thought. He would have all men, by all means, Christian ; he would gladly give his life to effect this ; but then, they must be Tertullianic, not Catholic Christians.

affected eyes," as she, with expressions of thankfulness, commended her correspondents. Her chirography, as appeared to the writer, dated a few short weeks before her death, retained its beautiful and decided character, and might favorably compared with that of 1823, the date of the beginning of a correspondence, continued at intervals, until within a few weeks of her death, but with additional frequency and interest during the later years of her life.

Having admitted our friendship for Mrs. Sigourney, we are suspected of a blind partiality for her writings, and for a person incompetent to judge of their real merits. We know that there have been severe criticisms on her style, as taut and inflated, or flat and prosaic; we have heard that some had literary pretensions say, they could never feel an interest in her writings; that her poetry was prosaic, and her prose poetical. We confess that we have not taken upon ourselves the censorship of the works of Mrs. Sigourney. It is such an office we could have no heart; but we would the reader hold up the beauty of her life, character and writings, for emulation and admiration. A painter, in delineating a beautiful landscape, selects its best points. There may be objects within his circle of vision, which do not harmonize with the general effect, and such he passes by.

In the fifty-six published volumes of Mrs. Sigourney, her contributions to three hundred different Periodicals, besides numberless fugitive pieces, it cannot be supposed there are failures. How many of Scott's pages painfully indicate that his wearied genius had folded her wing and refused to answer his call! It is only mediocrity which can always keep even tenor of its level course. "Yes," and some caviller may say, "Mrs. Sigourney is among that number, and her writings are all in much the same strain; very good in respect to morality, and of a religious character, but she had not genius of high order." Let us look into some of her works, for a refutation of such stereotyped criticisms. The "Letters of Lydia" (her Autobiography,) which have been recently issued, and were written to be published after her death. It was, probably commenced many years since, and bears marks of having re-

ART. III.—LYDIA HUNTLEY SIGOURNEY.

Letters of Life. By L. H. SIGOURNEY. New York :—D. Appleton & Co. 1866.

THE last year has removed from earth one of the most remarkable women of the nineteenth century. The name of Sigourney has become a part of American literature, well known and appreciated in Europe, and a household word in our own country. There exists between the life and writings of this noble woman, a harmony so beautiful, that the very contemplation of their unison seems to elevate and gladden the spirit. Her biography, like her books, will teach the young to improve with diligence their intellectual faculties ; to venerate their parents, to study the great Author of Nature in His works, and to consecrate to His service the best years of earthly existence ; it will teach the middle-aged to perform the labors, and endure the trials of life's meridian with energy and fortitude ; and the advanced in years, to exhibit in life's pensive evening, that cheerful resignation which may well be called "the beauty of holiness." "To do good, and to communicate," was the mission of Lydia Sigourney in this world of sin, suffering, and ignorance, and faithfully did she perform this double mission. Many of her sex have been examples in well-doing, others have been ready to communicate good thoughts by their writings, but here are the two missions eminently combined. And may we not say in respect to her, "many daughters have done virtuously, but thou excellest them all."

A little more than a year since was noticed, in the *American Quarterly Church Review*, the new edition of Mrs. Sigourney's "Past Meridian." The revision of that work was, we believe, her last important literary labor. On the 10th of June, 1865, after a few weeks decline, she gradually sank to her rest. True, she was advanced in years, but her affections had not been touched, nor her genius chilled by the frost of time ; age had not even dimmed her sight ; she read and wrote with "un-

pectacled eyes," as she, with expressions of thankfulness, informed her correspondents. Her chirography, as appears in a letter to the writer, dated a few short weeks before her death, retained its beautiful and decided character, and might be favorably compared with that of 1828, the date of the beginning of a correspondence, continued at intervals, until within a few weeks of her death, but with additional frequency and interest during the later years of her life.

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tion to the early and middle period of her life, rather than her later years.

The Autobiography is finished by her only child, Mrs. Russell, who, with much pathos, beautifully portrays the closing scenes of her sainted mother's earthly existence. As a mere literary production, we are not to consider the volume before us but as affording an index to her life and labors.

"My literary course," she says, "has been a happy one. It commenced in impulse, and was continued from habit. Two principles it has ever kept in view,—not to interfere with the discharge of womanly duty, and to aim at being an instrument for good."

In 1815, Mrs. Sigourney's first book, "Moral pieces in Prose and Verse," was published in Hartford, Conn. We had then, in our country, few literary women, and we well remember that the announcement of this book, from the pen of a young girl, Lydia Huntley, had a powerful influence upon the mind of one a few years her junior, who, for the first time, thought of the possibility that she, too, might write a book. Of this work, the author says :—

"Much favor was shown to this rather juvenile production ; partly, perhaps, from courtesy to the sex, but principally, that though its literary pretensions might be slender, its moral and religious tone was accepted as a redeeming quality."

Mr. Daniel Wadsworth, her generous patron, the first encourager of her literary tastes, "delighted," so she says, "in drawing a solitary mind from obscurity, into a freer atmosphere and brighter sunbeam." Those who would like to trace Mrs. Sigourney's literary course in the order of her different publications, are referred to her "Letters of Life."

In looking over her works, with a view to critical examination, we are led to select "Pocahontas," one of her longer poems, published in 1841. We do not consider this as superior to much that she has written, but as a fair specimen of her genius and versification. A visit to "the ruins of the Church at Jamestown, where the princess Pocahontas, the first convert from the heathen tribe, received the Rite of Baptism in the first temple consecrated to God in the Western Wilderness,"

suggested to the author the subject of the poem, which opens thus :—

“Cline of the West! that slumbering long and deep,
Beneath thy misty mountains’ solemn shade,
And, lulled by melancholy winds that sweep
The unshorn forest and untrodden glade,
Heard not the cry when mighty empires died,
Nor caught one echo from oblivion’s tide,
While age on age its stormy voyage made :
See! Europe, watching from her sea-girt shore,
Extends the sceptered hand, and bids thee dream no more.”

There is a peculiarity in the Spenserian stanza, which would have embarrassed one who was *trying to write poetry*. The author was nature’s poet. In her childhood, after having been laid to rest, by her mother’s care, she lay awake, repeating her own verses. They were not simple and childlike, but large words came in, evincing, even then, the taste for polysyllables and stately expressions, which mark her writings. “It is more easy for me to write poetry than prose,” she said to a friend ; and this friend well remembers, when favored with a visit from Mrs. Sigourney, standing unobserved by the open door of her chamber, and contemplating her while composing, as she afterwards learned, a poem on the “Visit of a delegation of Indians to the Tomb of Washington.” Could a portrait have been taken at that moment, it would show the classical head somewhat inclined, the fair cheek glowing with inspiration, the eyes for the moment upturned, as if to catch a fleeting idea. For some minutes the observer watched for a pause in the composition, but there was none,—the pen moved on steadily and without interruption ; without erasing a line or word. This, to one who, when moved to attempt poetry, had been obliged to think, to change, and to correct, was a convincing proof that some are born poets, and can do, without effort, what others, who would be poets, can never perform.

But to return to “Pocahontas.” From the measure of the verse, and peculiarity of style, we are reminded of Campbell’s “Gertrude of Wyoming,” which Scott calls, “condensed, polished, and labored.” - Campbell did indeed *labor*, painfully, on his poem ; hence the paucity of his productions. The author

of fifty-six volumes, gave herself little time for re-writing her manuscripts. Scott says of Campbell :—

“His greatest faults arose from the labor he bestowed upon his poems. An author, in altering, retouching, inverting, and condensing his stanzas, will sometimes halt between his first and his latter meaning, and deviate into defects both of sense and grammar. In the irksome task of repeated revision and re-construction, the poet loses, if we may use the phrase, the impulse of inspiration. His fancy, at first so ardent, becomes palled, and flattened, and no longer exercises a correspondent glow of expression. In this state of mind he may correct faults, but he will never add beauties.”

The invocation to the new world, with which the poem of “Pocahontas” commences, is continued through several stanzas. There is force and originality in the line,—“While age on age its stormy voyage makes,” as in “the vision’d trance of infancy,” in which the Western hemisphere had lain in “cradled rest.” The savage life of the Aborigines is poetically described, “their cone-roofed wigwam,” their bark canoes, cleaving the glorious waters, and the glories of the chase. Then comes the thrilling call :—

“Look up! a loftier destiny behold,
For to thy coast the fair-hair’d Saxon steers,
Rich with the spoils of time, the lore of bards and seers.”

“Behold a sail! another, and another!
Like living things on the broad river’s breast;
What were thy secret thoughts, oh, red-brow’d brother,
As toward the shores these white-wing’d wanderers press’d!
But lo! emerging from her forest-zone,
The bow and quiver o’er her shoulder thrown,
With nodding plumes her raven tresses dress’d,
Of queenly step, and form erect and bold,
Yet mute with wondering awe, the New World meets the Old.”

Here is true poetic imagery. The painter, by its aid, might make a glorious picture. The New World, with her queenly step, her savage adornment and warlike accoutrements, is seen going forth with imperial dignity, though with wondering awe, to meet the representatives of the Old World. We might criticize the third line, as deficient in euphony, in the alliteration of “red-browed brother,” but we like an occasional roughness of

und ; the best composers in music introduce it, as giving more effect to melody.

We have a spirited apostrophe to "the flood," (the mouth of the James River,) "Which, like a sea, doth swell old ocean's bay," and the change of the designation of the river, from

"The uncouth baptism of a barbarous tongue
To take his name—the Stuart's—first to bind •
The Scottish thistle in the lion's mane,
Of all old Albion's kings, most versatile and vain."

We may not pause to comment upon the beautiful description of Spring in the New World, and the various fortunes of the adventurers, in their attempts to found a Colony at Jamestown:—

"Yet, 'mid their cares, one hallow'd dome they rear'd,
To nurse devotion's consecrated flame;
And there a wondering world of forests heard,
First borne in solemn chant, Jehovah's name;
First temple to His service, refuge dear
From strong affliction and the alien's tear,
How swell'd the sacred song, in glad acclaim.
England, sweet mother! many a fervent prayer
Then pour'd its praise to heaven for all thy love and care."

Worshippers assemble in this rude temple:

"Who 'neath the vaulted roof had bow'd
Of some proud Minster of the olden time."

The author, despite her early Puritan associations, imagines the Church in the wilderness to be adorned with floral offerings of the rich gifts of Nature, and exclaims:—

"Might not such incense please Thee, Lord of love?
Thou, Who with bounteous hand dost deign to show
Some foretaste of Thy Paradise above,
To cheer the way-worn pilgrim here below?
Bid'st Thou 'mid parching sands the flow'ret meek
Strike its frail root and raise its tinted cheek,
And the slight pine defy the arctic snow,
That even the skeptic's frozen eye may see
On nature's beauteous page what lines she writes of Thee?"

The poet imagines the strange groups who at Sabbath morn assemble in God's house, "Where contrite spirits knelt, to

learn their Maker's will." The pastor, in his surplice, is "A holy man, of countenance serene ;" the pealing organ stays the savage in his chase ; he asks, "do the clouds speak," or do the "Wildering melodies" come from his father's grave ?

"Oft doth he muse, 'neath midnight's solemn sky,
On those deep tones, which, rising o'er the sod,
Bore forth, from hill to hill, the white man's hymn to God."

That conception of the first effect of the organ upon the savage heart,—is there not poetry in this? But the whole stanza must be read to appreciate its beauty of thought, and the harmony of versification. Pocahontas, that vision of Indian loveliness portrayed by Chapman in his picture in the Capitol at Washington, and the heroine of early American history, is beautifully described. Her father, Powhatan, "that wily monarch, stern and old," and the intrepid Capt. Smith, with the scene in which the young princess saves his life by exposing her own, are delineated as with an artist's pencil. The history goes forward in melodious verse, and with poetical imagery, until the Baptism of Pocahontas, which is touchingly described :—

"In graceful youth, within the house of prayer,
Who by the sacred font so humbly kneels,
And with a tremulous, yet earnest air,
The deathless vow of Christian fealty seals?
The Triune Name is breathed with hallow'd power,
The dew baptismal bathes the forest-flower,
And lo! her chasten'd smile that hope reveals,
Which nerved the weary dove, o'er floods unblest'd,
The olive leaf to pluck, and gain the ark of rest."

In a note in "Letters of Life," the author, in alluding to her Poem of Pocahontas, quotes as follows :—

"Sir Thomas Dale, the wise and stately Governor of Virginia, in his despatches to England, dated Jan. 18th, 1614, thus alludes to the young forest-princess :—

'The daughter of Powhatan I caused to be carefully instructed in the Christian religion, who, after she had made good progress therein, publicly renounced the idolatry of her country, openly confessed the true faith, and was, at her own desire, baptized. She is since married to an English gentleman of good standing,—another knot to bind in

e the stranger. She liveth civilly and lovingly with him, and will, ist, grow in goodness, as the knowledge of God increaseth in her. e it but for the gaining of this one soul, I should count my time, and present stay here, well spent.' "

n the closing stanza of this noble tribute to American literature, the author breathed forth, in an apostrophe to the "orn'd and perish'd" race,—

From whose long-trampled dust, our flowers and herbage grow :"

" I would ye were not, from your fathers' soil,
Track'd like the dun wolf, ever in your breast
The coal of vengeance and the curse of toil ;
I would we had not to your mad lips prest
The fiery poison-cup, nor on ye turn'd
The blood-toothed ban-dog, foaming, as he burn'd
To tear your flesh ; but thrown, in kindness bless'd,
The brother's arm around ye, as ye trod,
And led ye, sad of heart, to the bless'd Lamb of God."

We have indulged in larger quotations than we intended, cannot leave this poem without giving the last two pathetic stanzas, which should touch the hearts of all with their solemn appeal. Shall the negro race absorb all our sympathies, while we view with stolid indifference the sad condition into which we have reduced those whose heritage we enjoy ?

" Forgotten race, farewell ! Your haunts we tread ;
Our mighty rivers speak your words of yore ;
Our mountains wear them on their misty head ;
Our sounding cataracts hurl them to the shore ;
But on the lake your flashing oar is still ;
Hushed is your hunter's cry on dale and hill ;
Your arrow stays the eagle's flight no more ;
And ye, like troubled shadows, sink to rest
In unremembered tombs, unpitied and unblest."

The council-fires are quenched, that erst so red
Their midnight volume 'mid the groves entwined,
King, stately chief, and warrior-host are dead,
Nor remnant nor memorial left behind ;
But thou, Oh forest-princess, true of heart,
When o'er our fathers waved destruction's dart,
Shalt in their children's loving hearts be shrouded ;
Pure, lonely star, o'er dark oblivion's wave,
It is not meet thy name should moulder in the grave."

Had Mrs. Sigourney written no poem but this of Pocahontas, she would have earned an enduring fame. On this poem alone, her friends and admirers might fearlessly rest her claims as a poet. "Compare her with Mrs. Hemans?" We say, fearlessly, yes! And, furthermore, that the large heart and great intellect of Lydia Sigourney were not the gift of the graceful and tender Felicia Hemans. If she were living, her generous spirit would offer the laurel to her sister muse, who lived to pursue her faithful labors, many years after she had gone to her rest. And such testimony did Mrs. Hemans give, while living. One of Mrs. Sigourney's poems, "Lines on the Death of an Infant," had, in Europe, been ascribed to Mrs. Hemans, and published among a collection of her works. The latter wrote to Mrs. Sigourney, expressing regret at this unauthorized plagiarism, but assuring her that she should have been proud to have been the author. We may regard the one as a younger sister, lovely and gentle, alive to all that is most touching in the changeful scenes of life, with a harp responsive to Nature and alive to the beauties of Art; the other, as of more enlarged capacities, more practical as to life's duties, a more truly Christian poet, and no less gifted with the power of music, to touch the finest chords of the soul. We trust they will together enjoy celestial music in heavenly mansions.

If it were our object to vindicate Mrs. Sigourney's claims as a poet, we might quote passage after passage, from her various works, which cling to the memory. Take, for example, those lines which dropped impromptu from her pen, on her first visit to Niagara; beginning,

"Flow on forever, in thy glorious robe
Of terror and of beauty."

They are lisped by childhood, and they burst forth from the lips of the noblest of our race, as they gaze upon that great wonder of Nature. Is there any better, truer test of poetry, than this?

We would gladly name each one of Mrs. Sigourney's books; but their number and variety forbid. The strange versatility of her mind astonishes us. She soars aloft, in sublime contem-

1867.]

Lydia Huntley Sigourney.

plation upon the character and glories of God : and to the most humble theme. A fragment of cotton, of linen ; a stuffed owl, or a goose ; a gray hair, or and the great themes of God's Omnipotence and man's tion, all seem to find, in her thoughts, ample sugges in her genius, appropriate language.

Her Elegiac poetry is voluminous. Her tender seemed to demand expression in verse. Beloved many kindred spirits, as they dropped away, one after from their earthly scenes, she gave to their memories ute of her affection in elegiac strains. But, as is o "she wrote too much for her fame." She was write when her heart was not interested, and her str pathies forbade her declining. She has given, in he ography, a curious list of annoyances, to which she ject, from her reputation as a poet. We do not of this collection, an instance which she once related to t as having then just occurred. An old man, of unir appearance, called to ask a favor. He had just lo and wanted Mrs. Sigourney to write some verses al She had no time to spare, but her ready sympathy was and she told the petitioner to call the next day, and s have something for him. In answer to some inquire ther said his son was teaching a District School at th his death. When Mrs. Sigourney read to him the lin she had written, in which she fancied the pupils conc their teacher's absence, and their distress when tol dead, the truthful old man exclaimed, " Why, they all was sick."

We regret that Mrs. Sigourney did not write a r Autobiography, though we accept her " Letters of L precious bequest. We hope some competent biograp engage in preparing, from her extensive correspondenc moir worthy of her life and labors. Her letters were u written with as much accuracy as if for the press. T peculiar to herself, literary in their character, free fro and personalities ; upon subjects, rather than persons c

As a prose writer, she holds a distinguished rank.

remained dormant. Being permitted to walk into a low, she saw the magnificent "*Lobelia Cardinalis*," in all perfection of its queenly beauty, and never forgot the thrill ofapture with which she gazed upon it. Let no grave reader find such trifles are unworthy of notice. The awakening soul to the wonders of God's creation, is a sublime consolation ; the Christian and the poet-life were in their first of development.

At the age of three years, Lydia was put to sleep in a chamber by herself, where, after performing the offices of maternal duty, her mother would leave her to her own thoughts, and under the watchful care of "Our Father in Heaven ;" confiding in his protection, she felt no fear. "In this nightly solitude," she says, "Thought became my friend ; it talked with me, sometimes it brought me harmonies, and thrilled me to strange thoughts, with rhythmical words." Among the first of her children, which we remember, are the following:—

"Oh, King of Kings! Who dwell'st among
Angelic heralds, hear my song ;
Inexplicable are Thy ways,
Eternal ought to be Thy praise.

But Criticism," she says, "came with Thought, and sat in judgment on her verses ; she suggested changes, but the original was generally preferred." When a child, long words seemed to be familiar to Lydia ; but when we find that, for many of children's books, she was reading Young, Addison and Swift, Smith, Sherlock and South, with the Sermons of Matthew Henry, &c., we cease to wonder at the command of words which seem beyond the comprehension of a little child. And then, as she tells us, in perusing the religious books which she had access, a sacred influence stole over her, giving to lowliness, and the love of God." She was taught to venerate the sanctity of the Sabbath. Thus early Divine Grace operating in the heart of one, who was chosen to be a "sweet singer in Israel," whose strains of holy consonance were to be the support of many a sick and dying Christian, and to breathe comfort into the souls of the bereaved.

Thus did Lydia Huntley pass the days of childhood and of early youth ; her intellect maturing by study and reflection, as she advanced in years. She had literary advantages as the pupil of educated teachers in her native town, and she went to Hartford to acquire some accomplishments, with the view of establishing, in connection with a friend, a Girl's School of a higher grade.

When arrived at maturer years, she united with the Congregational denomination. She gives no account of any marked religious experience preceding this event. A child of Grace, as it would seem, from her earliest years, she had matured into a more perfect Christian, and she sought, in the way in which she had been brought up, to show her obedience to the commands of her Saviour. After her marriage to Charles Sigourney, of Hartford, (who was, for many years, one of the Wardens of Christ Church,) Mrs. Sigourney became attached to the Doctrines and Worship of the Protestant Episcopal Church, to which she proved a loving and obedient daughter. The beauty and solemnity of the Church Ritual, to which in her early life she had been a stranger, touched the finer chords of her responsive nature. Yet, the mind of Mrs. Sigourney was too comprehensive, too broad (if we may use the term) to be cramped by narrow views and prejudices. She venerated piety, under whatever name or form it appeared ; her large charity was as diffuse as it was warm.

In her Autobiography, she thus gives her testimony in favor of the Church. After her marriage, she accounted it a duty to conform to the mode of Worship in the Church of which her husband was a prominent and leading member, in the City of Hartford. Though attached to that form of Religion in which she had been educated,

"It was not long," she says, "ere I accounted this change a privilege, so impressive was the solemnity of its Liturgy, the hallowed beauty of its Ordinances, and its systematic commemoration of events in the Life and Death of our Divine Redeemer. Especially did the pathos of its Burial Service thrill through my soul. It soothed me to think that the tearful request might probably be granted, made to my mother when, a young child, I first heard it at the grave of a companion ; 'Let that same be read over me when I am dead.'"

"When I commenced attending it," (Christ Church,) says Mrs.

Sigourney, "the Rev. Jonathan M. Wainwright was, for a short time, our Rector, a young Clergyman of high classical attainments, noble elocution, and dignified manners. He was afterwards widely known as Bishop of New York, and author of several beautiful volumes of tasteful literature and piety."

We may add our own testimony to the warm attachment felt for the young Pastor, Wainwright, at that period, for it was also our privilege to enjoy his ministrations, and sometimes to visit with him the chamber of sickness and death. In the case of protracted disease of a young man who had been thoughtless and irreligious, the Pastor was seen, in his daily visits, carrying a basket, which contained delicacies and nutriment for the sick man. It was but a few days before the end of his earthly sufferings, that we were requested by Mr. Wainwright to attend upon his Baptism, as a witness, and to rejoice with him in the hopeful salvation of a soul.

"The successor of Wainwright, in Christ Church, Hartford," says Mrs. Sigourney, "was the Rev. Dr. N. S. Wheaton, respected for undeviating integrity, practical philanthropy, and universal knowledge. His earnest promptings stimulated to the erection of the present edifice of Christ Church, which had, throughout its progress, the aid of his architectural taste. With persevering industry he drew the original design, marked out the ground plan, and superintended the details of the work, from buttress to tower, with somewhat of the attachment of the ancient Jews for their sacred temple. After ten years of faithful service, he resigned our Pulpit, for the Presidency of Trinity College."

Respecting the successor of Dr. Wheaton, the Rev. Dr. Hugh Smith, Mrs. Sigourney writes :—

"I found both pleasure and edification from attending a weekly Bible Class, instituted for the ladies of his Congregation, where the Scriptures were happily illustrated."

May other Pastors be induced, more generally, to follow that example, and ladies more needing instruction than did the learned Mrs. Sigourney, find it good for them to listen to such instructions !

"The Rev. George Burgess came to us in 1833. * * * * His character combined exalted and tender sympathies, profound learning, and poetical genius, all of which were humbly laid at the foot of the

Cross of Christ. For thirteen years, we enjoyed his faithful instructions, and example of the meekness of wisdom. Then he consented to accept the Episcopate of Maine, where his self-denying labors have been unremitting and intense."

The muse of Mrs. Sigourney, ever prompt to respond to sympathetic emotion, commemorated the sorrow of his people at their separation.

We will refer our readers to page 286 of the "Letters of Life," for this tribute to Bishop Burgess, of which we can only give the last stanza :—

"Yet ah, forget us not! though far away,
'Neath happier skies, thy hallow'd course be run,
Think of our vales, where sleeps the autumnal ray,
Our placid river, sparkling in the sun,
Haunts, where thy laurels from the muse were won,
Hearths, where fond memories of thy friendship twine,
Hearts, whose best hopes, beneath thy care begun,
Shall hoard thine image, even till life's decline,
Still let thy prayers be ours, our grateful blessing thine."*

Another of Mrs. Sigourney's Pastors, the Rev. Dr. Thomas M. Clark, was called to the Bishopric of Rhode Island. It became the sad duty of her latest Pastor, the Rev. Dr. George H. Clark, to perform for her the last Offices of the Church, as she had said when a child on hearing the Burial Service, "Let that same be read over me when I am dead."

"The Right Rev. Thomas Church Brownell," we quote from her "Letters of Life," "Senior Bishop of the United States, has presided over the Episcopal Church in Connecticut between forty and fifty years, and for almost the whole of that period been a resident of Hartford. Possessed of a clear intellect, and of the advantages of high education and foreign travel, his discourses and published writings ever maintained a distinguished character. * * * Im-

* We little expected, when making this reference to Bishop Burgess, that before its publication he would have followed her who had thus portrayed his character. The Church mourns the loss of one of her best and ablest prelates. His modesty was no less marked than his talents. The writer of this Article, in 1864, wrote to solicit from him a contribution for the book, "Our Country," to be sold for the benefit of the Maryland Sanitary Aid State Fair. He replied, by sending the touching Poem entitled, "The Old Blue Coat," requesting that his name should not be given. But his *name* we wanted, and with some hesitation we ventured to beg still farther for this. His answer showed the kindness of his heart; "though it is not in the way of Episcopal writings, I will not refuse; there is nothing in the poem that I should be ashamed of." He was willing to abase himself to do good. "Blessed are the meek."

elled, by advancing infirmities, to devolve the cares of his sacred Office on the excellent Assistant Bishop, the Rev. Dr. John Williams, he exhibits an example of venerable and pious age, which all love and revere.

“Thrice blessed is the crown of days
Around his temple wove,—
Who, ever in his hallow’d sphere,
Firm in the Gospel’s Faith and fear,
Hath kept our Master’s spirit dear,
And ruled with peace and love.”

In a note to her “Letters of Life,” the Author added, “This honored Prelate entered into the blessed rest of the Saints, on the 19th of January, 1865.

In Mrs. Russell’s concluding pages, there are a few lines, so illustrative of the Church’s adaptedness to the wants of all, and of Mrs. Sigourney’s sincere devotion, that we cannot fail to cite them :—

“On Sunday, May 28th, the Sunday after Ascension, she received, for the last time, greatly to her comfort, the Holy Communion from the hands of her Rector, the Rev. Dr. George Clark. At the close of the day, we knelt around her bed, knowing that on Earth we should drink of that cup together no more. As we joined in the Hymn TRISTAGON, it seemed almost as if we could hear the voice of the heavenly host, with whom the beloved one was so soon to worship. * * * On the last Sunday of her life, June 4, as she sat by the window, we read, at her request, the Psalter for the day, and the little poem in her “Daily Counsellor,” and offered the beautiful “Prayer for the Church Militant,” all of which she was able to enjoy.”

That last Communion, in the chamber of the sick and the dying, with Paradise and the beatific vision so close to the eye of Faith, was a beautiful scene, and is worthy of the artist’s best gift. And to behold a strong intellect and cultivated taste, thus finding rest and strength in the blessed Sacrament, is full of meaning ; especially when contrasted with the death-bed experience of some of the most gifted sons of genius, but where faith and hope and love were wanting.

Among the Poems of Mrs. Sigourney which may be regarded as having relation to the Church of which she was, for nearly fifty years, a communicant, is one entitled, “The Aged Bishop,—a graphic description of the scenes, at the closing of a Convention in Virginia, by the Venerable Bishop Moore.”

We cannot close this notice of Mrs. Sigourney's Church Poetry, without introducing her Poem upon "The Triennial Convention of the Protestant Episcopal Church, held at Richmond, Virginia, October, 1859." This was, on many accounts, a remarkable Council. It was the last, previous to the late War. It had been a session of great unanimity. The members had, as if moved by the Holy Spirit, agreed to send Missionary Bishops to the far West. A great idea had been brought to a practical result. The meeting was 'at its close, when, as described to the writer by one who was present,* the "*Gloria in Excelsis*" pealed forth from the Organ, and all voices joined, enthusiastically, in the "singing sea of sound." That band of brothers were never all to meet again. Some fell on the battle-field, in the War which so soon agitated the country, and, for a season, rent the American Church in sunder. But, thank God, many that witnessed that closing scene have been preserved, to rejoice in the re-union of the Church, and to behold, in the Council which assembled in Philadelphia, October, 1865, as it were, a new advent of the Holy Spirit, enabling men to triumph over passion and prejudice, and again to unite in the choice of new Missionary Bishops, and the Consecration of one, who, by God's Providence, was restored to his country and the fellowship of brethren.† Mrs. Sigourney's delineation of the closing scene at Richmond, might well serve for that in Philadelphia. Who will say that this Poem glows not with the inspiration of genius, and the enthusiasm of a true daughter of the Church?

"LET ALL THE PEOPLE PRAISE THEE."

"They had been long in session, Bishops, Priests,
And earnest Laymen, on the Church's weal
Deeply intent. The time drew near to part,
And they, impell'd by Christian zeal, had moved
To send forth Prelates toward the setting sun,
That they might gather for their Master's fold
The wanderers of the prairies.

Then there breath'd
A blessed spirit o'er them,—grateful love
To Him who thus their counsels ruled in peace,

* Rt. Rev. A. Cleveland Coxe, then Rector of Grace Church, Baltimore.

† Rt. Rev. Bishop Quintard, of Tennessee.

And glad obedience to the high command,
"Let all the people praise Thee."

So they raised
 The *Gloria in Excelsis*. Every lip
 With one consent sustain'd the melody.
 Up toward the dome the tide of music swept,
 Swelling and surging in a sea of sound,
 O'erleaping every barrier. Manhood's tone
 Joined the sweet treble of the female voice,
 Made tremulous by tears.

Onward it roll'd,—
*"Glory to God on high,—on earth be peace,
 Good will to men,"*—the chant of every soul,
 It seem'd an echo from that holy mount
 Where seraph's veil their faces; for they felt,
 In the sublime emotion of that hour,
 The force of sacred music unconstrain'd
 By curtain'd gallery or artistic choir,
 Was the true heritage of every heart.
 That unbound harmony had knit their souls
 Into a mesh of rapture. There they stood,
 Fill'd with delight, and fearful of a pause.

The glorious anthem ceas'd—yet still they stood,
 Wrapp'd in adoring silence.

"Let us pray."

And down they knelt, the bright electric chain
 Binding in unison each worshipper;
 For hallow'd music on God's altar laid
 The soul's fresh incense, and with glowing thought
 Prayer touch'd that incense, and it flamed to heaven."

As we look upon our table, laden with works of Mrs. Sigourney, (many of them with the author's Autograph, her liberal gifts at various Anniversaries, and on the publication of a volume,) we feel how inadequate to the merits of the author is our slight sketch. Her last completed Poem, as stated her daughter, in a note to "Letters of Life," is called "The ledictory." It is dated May 12, 1865,—less than one month before her death. Do these lines denote a weakened intellect or a chilled heart? They are noble in their simplicity, and grand in idea,—the last leave-taking of loving friends. Scarcely was the ink with which she wrote them dry, before her curtain fell, and Lydia Sigourney had gone from us. Lying in a frame, covered with glass, before the writer, is a basket of Autumnal leaves and mosses, bearing the autograph

inscription,—“Gifts of Autumn, with the love of L. H. Sigourney.” May we be pardoned for thus associating this private farewell gift with the valedictory to her friends at large :

“ Here is my Valedictory ; I bring
A basket of dried fruits,—autumnal leaves,
And mosses pressed from ocean's sunless tides.
I strew them votive at your feet, sweet friends,
Who've listened to my song—with grateful thanks
For favoring smiles, that have sustained and cheered
All weariness.

I never wrote for fame,—
The payment seemed not to be worth the toil ;
But wheresoe'er the kind affections sought
To mix themselves by music with the mind,
That was my inspiration and delight.

And you, for many a lustrum, have not frowned
Upon my lingering strain. Patient you've been,
Even as the charity that never fails ;
And pouring o'er my heart the gentlest tides
Of love and commendation. So I take
These tender memories to my pillowed turf,
Blessing you for them when I breathe no more.
Heaven's peace be with you all !
Farewell ! Farewell !”

As we bring to a close this our labor of love, we weave a garland of *immortelles*, to lay upon the tomb of the departed ; it is from her own materials of elegiac verse:—

“ Yet, when the Christian, having well discharged
A life-long duty, riseth where no sin
Or possibility of pain or death
May follow, should there not be *praise* to Him
Who gives such victory ?”

“ Life's work well done, how beautiful to rest.”

“ There came no cloud to dim
Her spirit's light, when at a beckoning brief
She heavenward went.”

“ Whose life was duty, and whose death was peace.”

“ Her epitaph is that which cannot yield
A mouldering motto to the tooth of time.
Man works in marble, and it mocks his trust,
But the immortal mind doth ever keep

The earnest impress of the moulding hand,
And bear it onward to a race unborn.
—That is *her* monument.”

“Life’s sun at setting may shed brighter rays,
Than when it rose, and threescore years and ten
May wear a beauty that youth fails to reach :
The beauty of a fitness for the skies,—
Such nearness to the angels, that their song
‘Peace and good will,’ like key-tone rules the soul, —
And the pure reflex of their smile illumines
The meekly lifted brow.

She taught me this,—

And then went home.”

The selections for our funeral wreath have been made in reference to their appropriateness to the deceased author, rather than for their poetical merit. Her fame has not been augmented by her elegiac poems ; they show forth the warmth of her affections and sympathy, and the strength of her Christian Faith. Their sacredness and spirituality should raise them above the shafts of criticism.

Among the principal works of Mrs. Sigourney, we will name her “Letters to Mothers” and to her “Pupils,” many volumes of Miscellaneous Poems, some of them long enough for a volume ; her “European Travels,” “Pocahontas,” “The Man of Uz,” “Past Meridian,” and “Daily Counsellor.” Her posthumous work, “Letters of Life,” is a simple wreath, crowning the ample pedestal of her life’s labors.

ART. IV.—THE CHURCH AND UNITARIANISM.

IN this paper we discuss the relations of Unitarianism to the Church. By Unitarianism, we are to understand neither the Arianism of the Fourth Century, nor the Socinianism of the Sixteenth. The matter is of Unitarianism as developed in this country, and in the face of the American Church.

In the first place, then, this Unitarianism is an effect, and, like every other effect, must have an adequate and logical cause. Its cause we understand to be Puritanism. The heresy itself comprises much of the so-called religious as well as irreligious sentimentalism of the age. Two questions naturally present themselves for answer. 1. Why is Unitarianism? 2. What is Unitarianism? In answer *why*, we shall in measure also answer *what*. These two things answered, the methods and duties of the Church, concerning that heresy, will be more plain. Such is the order of this discussion.

The so-called Protestant Reformation on the continent of Europe was a revolution, so far as its own limits reached,—universally so; and like every revolution in human practice or opinion, it had its passion and its peril. Its passion was, to free itself from almost everything, visible or invisible, that formed any part of the Church, against which it fought. Its peril was, that having thrown away the old, when it attempted to construct the Faith, which, at least in its surroundings, was to the men of the Sixteenth Century new, it would fail to find the Truth. It followed its passion; and it met its peril.

The Anglican movement was, in a better sense, a reformation, but not a revolution. We affirm, that the Anglican Church under Henry, and Edward, and Elizabeth, was not the new Church of God, but the old Church of God in England. On the Continent, in sweeping, with unseemly haste, the rubbish from the house of the Lord, they overthrew the house itself. In England, contrarywise, where careful hands, guided, we say, by an Almighty Hand, which followed the requests of

nation's prayers, had swept away the rubbish, the beautiful structure of the One Church, which is the same in all time, remained unharmed. This is a question of fact, between the men who deny, and the men who affirm. As Churchmen, we affirm the fact, and appeal to history.

The Anglican movement, then, differed from the Reformation in Germany, or Switzerland, or France, in these, among other particulars. 1. In affirming that there is no such thing as a *new* Church, since Christ did establish, once for all, His Church, which is His Body,—a visible outward establishment,—one Church, under one government of the three Apostolic Orders, with one Order of Sacraments, with one Faith, which, held at first so universally that men never thought of questioning or discussing it at the demand of heresy, asserted itself in the Apostles' and Nicene Creeds, as shaped by the latest Councils of an undivided Church, to be the Faith, within which all Christians stand, and outside of which there is no salvation.

Inspired by such sentiments, the Anglican Reformers dealt very cautiously with the Church of their fathers. They aspired to remove what was temporal and Papal; but they did not meddle with what was Apostolic and eternal. In this way they exposed themselves to the charge of being trimmers and time servers, while they, in contrast to all the other Reformers, were simply endeavoring to follow that *media via*, or middle course, between Papacy, on the one hand, which would preserve everything, and that fanaticism, on the other, which would destroy everything which was not new; a middle course, we say, to which they were compelled by their whole theory of Christ's Church on earth. We do not forget the State-craft, or the personal passions of some great actors in the solemn hour of our Anglican Reformation; but we give God thanks, that His Holy Spirit led Anglican Reformers to carry out such an even and passionless hand, in their discrimination as to what was, and what was not of the Church of God.

It was a natural result of the spirit of the Anglican movement, that it taught, as a very vital and radical lesson of its Communion, reverence and obedience towards that Catholic

and Apostolic Church, whose structure it had refused to disturb in any part, and whose ancient Creeds it affirmed to be filled with the Spirit of God. It very naturally taught, moreover, that this living Body of Christ, and under Him the Salvation of the world, held in her keeping, and at her interpretation, the everlasting Word of God, which contained the mysteries of man's redemption.

On the other hand, the whole spirit and dogma of the Continental Reformers were otherwise. The extremes of Geneva and Zurich could not be satisfied with the moderation of Lambeth and Canterbury. The evident historic truth, that God's Word contains all things necessary to salvation, became so far dissociated from all other correlated truths, that, dismembered from the other Articles of the Catholic Faith, and without the poise and balance of the whole Catholic dogma, it could not fail to set itself in bitter enmity against Church authority, and then, finally, altogether against the Anglican idea of the Church of Christ. The passionate, and we doubt not, honest impatience of mistaken men in our own Communion, aided in their zeal and numbers by the influence of Continental Reformers, created the schism of Puritanism. Puritanism went out from us, standing upon the dogma, that every soul, under God, is to interpret Scripture for itself, and that there never was, nor is, nor can be, any Church which hath the authoritative interpretation thereof. It is true, they differed from us in other matters; but the main question between Churchmen and Puritans is, as to the authority and nature of the Church. Their dogma, above stated, was the final, essential, and most radical avowal of their dissent from the whole drift and dogma of the Church, in Ecclesiastical, as well as spiritual matters.

It does not lie in the way of this discussion to remark upon the struggle which the Church maintained with Puritanism in England. It is sufficient to mention the fact, that when the men called Puritans, self-exiled, came to New England, they brought with them the Puritan dogma, that every man, under God, is to determine the meaning of Scripture for himself, though the Puritan practice was otherwise. That was all very well, so long as they were all agreed; but, as a matter of fact,

When any man came among them, saying, "Under God I have read Scripture to mean something else than current Puritanism," they at once invoked Church authority to confute him, with a vindictiveness and an earnestness, that would have surprised Bonner or Laud. But, instead of the authority of the Church, of the Councils and Apostles, they invoked the teaching of Cotton Mather, and the infallibility of the Cambridge Platform. Denying their own dogma, they hung or flogged men for practising it; and, bitterly hostile to the Church, confirmed, by their behavior, her doctrine of the necessity of Church authority, as the keeper and interpreter of the Holy Writ.

Unitarianism, in this country, accomplished its destiny in two ways. 1. By its Ecclesiastical tyranny. 2. By its doctrinal monopoly. Refusing to accept the Catholic Creeds as their profession of the Faith, which, while they are the boundaries of the Faith, within which all men must stand, are Catholic enough to allow, and even encourage differences in non-essentials,—and without their restraint, and the deliberate poise which these ancient symbols would have lent them, they fell to those extremes of speculation, which, carried on in proportion of zeal for God's truth, lead, finally, to the most grievous Heresy and Schism. We may adduce the current Puritan doctrine of the last Century, touching Grace, Regeneration, Election, in illustration of what is meant. Boasting to be guided, under the guidance of that which is written, they became guided above that which is written; and they enforced a Creed more colossal in mysteries than the Nicene or Athanasian, with an assiduity and patience which would have done honor to an inquisitor of the Court of Spain.

New England Unitarianism, the mother of the so-called liberal Christianity in this country, sprang, in the first place, from the doctrinal Theology of Puritanism; but the movement has been always aided and abetted by the Puritan idea of what Christ's Church is. When the Puritan or Calvinistic Church had pressed their dogmas to such extremes as to shock the general conscience of the men of their Communion, and endeavored to make them current by an irritating display of non-

conforming Ecclesiastical tyranny, in the interests of Puritan Conformity, men said :—"We stand upon the Protestant idea of the right of private judgment, without the aid or intervention of any Church, as declared in most of the pronouncements of the Reformation. Exercising that right, and we find that the current theology is not in Scripture, and we reject it." When conservative Puritanism (forgetting its old radicalism, that had reddened the fields of our Fatherland with blood, and rent Christ's Church with Schism,) demanded of these men conformity, they answered :—"There is no Church authority, as you yourselves have declared with regard to Rome and Canterbury. Have you, English Independents, or New England Congregationalists, an authority upon our thought, which, in the name of God, you have denied to everybody else? Age and unity, in Faith and practice, have always their own reasonable authority; but you have neither." Then they turned their backs upon the Puritan practice; but they carried with them the Puritan dogma of the right of private judgment.

The movement, known in New England Ecclesiastical history as the Unitarian movement, was not, as we understand it, in the beginning, a matter of the Unity, or the Trinity; but a protest against the rigor and extremity of the current or Calvinistic doctrines, touching subordinate matters. The great Church doctrines of the Incarnation and the Trinity were only assailed, when the enemies of Calvinism came to think how these immortal truths were the foundation of the errors which they assailed, and men that began with the rubbish, whose removal would have gladdened all men wisely good, and a task by no means difficult, set themselves, in their haste, to hew away, with the hand of flesh, the granite and imperishable pillars of the temple of the Faith. Disgusted with a monstrous dogma, the Unitarians rebelled against an unauthorized tyranny, and became, in Puritan eyes, both Heretics and Schismatics.

Now Unitarianism, since its break with Puritanism, has developed itself with alternate ebb and flow, in ways always Protestant, but with more or less logic, according to the influence of dominant minds. It has been, and is, almost impossible

ly, in any given year, just the point of development Unitarianism has reached, from the fact that it has never received an authoritative and accepted definition, and because its Apostles, counting their followers, have differed widely amongst themselves. There is not one of its leaders who is not in right controversy with a large class in his Communion. It is both difficult to define what Unitarianism has been, and to foresee what at any time it is to be. But, at present, Unitarians are divided into two classes, the Conservatives and the Liberals, so-called. The Conservatives, embracing all the early Unitarians, inspired of their religious instincts at the start, simply undertook to go back to a purer and broader Protestantism than the Calvinism which surrounded them. Mostly those who had been trained from childhood in reverence for religious things according to Puritan standards, they had no objection of working aught against the piety or worship of Christ; and the later ultraism of their followers they would have regarded with aversion and disgust. But it was they who re-opened the sluice-ways, and then wondered at the mad rush of the Theologic waters. The traditions of the Conservative school have set them this impossible task, namely, to keep themselves free from everything strictly Puritanic, and, at the same time, to preserve what they think the essentials of the faith.

Now, when one considers how the Puritans threw away so many men of most diverse Communion thought essential, and that the Unitarians protested against very much regarded as positive and essential in Puritan theology, it will be how difficult it was for the latter to preserve positive religious dogmas, under the on-sweeping tides of protest and negation. By consequence, they have been devoted, both within and without, to a struggle for existence on any positive grounds of faith. But, within their limits, they have endeavored after positive belief and practice. They affect reverence for the scriptures. They declare rather what is, than what is not to be believed. They avoid those difficulties of interpretation which, on Puritan grounds, acutely harass many minds, and, in doubt, give the traditional and positive belief the ben-

effit thereof. They emphasize the life and character of Jesus, as the rule and heart of Christianity. They admit their dependence on Him, their indebtedness to Him for what they have received and for what they are to be. Sometimes they approach the Catholic statement of the Offices of the Redeemer. They cultivate the emotional and æsthetical in their worship. They repeat those Catholic hymns of a tender piety, in a devotion, which, if it rested on the Catholic dogma, would be safe and blessed. In short, they often exhibit an instance of the beauty and tenderness of those human emotions, which, nevertheless, lack the beauty and tenderness of the Catholic Faith, with its mysterious and supernatural life from God, as it flows in the channels of His Son's Church. The members of their Fragmentary Creed are often beautiful branches, laden with blossoms, but which, ungrafted into the One Vine, wither, and bring to pass no ripe fruitage.

And yet, with the earlier Puritan sensitiveness to authority, and an hereditary aversion to Creeds, they shrink away from dogma, and are content to leave the most solemn matters without sharp definition. Thus they will admit that Christ had two distinct natures, the divine and human, being yet but One Person. Yet when you challenge their acceptance of the Nicene dogma, they shrink away from it. We will leave that a mystery, they say, and will only deny, when you thrust it in our face, and we cannot avoid the issue. It may be left to every thoughtful mind to say, whether all men who have denied the Church to have authority to define the dogma of the Faith, are not logically bound to assume that very position ; it being an open question, whether one in a million of those who are orthodox in the matter of the Trinity, would be likely, upon private judgment alone,—which is the Puritan claim,—to get out of Scripture, exactly, the Nicene statement.

We have here, then, presented the spectacle of a body of professed Christians, honestly desiring to know and live the life as it is in Jesus, fallen into grievous error. Their error is the bitter fruit of their Theological parentage. The Schism of Puritanism necessitates the heresy of Arianism.

The seeds of Liberal Christianity were the illiberal fanati-

ism of the ancient men who refused to tolerate the gentle and Catholic sway of that Catholic Church, which, in spite of any temporary misstep or maladministration, is the only safe and quiet home of the human family. The insult offered to the Godhead by the Arians of New England, is the echo of the blow struck against God's Church by the Puritans in Old England. Conservative Unitarianism is a search in the dark after the Catholic Church. The darkness, which is their misfortune, was their ancestors' crime. They themselves are entitled to all that tender regret and sympathy which Christian men bestow on their fellow-men, when bowed down in the iron chains of old, but always avenging misfortunes. It may not be in human nature to shed tears, when we are told of the fathers eating our grapes. But it is the simplest charity to deplore, when the children's teeth are set on edge. Conservative Unitarians, we conceive to be entitled to the tender sympathy of Churchmen, on two grounds ; first, because they are the victims of that disorderly schism which, two centuries ago, smote the Church herself, until she was faint with loss of blood ; and second, because, in fact, their attempt both was and is to search back after that which the Puritans had left. They have not found it, because their eyes are blinded by the dust of two centuries and a half of Schismatic living and teaching. They are nearer the Church, to-day, however, than any Puritan Communion around us, because truth, so to speak, being, in its completeness a circle, the arc of their progress back to the Catholic stand-point, is longest of any.

This tendency of Conservative Unitarianism to the Church, is to be proved by a fact, made audible and visible to the whole theological world in America. It is the fact of that attempt after the Broad Church, made by Unitarians, which provoked, a few years ago, so much discussion. To many minds, that attempt seemed absurd, and, indeed, it was unsuccessful. But, however absurd, it was a more honest and earnest attempt and search after Christ's Church, than is often made in these days by any Communion of Dissenters. It was a cry, in the dark, *for light*.

It was strictly in harmony with the Puritan idea, which is,

that men, by solemn consent, can create a Church anywhere. It was not their dogma, nor their fathers', that the Church, which is high enough, and broad enough, and low enough, had been created once, and for all time, and besides that Church there is no other. The Church, of which they dreamed, was to be built upon the foundation of Christ and His Cross. It was to take Scripture for its infallible guide. Throwing away Calvinism and Sectarianism, it was to assert the pure lessons of the Gospels, as writ by Evangelist and Apostle. It was to garnish its worship with the splendors of Ecclesiastical architecture, with litanies, liturgies, symbols, and the treasures of music, painting and sculpture. It was to be a Church, whose Creed was God's Word, and whose life was to be the indwelling Lord from heaven. It was such a dream as only earnest men of the Puritan blood can dream. Many men who dreamed it, watch, with aching heart, the vision dissipating as the mist dissipated, and the royal colors of the rainbow fade before the sun. A few have found, in the Catholic Church, a home already builded, and a Church exceeding broad.

Radical Unitarianism is something of a very different strain. It embraces men not afraid of conclusions, and who will follow from premises wherever their logic leads, though it should conduct them, face to face, with universal denial. Both as men and as theologians, they have eminently the Puritan traits of thoroughness and fearlessness. Logically, and granting their premises, they are the most acute of Puritan reasoners. For, if a man is to interpret Scripture upon his conscience alone, what forbids him to interpret fearlessly? And if one man thus interprets, under its authority, what forbids another man to interpret against its authority? The Puritan says, 'Upon my conscience, obeying Scripture, I interpret it to mean thus and so.' The Rationalist says, 'Examining Scripture, upon my conscience, I find it to mean thus and so; and what it means is false.'

What can the Puritan answer? Can he say, 'Your conscience or your reason is wrong?' That is only his reason and conscience set against another's, and one has a right to balance the other. Can he answer 'The Christian Church hath taught differently?' Then he appeals, in his distress, to an authority

as denied, by the very dogma on which the Puritan Schism is based. If he stands on Reason, the Rationalist meets him on Reason, and the question at issue cannot be settled ; for there is no tribunal. Every man has a right to refuse the verities of every individual man, since the individual is fallible. Who then is there to defend that ever-living and radiant Gospel which he loves ? That glorious Bride of Christ ordained Interpreter of His words and Sacraments, venerable in her high two thousand years of spiritual nurture, garnished of her innumerable priests and martyrs, sacred with the blood of countless sacrifices, and holy with the riches of Christ's Cross and Passion in her keeping,—the Puritan has flouted and denied ; and there are no lips but hers to answer now to Infidelity and Heresy.

And her words are inaudible in the Puritan atmosphere. The Radical Unitarian is a logical Puritan ; preëminently logical as Unitarian. He is a Rationalist. He says, 'My reason is to judge everything. If my reason condemns Abraham's sacrifice of Isaac, I say so, and warn men against imitating the patriarchs, or approving the Jewish God.' He says, 'I have examined Christ's words, and I find Him sometimes at fault. What is commendable in Him, I follow. What is not, I reject.' Thus he puts himself above Jesus, and is wiser than the Scriptures. Thus he talks of an indefinite progress, and finds nothing higher than the human soul. In his exaltation of the intellect, he confuses the human and the divine, and becomes sometimes a Pantheist. Denying the authority of Jesus, he looks at the Sacraments as superstitions, and led of himself, his view is blinded by his own deficiencies. It is impossible to state precisely where he stands, for he is above definition or measurement ; as you cannot measure the fog, nor define the smoke. The dogma we best arrive at by imaging the exact opposite of the Catholic Faith. Into what new vagaries he may daily fall, no man can say. His Religion is progress, and where a blind man, without a guide, to whom East and West, up and down, are all alike, will finally reach, no one can prophesy. His only is plain ; that the Puritan dogma of private judgment, regardless of Church authority, has brought him to this pass, and he only foreruns a much vaster company of victims.

to the like heresy. By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles ?

Such, then, are the sources and the tendencies of the Unitarian movement in America. It will be observed, in passing, how Unitarianism cannot well be separated from Puritanism, and the same remedies must be applied to both. In discussing, therefore, the remedies which the Church has in her keeping, "to meet and remove the errors of Unitarianism," due regard must be had to two things : first, the things from which Puritanism, containing, as it did from the start, the seeds of Unitarianism, revolted : second, the fruits which Unitarianism, that is to say, radical and logical Puritanism, develops. For if the things from which that revolt was made are unnecessary, or evil, they should now be removed, in conciliation of our offended fellow-men ; if they are not, not. Or, again, it is the part of wisdom to know the present state of the Puritan disease, in order to apply the remedy.

In the first place, Puritanism was a revolt against establishment ; and therefore, in Puritan annals, we shall find nothing established. Establishment is, to-day, the *bête noire* of Unitarianism, from which all its Conventions and conventicles turn aside in disgust. Now, the establishment of the Church is a temple, once planned, once founded, once built. Its shape, and its foundations, cannot be altered. Such as it was in St. John's time, it must continue to be, until that final day, of which St. John prophesied. If men build additions to it, as in the Roman heresy, like the works of men, they must one day perish. Only that which is established is imperishable ; and we say the Church was established of Jesus Christ. Around the idea of establishment gather the kindred ideas of permanency, security, and home.

Puritanism, contrarywise, was a religion of tents, and not of the one House and Home of God. It was an idea which told men not to build after the one pattern revealed in the Mount, but after the diverse patterns which human progress or human reason might desire. For, though John Robinson could write from 'Leyden to the Pilgrims :—

"As men are careful not to have a new house shaken with any violence before it be well settled and the parts firmly knit, so be you much more careful that the house of God which you are, and are to be, be not shaken with unnecessary novelties, or other oppositions, at the first settling thereof;"

He also spoke these words, as reported by Gov. Winslow, to his congregation, on their setting out for New England:—

"I charge you, before God and His blessed Angels, to follow me no further than I follow Christ. And if God should reveal anything to you, by any other instrument of His, be as ready to receive it, as ever you were to receive any truth by my ministry. For I am very confident the Lord hath yet more truth and light yet to break forth out of His Holy Word."—*Cheever's Puritans*, p. 165.

They therefore tell us that a dozen men, in a dozen generations, may create at least a dozen Churches, each of diverse patterns in Creed and custom. Indeed, by the logic of its own idea, Puritanism can have no establishment; for if in Puritanism anything could be established for generations, its very existence, so long, would create an authority over the human mind which reverences antiquity; and all authority, except of God's word, Puritanism denies. By a fatal necessity, therefore, Puritanism must be a wanderer without a home. Its sorrow is, to have nothing fixed. It is forever laying foundations, according to a plan that every day is changed. True, it affirms that it is wandering farther into the domain of Truth, and nearer the throne of God. But we ask of its three Centuries; 'Is New England Congregationalism, to-day, the *avant* guard of Christian truth; and has its child, New England Unitarianism, the piety to confess there is any God the Father, God the Son, God the Holy Ghost, whatever?'

The first question then to be asked is this; shall that establishment from which Puritanism revolted, be changed, or shall it stand intact? In answer, we observe the Unitarian status. Its very idea destroys establishment. It has neither established policy, Creed, nor Ritual. It has forgotten what was yesterday; it does not know what shall be on the morrow. It is a curious and continual procession from what is unsettled, to what is undiscovered and undiscoverable. It professes pro-

gress. It is the progress of Sisyphus, forever rolling his stone up hill, to have it forever return upon his own pate.

Now, Unitarianism, besides the truth as it is in Jesus Christ, has one other deadly enemy. In brief, that enemy is human nature. And human nature desires certainty, peace, a home. True, human nature, in any given age, may be so inflated with the noxious gases of intellectual conceits, that, for a time, it may seem to fly, of its own strength; but human nature has its own specific gravity and level, and sooner or later sinks down to them. Its natural level is the bosom of Jesus Christ,—its true life, His peace. Now Unitarianism finds no rest. On the contrary, its unrest increases. It is within the knowledge of many men, that many of its disciples crave, first of all, certainty and peace. Shall the Church answer to their needs by toning down herself into a Sect, like theirs, in Ecclesiastic and Theologic license, and say to these who are the victims of Sect, "Come now to me." They answer, "We are sufferers from the very thing you offer; we must have something else." It need not be remarked, that thus the Church would destroy herself. We only notice the proof from human nature, which shows all such Ecclesiastical coquetry to be worse than useless.

The first and last answer to the question, how shall the Church meet and remove the errors of Unitarianism, is this. *By being herself the Church.* The Unitarians will eat fruit very bitter. The time will come when human nature can endure no longer. They will then turn back in search of the bread and water, which are promised them of Jesus Christ. The Church offers them the bread and water, and they taste and are satisfied. It is very probable that Puritanism, as a body, has not as yet reached the measure of its disintegration and denial. It is not till it has tasted the husks among the swine, that it will follow the true penitency as well as the true wisdom, which lead it back to the Father's house. The Church, let it be repeated, has nothing to gain by toning herself down to the Puritan level. When the re-action comes, as it must, if she have abased her towers and battlements in the dust, the reactionary tides will sweep over them into the Roman Catholic Church, whose lofty towers, never abased, promise at least a safe and stable City of God.

It is true that this behavior will be branded as rel-
try. But the fact is, that the question at issue
superior importance, that the Church of Christ is
have a fixed and inflexible solution of it. The matt
alvation of the human race. The Church finds array
er a system wholly at war with hers. One must
if she is in error, let her change her front. If the
their sake, and for her own, she must remain immu-
profess an exclusive system ignorantly, is bigotry ;
thoughtfully, and in the fear of God, is the only
The Church, then, is not to vaunt herself, but to be

It follows, from what has been already said, that
cannot ignore her own authority. If she has no au-
Unitarianism affirms, she should abdicate her clai-
has authority, she must exercise it. Her claim is, to
of Holy Writ, and of the Catholic Creeds ; so th-
shall be allowed to invent, detract, or add, anythin-
without being guilty of Heresy. Unitarianism says,
shall invent his own Creed. If right, well ; if no-
Unitarianism may well work out its own destiny. T-
holds out her ancient Creeds in patience. Unitarian-
on its way to its fate. When, upon the strict logic
Puritan premises, the Unitarian has destroyed all
the pit of universal denial yawns before him, he will
amine his position, as preparatory to his necessary re-
a determined and immutable dogma, urged by two
first, by a certain power of Christianity, which he
sciously absorbed, and which renders at least the idea
Christianity not altogether unfamiliar to him ; and
by that innate sense of religion which makes man,
a religious animal, desiring and seeking a religion of
Add to this, the contemplation of the evils whic-
him in his own position, and we have the measure of
which compels him to the Catholic Creeds. But
tressed beyond measure by the evils of uncertainty
he determines to change his Theological position, w-
to any Sect which teaches that individualism of opin-
has been to him the spring of all his confusion ? Will

body, which tells him 'Inquire for yourself, without guidance?' He answers, 'I have done that, and it has brought me to this. I am sure that the exercise of individual reason alone destroys, finally, all Faith. If there be any Faith possible for mankind, it must be a Faith preserved, transmitted, witnessed to, throughout the ages. It does not matter under what guide I follow the path that ends in utter negation. I must believe, since Faith is the essence of Religion; I feel I was made to have a Religion.' What is the Catholic Church to do? Simply to offer him the Catholic dogma, without limitation or concealment. It is his only refuge. It is the men who have been lost upon the most turbulent seas, who most devoutly return thanks for the land; and every voyager desires finally to return to port, though many miss it.

It is a part of the same idea which we remark, when we affirm, moreover, how the Church must display her Unity; not only the Unity of Truth, but, also, the Unity of her organic life. Now, Unitarianism, as well as Puritanism, in all its stages, affirms its search to be after God's truth; and the heresy which we discuss has always rested upon an honest, but bewildered aspiration after the Truth. It cannot, and should not be denied, that the Puritan mind has been a diligent searcher after Truth; but it is a search whose failure was decided at the start. For it started on that path without a guide, in which, God had affirmed by Revelation that no man could travel safely without a guide, and over which He had set a guide,—the Church. Now the Church maintains her Unity of Truth in two ways. She sets up her limits of Faith in her Creeds, and she says that beyond these nothing is of binding authority. Thus she has been always more moderate in metaphysical speculation than the Puritan, who, in fact, as seen from his Creeds, has always demanded assent to dogmas more minute and subtle than those of the Church. The Church has her mysteries, which, she says, are the proper objects of Faith, and she does not undertake, authoritatively, to explain them.

But the Puritan, confusing the domain of Reason and the domain of Faith, in the exercise of Religious Rationalism, has

often demanded, for those speculations which he considered as explanations of these mysteries, the binding authority of the Church. In this he offended, of course, against that law of expediency, which rules that, while men are to stand within the Church, they are not to be compelled to go a step beyond her statements, and accept personal or temporal explanations as the Faith; knowing very well, that the more minute the explanations are, the greater the number who must be forced to dissent, and knowing, also, that her Articles, as from the Spirit in the Church, have the true mean between too laxity and too hostility,—the Scylla and the Charybdis of Puritan dogma. Puritanism, in fact, by its un-Catholic over-strictness of doctrine, drove men into Unitarianism. Now, its laxity invites the same heresy, and extremes are likely to follow. It may be affirmed, that, with the moderate statements in which the Church puts forth, touching Election, and its kindred topics, the heresy of New England Unitarianism have been impossible.

Besides, the Church insists on her Organic Unity, a requisite to the Unity of Truth. In the Puritan Eucharist the army of the Cross is but an array of skirmishers, fighting against error in a very loose and undisciplined fashion. The Catholic Church, with closed ranks, and undivided legions, either advances against the lines of sin, with undivided weight, or withstands onsets, with closed and serried ranks. If we look upon the Church, as a body set to discover Truth, which is the proper office of the People, her superiority is still more marked. For in Puritanism no man finds a constellation in the North; and another finds another in the South, and each regards his own discovery as the only one, and there are none to tell him of the others. But the hierarchy of the Catholic Church has one heart, that feels all discoveries as her own. And when she looks out upon the great firmament of Truth, and with the eyes of her children looks South, East and West, and one cries, 'Behold a constellation here,' and another cries, 'Behold another here,' her discoveries are complete all ways, and her cycle of Catholic Truth becomes complete. There is no Unity of Truth without organic Unity.

the aspiration of Unitarianism is for both. It was that aspiration, indeed, which broke with Puritanism.

It is a part also of the duty which has been already noticed, that the Church should reveal herself as an historical, transmitted Church. Now, in practice, every Puritan Church, in its isolation, begins and ends with itself; a plant that lasts through its season, a Church of days and hours. But when a parish of the Church perishes, it is a leaf fallen from the Vine, and the Vine maintains its life as ever. The aspiration of human nature is for permanency, and men judge of what shall be, by what has been. It is the current, popular opinion, that our Church began in the uncleanly lusts of Henry VIII., and the arguments against us are based on that premise, which, if true, is clearly fatal to us. The Church is to show that she runs back, in an unbroken organism, to Jesus Christ; that she is the Church of St. Jerome, and Augustine and Cyprian; and her heritage, the glories and the fruits of eighteen Centuries of Catholic living. She is to show this, not in words, but in her acts. She is to be the Catholic Church in her dogmas and her practices. She must love antiquity, for hers is the antiquity of the Cross of Jesus Christ.

It is hardly necessary to add, that she is to show herself as the Catholic Church. Now Catholicity is not merely a question of time or space, as, for instance, that the Church exists everywhere, and always, but the highest Catholicity is, Catholicity of adaptation. The Church must provide for the spiritual needs of the human race. As has been already shown, she must restrain the human mind, and yet leave it free by the distinctness, and yet limitation of her dogma. But she must also provide for all the circumstances and needs of the human race. If there were a class or condition of mankind that she was incapable of reaching, in a degree at least, she would cease to be Catholic. She must, therefore, seize upon all the faculties of the human soul, in order to subordinate them to God. Therefore, by her music, her robes, her pictures, and her architecture, she must appeal to the æsthetic nature of mankind! In this at least the Romish Church is Catholic. The trouble with Puritanism in its administration is, that it

has always refused to take human nature as God made it; and for creatures who had eyes, gave them nothing to see; and for creatures who had ears, gave them chiefly sermons to hear. Within her Canons and Creeds, and the rule of common sense, the Church must picture and sound forth, and set before the eyes and ears of the world, that invisible doctrine which is easiest understood, of most men, through visible forms. The theory of the Church commits her to forms, and visible and audible methods, outside Sermons or Prayers.

But the more vital Truth, which lies deeper than forms, is her acts. Now, there can be only two logical theories about Christ's Church in this world; the Catholic theory, which affirms that God hath given the world to her supremacy, and that she is the first of things; and, second, the common, Protestant idea, that she is an accident among things. And, that she is the foremost of powers the Catholic declares, upon the ground that she has been put in charge of the human soul, which is the most valuable of created things. She professes no rule over temporal things. She does not own the king's crown, though her holy oil, that sanctifies it, is its glory, and its dignity; but she claims to be above the king's heart and life, because that hath been entrusted to her by the King of kings. She presents, therefore, the spectacle of the utmost poverty, and the utmost majesty. Living upon the alms of the Faithful, it is she alone that authorizes wealth, and holds the untold treasures of the Holy Ghost. Submitting to all governors, she is above them all, in her domain of redemption, which she offers the race in Jesus Christ. It is, therefore, her duty to educate the human soul for its destiny. The souls of the world belong to her in Jesus Christ. She is eminently, therefore, a Church of philanthropy. She must educate the ignorant, raise the fallen, comfort and alleviate poverty and misfortune, of every order. It is the boast of Unitarianism, to be eminently philanthropic, and heresy sneers at the Church, in this age and land, as lacking interest in human needs. But the Church, regarding every soul as purchased by the priceless blood of Jesus Christ, has, in the dogma of the Atonement, the very root of the truest and most unwavering philanthropy. The

Unitarian, indeed, possessed of Puritanism, affects the radical and materialistic fashion of political legislation in his reforms, and will reach, if needs be, his point through anarchy. The Church, in a contrary way, undertakes to remove everything in a peaceable reformation, and to purify the human heart, which is the fountain of good and evil. If she purifies the heart, the ghastly tide of intemperance ceases to flow. If she lodges brotherly love in the nation's soul, the chains fall, the oppressed go free. Puritanism is, *sans culotte-ism*, in Church and State. The Church is, Legitimacy and Reform.

To conciliate, therefore, to ourselves the philanthropic Unitarian, it is necessary to show him how the very idea of the Church is philanthropy, founded on a more immutable basis than his own ; and *that the Church lives her philanthropy*. It is not by crying 'We are the Church', but by bearing the pious and philanthropic fruits which the Church commands us, that we shall conquer the Protestant world to One Fold. It is thus, with prayer to God to establish, in our day, the Catholic Truth among all men, that these suggestions have been offered, concerning "The adaptation of the Church to meet and remove the Errors of Unitarianism."

ART. V.—THE BEARING OF ARMS BY CLERGYMEN.

The Constitutions and Canons of the Holy Apostles, &c. New York: 1843. 8vo. pp. 496.

By the uninterrupted legislation of the country, down to the 24th of Feb., 1864, both by the States and by General Congress, the Clergy of all denominations have been exempt from bearing arms.

Under a supposed emergency during the late War, we find the following, (Sec. 17,) in the Militia Bill, approved Feb. 24, 1864:

“That members of Religious Denominations who shall, by oath or affirmation, declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the Rules, Articles of Faith and practice of said Religious Denominations, shall, when drafted into the Military Service, be considered non-combatants.”

The old Law, under which the Clergy were exempt, was that of Feb. 28, 1795. Under this, they were exempt unconditionally, but under the new Law of 1864, two conditions are imposed:—1st, that the Cleric drafted be “conscientiously opposed to the bearing of arms;” and 2dly, that he be “prohibited from doing so, by the Rules, Articles of Faith and practice” of his Communion.

The former of these conditions of exemption, being purely personal, can be met only by the individual by and for himself, and therefore is not proposed for discussion here; although, at the same time, it is intimately connected with the one in hand; for the question will arise, whether, if it can be established that Clergymen are “prohibited by the Rules, Articles of Faith and practice” of their Denominations, they can be otherwise than “conscientiously opposed to the bearing of arms,” in face of those “Rules, Articles of Faith and practices.” If a Clergyman’s Communion prohibit so and so, is he not to be “conscientious” about heeding the prohibition? If that prohibition be against bearing arms, does not that settle his conscience

(so long as he remains in his present Communion) on the question of arms-bearing? Is there any way of avoiding the dilemma, but to sever his official connection with the body? Further than these incidental remarks, we have nothing to do with the first of the conditions mentioned in the Act, and therefore leave it.

In England, both by Civil and Common Law, Clerics are free from military service :—

“And be it enacted, that no peer of this realm * * * nor any Clergyman * * * shall be compelled to serve, personally, or provide a substitute to serve in the Militia.” [An Act to explain, amend and reduce into one Act of Parliament, the several laws now in being relating to the raising and training the Militia, within that part of Great Britain called England: 2d Geo. III., ch. 43. Pickering’s Statutes, Vol. xxv. p. 118.]

This Act, expiring by its own limitation in seven years, was made perpetual, by 9th Geo. III., ch. 42.

And so by Common Law. One clause of *Magna Charta* reads :—

“We have granted to God, and have, by this present Charter, confirmed for us and our heirs forever, that the Church of England shall be free, and shall have all her whole rights and liberties inviolable.”

Lord Coke, commenting on this passage, expressly says, that exemption from military duty was among the “rights and liberties” enjoyed immemorially by the Church of England. Says he :—

“It appeareth that this was the ancient Common Law and custom of England, and had a sure foundation, *Nemo militans Deo, implicet se negotiis secularibus, ut ei placeat cui se probavit.* Ecclesiastical persons have this privilege, that they ought not in person to serve in War.” [Inst. Vol. I., cap. i., p. 3.] Bishop Gibson is authority to the same point :—“Rules of Common Law: a Clergyman may not be compelled to serve in the wars in person.” [Codex, p. 14.]

Before the Norman Conquest, the Clergy were free from all military service; and after it, there was but one case in which the liability of a Cleric to bear arms could occur. In case the tenure of a feudal tenant was that of military attendance in the wars, then, even in case the tenant were a Clergyman, he

was bound to furnish or sustain the prescribed number of troops for his station. *See Robertson:—*

"When the feudal relations were fully established, a Bishop was bound, as a part of his duty towards his sovereign, to lead his contingent to the field in person, and it was only as a matter of special favor that a dispensation from this duty could be obtained. The circumstances of the time indeed suggested in some measure to excuse the warlike propensities of Bishops, who might think themselves justified in encouraging their flocks, even by their own examples, to resist such determined and violent enemies of Christianity as the Saracens, the Northmen, and the Hungarians. Some prelates distinguished themselves by deeds of prowess as Michael of Ratisbon, who after losing an ear, and receiving other wounds in a battle with the Hungarians, was left for dead on the field. While he lay in this condition, a Magyar fell on him with the intention of despatching him, but the Bishop, 'being strengthened in the Lord,' repelled with his assailant, and, after a long struggle, succeeded in killing him. He then, with great difficulty, made his way to the camp of his own nation, where he was hailed with acclamations both as a priest and a warrior, and his mutilation was henceforth regarded as an honorable distinction." [Vol. II., ch. viii., Ch. His.]

So, also, the same in a note, p. 473:—

"The Saxon Chronicle, and Florence of Worcester, under A. D. 1056, give an account of a warlike Bishop of Hereford, Athelstan, who was slain in battle by the Welsh, with some of his Clergy."

Instances might be multiplied, both of service rendered under feudal compulsion, and also voluntarily. But multiply them as we may, the question of the sense of the Church is not touched thereby, in face both of her express legislation upon the subject, (as we shall see further on,) and of the exercise of severe discipline, (as we shall also see,) to which she felt it her duty, in certain cases, to resort.

In France, the same respect has been shown to the Spiritual Office of the Clergy. In 803, at the Parliament of Worms, in answer to a petition from the people, that their Clergy, who, it seems, had come to be so forced, might not continue to be forced to render military service, the emperor, Charlemagne, gave them this assurance:—

"We do ordain, that no Ecclesiastic shall join the army, except two or three Bishops, chosen by the others, to give the benediction, preach and conciliate * * * with them some chosen Priests * * * but these shall carry no arms, neither shall they go to battle, nor shed any blood." [Ham. Ch. His., p. 150.]

This not only *not compels, but forbids*. Elsewhere we find the same regard to their Spiritual Office.

Even among the heathen, we find traces of this same respect for their priests. We read in Plutarch, (Life of Camillus,) that there was an ancient Law among the Romans, "that their Priests should be exempt from military service, except in case of invasion from the Gauls." This exception, in the case of a Gallic invasion, arose, we know, from their well-founded dread of that fierce people. This exemption from military duty was founded upon two grounds:—1st, the manifest inconsistency between the shedding of blood, and their high spiritual calling, as Ministers of God and Stewards of the mysteries of Christ; and 2dly, the interference, which the discharge of any laborious secular office would have with the duties for which they were especially set aside,—Cleric, κληρος, lot, portion, God's *portion*, chosen for His especial service. Accordingly, we find Ecclesiastics excused from various other secular callings, besides that of bearing arms. Says Gibbon, speaking of a very early period of the Church's life, "the whole body of the Clergy * * was exempted from all service, private or public, all municipal offices, and all personal taxes and contributions."*

But, it was mainly for the first of the above reasons, that the Clergy were not compelled by Civil Law, and as we shall see, were forbidden by Ecclesiastical, to bear arms. Says Riddle [Manual Christian Antiq., p. 299.] :

"The maxim, *Ecclesia non sitit sanguinem*, was always recognized by the State."

Let us now come more immediately to the question in hand. Are the Clergy of the Protestant Episcopal Church, in the United States of America, "prohibited" by her "Rules, Articles of Faith and practice" from bearing arms? For, by the decision of the Provost Marshal General, to whom was referred the question by the Secretary of War, during the late war, whether or not the phrase "religious denominations," in the Act of Congress, included the Episcopal Church in the United

* Vide Hallam's Middle Ages, for the height to which this privilege rose in the 12th century, and the centuries just before and after it.

States, the Clergy of the Church are officially brought within the meaning and scope of the Statute. He says :—

“I understand the term, religious denominations, used in Sec. 17 of the Act approved Feb. 24, 1864, to include the Episcopal denomination, and to exempt the members of that denomination who shall by oath or affirmation declare that they are conscientiously opposed to bearing arms, and who shall establish the fact that they are prohibited from doing so, by the Rules, Articles of Faith and practice of the Episcopal denomination.”

Happily the question is practically at rest, and we hope forever, by the cessation of the recent War; still the sense of the Church may be stated all the same, as if the question was yet an open one, and as the law which tenders her Ministers only conditional exemption is upon the Statute book, and likely to remain there, it may again be, and how soon we know not, a practical question.

It may be to be regretted that the branch of the Church Universal to which we belong has no express Canon on the point; though the less so, when we reflect that her silence is scarcely less significant than her words would be, since it arises, beyond all doubt, from her belief that express words are not needed in a matter, in which her sense is so strongly shown in indirect and collateral ways, and in which the sense of the Universal Church, whose rules and Canons, where not actually modified or abrogated by her, she recognizes as binding upon herself, is shown by clear and distinct legislation. So greatly was this want felt, that, at the General Convention of 1862, a Canon was actually provided to meet it, but failed in the House of Clerical and Lay Deputies, under an attempt to amend. And we presume that the want of action by the last General Convention, in the same direction, was the result of its noble conservatism, and thoughtful and commendable caution.

To the law, then, and to the testimony.

I. In the first place, the prohibition to bear arms may be established by the common opinion, notoriously existing, publicly taught, and clearly authorized, of the Church. For this we must turn, (a) to the best Church writers of established reputation and received authority among us, and (b) to her public Liturgical Service.

(a.) Bingham, where he treats of "some impediments of ordination," says :—

"Thus to instance, in a few particulars, the military calling, (under which, as I have showed in another place, were comprehended, not only the armed soldiery of the camp, but also all officers of the Emperor's palace, and all apparitors and officials of judges or governors of provinces,) I say, the military calling, in this comprehensive sense, was reckoned inconsistent with the duties of the Clerical life, because the men of this vocation were tied by the laws to the service of the empire, and therefore both *the law of the Church and State* forbade the admission of them into any order of the Church; and if they were admitted, by fraud or mistake, they were liable to be deposed and returned to their ancient service."

Says Robertson, speaking of the Frank Bishops, "it was enacted that the Clergy should not carry arms." And a little further on,—

"In England, also, the Clergy were disposed to bear arms, as a right belonging to their freedom, and Canons were passed to restrain the practice."

(b.) Now, let us examine the public Liturgy of the Church. Here the Church speaks as distinctly as before. In the Bishop's addresses to the Candidate for the Priesthood, in the Church's "form and manner of ordering Priests," she says to them, through the lips of the Bishop,—

"Consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for, this self-same cause, how ye ought to forsake and set aside, as much as ye may, *all worldly cares and studies.*"

In the questions which follow, She directs the Bishop to ask:—

"Will you be diligent in prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" Answer, "I will endeavor so to do, the Lord being my helper."

The spirit of the present Consecration Service for Bishops, although the *letter* is wanting, is, manifestly, to the same point. If it is needed that the *Priesthood* shall exclude itself from secular cares, is it not that the *Episcopate* should, with its higher and more absorbing duties? Because the *letter* is want-

, then, in the Service for the higher Order, does it follow that the spirit is? Is not the animus reflected upon this from the Service for the lower Order?

Of *Deacons*, the question may not be quite so clear at first sight, for they have but partly assumed the duties of the Altar. It all doubt will disappear on short reflection, and from these (among other) considerations: 1st, they have duties to perform, which would be sorely hindered by the obtrusion of others not proper to them: 2dly, now that the Diaconate has become, by custom, no longer, in any degree, a permanent Order, even in name, but merely a stepping-stone to the Priesthood, their progress to the higher Order would be obstructed, if not actually prevented. Besides, in the third place, that, although there is no express clause on the subject in the Ordination Office for this Order, the ancient Canons, as we shall see, include them with Bishops and Presbyters, in all cases in which legislation has been had against the bearing of arms by the clergy.

If we reason against applying the sense of the Church to the Diaconate, because there is no express verbal application of it by the Church herself, in her Office for the Ordination of Deacons, we should have to reason against applying it to the Episcopate itself, for there is no express verbal application of this sense, in the Office of Consecration. True, in the mediæval Ordinal, we find the total surrender of all secular things, not merely implied, as in the reformed Ordinal, but actually stated. [Interrogatio; Vis semper esse divinis negotiis mancipatus, et a terrenis negotiis vel lucris turpibus esse cænis, quantum te humana fragilitas concesserit posse? respon.: Volo.] And, if it be argued that this fully supplies the deficiency in the modern Ordinal, we admit it; and we only turn his own weapon upon the party, when we point to the ancient Canons of the Church, (which include Bishop, Priest, and Deacon in the same category, when they forbid the use of arms,) as supplying that same deficiency in the Office for Deacons.

We have been thus full in regard to the lowest Order, because we have lately seen a letter of one of our Bishops, in

which the position of the Church about this Order was considered not quite so clear as her position concerning the other two. And yet this same Bishop would be the last to deny the force of the Ancient Canons of the Church, and, among these, we find those which mention and forbid *Deacons, by name!*

Would it be going too far, to claim the sense of the Church, as reaching even *Candidates* for Holy Orders? In a petition to Congress, signed by all the accessible Bishops but two, and now on the records of that body, we find this language:—

“It is proposed, we understand. &c. The effect of this, * * * * would be, to subject all Clergymen, *and Candidates for Holy Orders*, to the necessity of bearing arms, * * * * This necessity is at variance with their fundamental duties and vows as Ministers, and *Students for the Ministry of the Prince of Peace*, &c., &c.

II. In the second place, the prohibition is established by express legislation. This legislation is *our* Common Law; the Ancient Canons of the Church.

The earliest legislation extant upon this subject, is the 83d of the Apostolical Canons; or, as divided by Cotelarius, the 74th. Bishop Beveridge fixes the date of this Canon at the end of the Second, or the beginning of the Third Century.

“Let a Bishop, Priest, or Deacon, who shall serve in the army,* and who affects to retain both his place under the Roman Emperor and the Sacerdotal office, be deposed. The things of Cæsar belong to Cæsar, and the things of God to God.”

We find the prohibition, though not stated in express terms, as in this Canon, undoubtedly implied much earlier than this, in the 7th Apostolical Canon, which provides that no Bishop, Priest, or Deacon, shall undertake any secular employ—[*seculares curas*, *κοσμικὰς φροντίδας* upon pain of being deposed. Again, the same intense prohibition in general terms, the major including the minor.

* The Greek is, *στρατεία*. The word *stratia* is Latinized *militia*, and the translation of the words is a matter of dispute. Says Gothofredus, “*militiæ appellatione, hoc ævo, omne officium et obsequium publicum, dictum est.*” Says Bingham, (Christ. Antiq.) referring to this, “Balsamon and Zonaras take this Canon to mean only the prohibition of holding *military* offices, because it uses the word *στρατεία*, but I have showed from Gothofred, and others, that the words are used by the Romans to denote all kinds of secular offices, as well civil as military.” Let it be, then, either way; if it means particularly and specifically the military office, it is as final and conclusive as words can make it; if it means, in general terms, all secular offices, it only *intensifies* the prohibition, by including all others as well.

So, also, in the 81st Apostolical Canon :—

“We have before charged, that a Bishop, or Priest, should not enter into places of civil life, but let him be always at leisure to do his Ecclesiastical duty.”

The 7th Canon of Chalcedon reads :—

“We have decreed, that those, who have been once enlisted among the Clergy, do not enter upon any military or worldly office.”

Coming, now, to a more stringent Canon, by the 1st Council of Toledo, (A. D. 400,) we find, that, in the sense of the Church, though a person in military life had never actually shed blood, yet, as by entering upon that life he had become liable to do so, under orders, he was not a fit subject for Ordination :—

“Si quis, post baptismum militaverit, chlamydem sumserit, aut cingulum, etiamsi graviora non admisserit, si ad clerum admissus fuerit, diaconii non accipiat dignitatem.”

The Epistles of Innocent (A. D. 402) go to the same length ; “ne quispiam, qui post baptismum militaverit, ad ordinem debeat clericatus admitti.”

So, also, “Si quis, post remissionem peccatorum, cingulum militiæ sæcularis, habuerit, ad clericatum *omnino* admitti non debet.”

The Canons of the Church of England, which, according to the best Canonists, are binding upon the Clergy of our Church in *foro conscientiae*, are to the same point. The 76th of 1603 prohibits a person, once admitted to Orders, to relinquish them, or to use himself *at all as a layman*.

“Nullus in diaconi aut presbyteri ordinem, semel admissus quovisinceps tempore ad eodem volens recedet, nec in vitæ suae instituto *pro laico se geret*.”—(Cardwell's Synodalia.)

Another of these (1571) holds the same decided terms.

“Semel autem receptus in sacrum ministerium, ab eo imposterum non discedet, nec se aut vestitu aut habitu, aut in ulla vitæ parte *geret pro laico*.”

So inconsistent, we may add just here, was the use of arms in the eyes of the Church, with her peaceful mission, that there soon grew up the custom of the laying aside by the laity of their arms, when coming beneath the roof of the Sanctuary. Even Kings and Emperors paid this respectful tribute to the place, (doubtless from the universal opinion of the Church, which prevailed on the subject now in hand,) "thinking it indecent," says Bingham, "to appear in their regalia in the presence of the King of kings, or to seem to want arms and guards when they were under the peaceable roof of the Prince of Peace." Even the right of sanctuary, in the progress of this delicate reverence, was lost by flight with arms. Of course, this does not touch the matter in hand, further than to show the opinion of the Church concerning the inconsistency of the two callings. Another one of these little points is, that the First Council of Mascon forbids even the *wearing* of arms. If he cannot wear, how can he bear?

We may now here add some passages to the point, from the "excerptions of Eggbriht," Bishop of York in 734, which, although without Synodical sanction, bear materially upon the matter of this Article.

"That none, who is numbered among the priests, bear military arms." (Can. 17.) "By these and many other examples, it is declared that the Bishop, Priest, or Deacon, or Monk, should bear no arms in battle."—(Can. 160.) (Johnson's Eccl. Laws, Vol. I.)

And again: the 13th, from the Legatine Canons at Westminster, passed by a Provincial Council, during the vacancy of the See of Canterbury, A. D. 1138, by Alberic, Bishop of Ostia, at which were present 18 Bishops and 30 Abbots, reads,

"It is ridiculous for a Clergyman to carry arms and fight in wars," &c. (Johns. Eccl. Law, Vol. 2.)

The 11th, of "Archbishop Richards' Canons," (A. D. 1175,) says:—

"Let none who would appear to be Clerks, wear or bear arms, or else be degraded."

The 4th of the "Legatine Constitutions of Othobon," (A. D. 1268,) "de Clericis arma portantibus," says:—

"Whoever, being an ordained Clerk, does *ipso facto* incur excommunication." (Vide Bish. Gibson's Codex, p. 185.)

Paul of Samosata, in 272, having been found guilty of heresy, and of having violated the Canons, by betaking himself to secular cares and affairs, was deposed and excommunicated. Besides the "spurious and corrupt doctrines" which the judgment of the Council alleges against him, is the other charge:

"Wishing rather to be called a Magistrate—*ducenarius*—than a Bishop." "We have been compelled" (Eusebius p. xxx) "to excommunicate this man who sets himself up in opposition to God, and is unwilling to yield; and to appoint another Bishop in his place."

"In 744, Gerold, Bishop of Mentz, was slain in a warlike expedition against the Saxons. His son, Gewillieb, was consecrated to the See, and, in the following year, accompanied the Mayor of the Palace to war, with a resolution to avenge his father's death. He discovered the Saxon by whose hand it had been caused, and, while the Frankish and Saxon armies were encamped on opposite banks of the Meuse, invited him to a conference in the midst of the stream. The two rode into the water, and, at their meeting, the Bishop stabbed the Saxon, an act which was the signal for a battle, in which the Franks were victorious. Gewillieb returned to his See, as if he had done nothing inconsistent with his Episcopal character; * * but Boniface, after having so lately exerted himself to procure the *enactment of Canons against Clerical warriors*, now felt himself bound to enforce them, and submitted the case of Gewillieb to a Council, which declared the Bishop guilty of blood." (Robertson's Ch. His.)

This, while it shows that the Frank Bishops clung, as we know the English long did, to the right to bear arms, as a birth-right that belonged to every freeman, shows, also, the thoughts of the branch of the Church to which *they* belonged, and the extreme to which she was ready to push her vindication.

Now, if we will add to all this, the whole tenor of the Cleric's duties, his office, his position,—what more need be said? How could a Clergyman, who had laid aside his surplice for a sword, ever dare to put it upon him again? Would a Bishop receive him from the field to the altar? Could he, in the face of Ecclesiastical Law, if he *would*?

The Cleric has duties, which, if faithfully discharged, will leave no time, and if devotedly loved, no inclination for any thing else ; duties, of all that fall to the lot of man, the most incompatible and irreconcilable with those of the profession of arms. Not of the flesh, are the arms of the Church Militant!

And how could the Laity receive the Offices of the Church from hands that had dripped with human blood ? We can easily put ourselves in the position of a layman for a moment, and we know that we, for one, could never, except in the most extreme emergency, kneel at the Altar where blood-stained hands dispensed the Saviour's Body and Blood. For ourselves, we could never, with the same qualification, carry an infant to the Font, where the consecrated waters might be mingled with the blood of the reddened hands that poured them upon its brow.

ART. VI.—CHURCH WORK AND PARTY WORK.

Spirit of Missions, for November, Reports, &c.

Reports of the Meetings of the Church Missionary and Evangelical Knowledge Societies.

THE two series of Meetings which have recently been held in the City of New York, in connection with Church Missionary Work, and the diffusion of a Church Literature, were each of them so important, that they call for more than a passing notice. The proceedings of the Thirty-First Annual Meeting of the Board of Foreign and Domestic Missions, which met on Wednesday, Oct. 3d, and continued in session until near the close of the week, we shall give, in part, under the appropriate head; and they may be found reported in full in the *Journal* of the Missionary Board, the *Spirit of Missions*.

Neither do we propose to publish here a statement of the annual doings of the two other Societies, which held their Anniversary Meetings during the subsequent month. These may, doubtless, be found in the Annual Reports of those Societies. We refer, of course, to "*The Church Missionary Society*," and "*Evangelical Knowledge Society*."

But the importance of the great work in which all these Societies are professedly engaged; their intimate relation to the interests of the Church in this country, and especially at this present time of peril and confusion; the position, in which these Societies stand toward each other; and the special importance, in several aspects, of these Anniversaries which have just been held,—all these demand of us, as *Church members*, careful attention. We cannot pass them by, if we could.

Neither can we write all that we must write, if we would be honest and truthful, without something of pain and regret. It is in some respects, a nauseous subject. There is the odor of feverish sick-room about it; the stench of a sore disease;

and we confess we would prefer to leave the use of the stethoscope and the lancet to other hands. But, desperate maladies put to flight all fastidiousness, and we enter upon the examination. We assure the reader, however, that our professional work shall be a short one. The diagnosis need not require much time, and everything like needless exposure and severity shall be studiously avoided.

The first thing which attracts the attention, in looking at these two sets of Anniversary Meetings, is the marked difference in their *tout ensemble*, in the whole air and manner in which they were begun, continued, and ended. The Meetings of the Church Board were announced only in the ordinary way. The attendance, although not unusually great, was largely representative and encouraging. The Bishops of Texas, and Arkansas, and Colorado, and Nebraska, were there, having come to meet their brethren of the older Dioceses, and to bring with them their heart-thrilling Reports of self-denying and perilous toils and exposures, of their uncomplaining sufferings, and of the glorious prospects opening before them. Distinguished Laymen from the West and Middle States were there, to meet some of our own noblest Laymen of the North and East; and there were none present, we are sure, who were not impressed with their quiet, thoughtful earnestness, their large-minded views, and their devotion to the great work of Christ which the Church has undertaken to do. Indeed, there were points in the progress of the Meetings, when the unstudied eloquence of some of these Laymen fairly electrified the audience; and all, Bishops, Priests, and Laity, were subdued and humbled, and yet nerved with the almost conscious presence of CHRIST, and the all-pervading power and energizing influence of the HOLY GHOST. Christian hearts knew and felt that such scenes as these are not of this world; that they are the work only of the Spirit of Christ in the hearts of His people; it is His own Body, the Church, in close union with Him, and He with it; doing His will, obeying His behests, claiming and receiving His promised blessing.

There was another feature of this Meeting of the Board; its thoroughly devotional character, in full accordance with the

emper and spirit of the Church. There was not only the regular, full Daily Service and the Sunday School, as it was in the olden time, there was the Holy Communion, the Sacrament of the Body and Blood of Christ. It was that Blessed Rite seems doubly precious and comes nearer to the heart than at any other celebration. It is when Christian soldiers from the distant outposts gather round the altar, kneeling together, in kind, side by side, around the altar of their common Lord and Master, to receive fresh strength together from and in this Holy Sacrament, and to pledge themselves anew to fight the fight of Faith, even unto the end. In all these respects the last Meetings of the Church Board were delightful and interesting.

The Meetings of the various set of Societies had a somewhat different air and aspect. They were preceded by notes of special preparation. Pains were taken to secure an imposing attendance. Instead of the delegates from abroad being left, as is usual, to find their way to the House, it is the chance hospitalities of New York Christians—which we ought to say is generous to a fault, when really called on,—all, Clergy and Laity, were earnestly invited to a free entertainment, if they would only come. The invitation, as sent abroad, was so peculiar and characteristic, that it is worth reproducing. Here it is, verbatim et literatim:—

COME TO NEW YORK.

The Anniversary Meetings of the American Church Missionary and Evangelical Knowledge Societies, are to be held in the Church of the Ascension, New York City, on November 7th, 8th and 9th. *All Clergy and Laity who sympathize with these organizations, or their objects, are cordially invited to be present. Arrangements have been made for the hospitable entertainment of all who come. After the breakfast provided on Friday by the Clerical Association, there will be a free social conference on the interests which unite us. There are indications of a very large gathering. It is highly important that every Evangelical Church should be represented. Therefore we say, make your preparations to come to New York.*

It was evident enough to all who have paid any attention to party organizations and movements in the Church, that something was on foot, and that a decided demonstration of some sort might be looked for. The Meetings were respectably attended in numbers, and this was all. Out of all the Bishops

of the American Church, *forty* in number, there were but *six* present; the Rt. Rev. Bishops Lee, of Delaware; Johns, of Virginia; Eastburn, of Massachusetts; Vail, of Kansas; Payne, of Africa; and Williams, of China; Bishops Vail, Payne and Williams, being accidentally in the City. The Religious character of these Meetings was peculiar. Daily "Meetings for Prayer" were ostentatiously advertised; but, throughout, the regular Daily Service of the Prayer Book was not once used; there was no Sermon, and no administration of the Holy Sacrament of the Supper. There was, however, a "Supper," or, rather, a Breakfast, of another sort, which was so strictly in keeping with the whole proceedings, that we give an account of it, as publicly reported:—

THE EVANGELICAL SOCIETIES.

CLERICAL BREAKFAST AT DELMONICO'S.

The members of the American Church Missionary and the Evangelical Knowledge Societies, closed the Anniversaries of both organizations by a Prayer Meeting this morning, at the Church of the Ascension, Fifth Avenue. Bishop Johns, of Virginia, Rev. Dr. Tyng, and others, officiated in the service, and delivered brief addresses on the progress of the Societies, and their future work.

CLERICAL BREAKFAST AT DELMONICO'S.

At 11 o'clock, the meeting adjourned, to attend a Clerical Breakfast at Delmonico's in Fourteenth street. The *dejeuner* was bountifully provided in the principal banquet hall, and about two hundred Prelates, Pastors, and lay delegates, participated in the Feast, which consisted of the following

BILL OF FARE.

Breakfast given by the Clerical Association of the P. E. Church, to the Officers and Members of the A. C. M. and E. K. Societies, Friday, Nov. 9, 1866.

Huitres a la Poulettes.

Relevés.

Filet de sole a la Venitienne.

Omelettes aux fines herbes.

Entrees.

Cotelettes de mouton a la Soubise: .

Poulets sautés a la Chasseurs:

Pommes Parisienne:

Petits pois:

Salade de Homards.

Sucres.

Beignets de Pommes:

Glaces Napolitaines.

Cafes:

Thes:

Chocolats:

the principal table was occupied by Bishop Johns, Bishop Lee, Bishop Vail, Bishop Payne, Rev. Dr. Tyng, Rev. Dr. Dyer, Rev. Dr. Cushman Smith, and Jay Cooke, Esq., the banker."

If this Breakfast at Delmonico's does not strike a key-note to the ears of all true, sincere Christians; if there is not a Christian sensibility, which instinctively appreciates the horrible discord with all the associations of the occasion which enabled these gentlemen together, then, on this special feast of the Meetings, we have not another word to say. There is reason in all things; and everything, even that is reasonable and proper in itself, has its own appropriate place. We hesitate not to declare, that a Breakfast at Delmonico's, on such occasion, by those professedly intent on the special work of offering, crucified Saviour, in such a day of worldliness, and unbelief, and blasphemy as this, was an outrage on Christian propriety. And we mark this difference in the Religious Services of the two sets of Meetings, as an index which all Christians, of ordinary delicacy and refinement, will perfectly well understand. . At any rate, we shall waste no time on its interpretation.

In examining the proceedings of these Meetings of the "Church Missionary" and "Evangelical Knowledge" Societies, notice another feature. For some reason, while very scanty and imperfect reports were given, in the public newspapers, of the Meetings of the Church Board the previous month, yet, of the Meetings of these two Societies, we find very full accounts. Why such pains were taken to spread throughout the Church congregations of this City, and throughout the whole country, and, indeed, the whole civilized world, the utterances of this kind of men, our readers can conjecture as well as we. We are told that the press was subsidized, to send its reporters, for the purpose of minuting down all the harsh, severe, and exciting utterances which were there delivered. But whether it was treachery within the Church, or a morbid hatred outside the Church, which led to this business of scattering abroad such firebrands, the fact itself of these full reports deserves to be noted.

If our readers have seen in detail the statements of what was said and done at these Meetings, and which have already

gone abroad, grieving the hearts of multitudes of the faithful, misleading and alarming the unsuspecting, fanning the flame of prejudice, and pouring vinegar instead of oil, into hearts wounded with hatred, and jealousy, and every evil and angry passion, then they will be better prepared to understand the brief replies which we propose to offer to these charges and accusations.

We make the following brief extracts from the published reports. Our readers can imagine the rest.

The Right Rev. Bishop Payne, of Africa, said :—

"Christ was the Vine, and we were the branches. This was the doctrine promulgated by Jesus Himself, and was the foundation test by which those who were the real ministers of the Lord Jesus Christ, and those who were not, must be known. It was his mission, to have stood among the dry bones of heathendom, out of which souls had been raised to an appreciation of the offer of salvation, not by the exhibition of toys and attractive signs—not by the presentation of elements unspiritual, but by the mere words, "Come to Christ." They had been born of the Spirit, and not washed by the waters of regeneration, and to them it was a matter of no importance that the teacher who brought Christ to their hearts should be able to trace away back to the Apostolic source, from which they were the successors."

The Right Rev. Bishop Eastburn said :—

"Let me say a word to the younger Clergy, present in such numbers. Stand firm in your open, avowed, and public adherence to such Societies as this. Some are afraid of that great bugbear, and afraid to be called a *party man*. But it is only a means used to terrify children and weak minds. I do not like such a man. I have always found that a man recommended to me as a *no-party* man, was of the *wrong* party. One must be a party man, though none should do what he does, in a party, or partisan spirit. We must be of the party of the truth, and belong to the party of Christ. We cannot be of no party, or be neutral. You must go over to one or to the other, or else fall to the ground between both, and there do no good, and lose all influence. *Let the young Clergy stand to their guns*, be firm, and oppose, decidedly, the miserable caricatures which are presented."

The Rev. Dr. Tyng said :—

"*There were but two parties, the children of the devil and the children of God*,—those who love error and serve the evil one, and those who love the truth and seek to make it known. He then referred to the exclusive and serpent-like ideas which the errorists had promulgated, and said that in yielding, for peace' sake, they had yielded

f their Saviour's honor. *He urged union and no compromise, glored remaining as they had been in the past—conquered as d been before.*"

e fault in the Church—the difficulty was, that *unconverted men the ministry*, authorized to deliver the messages never received nselves. He did not, himself, believe in changing his course ching Jesus Christ and Him crucified. He would continue to Christ, and not occupy the pulpit with vain babbling against kedness of the Ritualists. This was the way he deemed he est combat the evil. God might send the frogs and the lice to and of course the frogs and the lice must appear, but it was ir place to step in among the things and contend with them. ised the Laity not to go near the Ritualistic menageries. He ver been in one of them and never would. *He would as soon feet within the pale of hell, as in such places.* He found even ands of his own young people, books containing a false theol- ch as "The Pathway of Faith." When he asked where they m, they said, at "the Church Book Store." That was a place never in; and our young people, if they want books, should he Depository of the Evangelical Knowledge Society, 3 Bible "

v. John Cotton Smith, D. D., looked upon the present as a crisis istory of the Church. They had been approached by the se- influences of the enemies to the City of our God. They had trong possession of the strong places; they had occupied the positions, and threatened to hold them, to the breaking down strongholds of truth, and the bringing of the enemy in. The elicals, he said, had been charged with being alarmists, but he e ground that their apprehensions were justified. The presi- ship of the Church had published a book, in which he advo- the Ritualism of the Jewish Church; and the Rector of a i in this City had introduced a book containing prayers for the nd which also contained a doctrine of the Sacrament hardly to nguished from that of Rome. In the Convention of this Dio-) had charged that the beginning of the Reformation was the ng of the age of darkness. He, the speaker, charged the Ritu- rith treason against the Church, its interests, and its mission to ls of lost mankind. He enumerated the innovations which had ntroduced by the Ritualists, making each instance a count to- is indictment against them for treason to the Church. They had ced vestments of a character unknown to the Church; they nsformed the Communion table into an Altar, and the Com- into a forbidden Mass; and they denied to the people those gs, which were freely offered in the Gospel. They buried in n the spiritual relation between Christ and the sinner, and gave xions and attitudes as the offices to be performed by the people, of the work of love, according to the living Gospel of Jesus

He therefore charged these men with treason to the Church, *ld them up before the Christian world as fit subjects of impeach-*

The "*Episcopalian*," (newspaper,) from which we have quoted, observes, and it gives an insight into both the spirit and *object* of these Meetings,—“By this speech, Dr. Smith carried the war right into Africa, and *boldly attacked the very men who last year undertook to discipline him*. We want a little more talk of the same sort.” It seems, then, that Dr. Smith has not forgotten the old grudge against his Bishop. He little knows or appreciates the forbearance and delicacy, with which he has been treated.

Whether the *Episcopalian* is right, or whether it is wrong, as to the motives which it attributes to the Rev. Dr. John Cotton Smith, in the extreme virulence which he exhibited on this occasion, and the violence of his language, we cannot say. The *Episcopalian*, most certainly, ought to know. If it is right, then there was an old feeling, still rankling against the Bishop, to be gratified. Possibly, also, the fact that the firmness of the Bishop in rebuking the lawlessness of factious men has met with such almost universal approval on the part of the Laity of the Church, made it necessary to get up a new issue; and what could be better, for such a purpose, than Ritualism? This, perhaps, may be another explanation of what has lately taken place at these Meetings.

The irregularities and violations of Law and Order, in which the Rev. John Cotton Smith formerly made himself conspicuous, we called attention to, a year ago, in our defense of Bishop Potter's Pastoral Letter; and on that subject we have nothing now to say. But there occurred to us then, what we now cannot but allude to, the singular persistence with which this gentleman presents himself before the Church, as the Rev. John Cotton Smith! Why this uniform fulness in giving such a patronymic? John Cotton is a historic name. After John Cotton had made England an uncomfortable place for himself to live in, by his Puritanical obstinacy and self-will, by his rejection of the Liturgy, and of clerical vestments, as “*Execrabiles Vestes*,”—so they stigmatized them—he finally sneaked about the country in disguise, “under a changed name and garb,” and, at last, fled to New England, (in 1633,) where he soon made himself notorious. He was a man of no inconsiderable

arning and talent ; but he was thoroughly and interested to the Reformed Church of England. Such is the case with the Rev. *John Cotton* Smith habitually holds his name, in connection with his own name. Perhaps he thinks that such a name is better than simple John Smith, or name at all.

But if John Cotton, as an ancestral name, is not an example which the Church has any very admiring recollection of, it seems to have been, in the case before us, a blending of ancestral influences, not a bit more in harmony with general church feeling and conduct. We allude, of course, to the name of Leonard Woods, a man prominent in the history of New England Puritanism.

The Rev. Leonard Woods, D. D., was a leading Proctor at Andover, in Massachusetts, when that Seminary was established to head off an already developed Infidelity in the bosom of New England Puritanism. For such a position he had some popular qualifications ; and there were certain points in his character. Unfortunately, his personal life was a passion. He would brook no rivalry. He never was Pope at Andover. But he had no profound learning, so, when he found that the Professor of Ecclesiastical History was stealing the hearts and heads of the students, and his own dry theological homilies were thoroughly sifted and scorned by shrewd young men, he became uneasy. Chastity he found to be an uncomfortable element in the Seminary. His own tiara was in danger, and so he began to lay his plots. The students, by a "Memorial," ably and almost unanimously signed, a noble, manly document, publicly and officially protested. Dr. Woods then determined to drive the Professor of Ecclesiastical History from the Hill ; and he did do it. His influence with the Trustees was irresistible. Cool and deliberate in his plans, with a sane and serious visage, and a studied, measured tone of speech, he carried out his deeply cherished designs.

At length, the whole matter, from beginning to end, was brought before a tribunal of judgment. The ablest counsel in the country were there ; and such an array of

plottings, and underhanded management, and unscrupulous means, was disclosed, as would have challenged the admiration of Liguori. Had the record of that Trial been published to the world, it would have blasted Andover, and New England Puritanism forever. But that record was, for years on years, kept concealed, carefully locked up from public access. After a long interval, and after months of patient labor, and much expense, a perfect transcript was secured, and is now in safe hands. As one illustration, it appeared that charitable funds were contributed, from time to time, by the "orthodox" of New England, and sent to Andover, in aid of these hopeful scions of Calvinistic Divinity. It appeared, at that Trial, that a considerable portion of those charities, instead of paying the board bills of necessitous students, found its way into the private pocket of one whose salary was secured by endowment! When, at the Trial, a suspicion of this sort was hinted at, it was, at first, solemnly, boldly, unqualifiedly denied; denied under oath. But when record after record began to be disclosed, alarm was felt, and the whole thing was confessed; and yet, not frankly, and like a man, but with that famous inimitable drawl, which was so peculiar to him.

We have only given one instance, and that not the worst, of what we are pledged to lay before the world, if there shall ever be occasion for it. Again we say, we are suspicious of this Pharisaical Puritanism, always, and everywhere; out of the Church, and in the Church. It is the self-same thing, at all times, and in all places. *Coelum, non animum, mutant qui trans mare currunt.* And when we see an attempt, renewed now, to brow-beat the Bishop of New York, simply for doing his duty; and to disturb the peace and prosperity of the Church, by self-willed factions; and to gain the ear and confidence of the Laity and of the younger Clergy, by a pretense to extraordinary piety, we assure our readers, that we must, and we will, lift the curtain, and strip off the mask. It is, as we said in the outset, a hateful, odious task, from which we might wish to have been spared. But no bitterness of resentment, no outcry of "personalities," from those who make merchandise of imputations and slanders upon the piety of their brethren

in the Ministry, shall keep us from saving the Church from such a Puritan element, so foreign to her whole temper, genius, and spirit.

The above extracts from the speeches made at those Meetings, cover the main points, both as to the principles there avowed, and the attacks made ; and on these, we now offer a few considerations.

The confession, on the part of Bishop Payne, of the theory on which, hitherto, the African Mission has been conducted, will be new to some of the warmest friends of that Mission. The serious difficulties between the Bishop and some of the Presbyters of that Mission, of which the Church at large in this country has known little, have not arisen mainly, certainly not exclusively, out of prejudices of color and caste. There are Presbyters there, men of learning, men of strong intellect, and of unquestionable piety, who say now, what they have been saying for years, that our Mission in Africa can never greatly prosper, can never do its true work, unless, and until, it is conducted on the positive, Primitive, and Apostolical principles of the Church. We have alluded to this matter once before ; and we repeat now, that the movement on those shores for a new Church organization, will proceed on the ground, not that the Apostolical Succession is "a matter of no importance" in the inauguration of measures for the salvation of a continent ; but that the Ministry, and Sacraments, and Faith of Christ, are, all alike to be treated as among "the first principles of the Doctrine of Christ." We beg to ask Bishop Payne, how long he supposes the Church could stand, even in this country, on his theory of the Ministry if practically carried out ; surrounded, as she is, by such an overwhelming majority of Sects ? We leave the Bishop with that question. There is nothing new in his theory of the Ministry, as Churchmen in this country have abundant occasion to know.

There were several points in Bishop Eastburn's speech which are noticeable ; such as his disparaging manner, when speaking of the Church ; accusing his brethren of regarding the Church "as a sort of female deity," and of using the terms "she" and "her," &c., and afterwards waxing eloquent in his descriptions

and denunciations of the manner in which he said "Ritualism was seeking to transform the simple Episcopal Service into a hateful, evil thing." In respect to the terms "she" and "her," when applied to the Church, does the Bishop never use the *Twenty-fifth* of our Selection of Hymns? And that Hymn, too, composed by a Congregationalist! Has he forgotten that Holy Scripture declares the Church to be "the Bride, the Lamb's Wife"? and uses, again and again, the very word which he so pointedly condemns? For some reason, the Bishop's intense dislike for every thing which looks like reverence for the Sacraments of our Religion, seems growing upon him, and has already become a passion. Thus, when at the Consecration of the Missionary Bishop of China and Japan, the whole body of Bishops, twenty or more in number, were kneeling in the spacious chancel of St. John's, with their faces toward the Altar and the Holy Sacrament upon it—an attitude of respect for the Sacrament, as well as one most convenient for its reception—he, alone, and in the most conspicuous manner, assumed a posture which, in ordinary social life, he would never dare take, and most certainly would never take but once, towards any man worthy of respect and regard. If he sought notoriety by his singularity, he certainly attained it. Many were disturbed and grieved. We have heard but one opinion expressed concerning it, even among those who differ in other matters. It was a mortifying, shameful affair, and we pass it by.

Bishop Eastburn's defense of the very principle of Church Parties, of party lines, and party organizations, and his opposition to our Church Missionary Organization, are nothing new. When, several years ago, an Annual Meeting of the Board of Missions was appointed and held in his own Parish Church at Boston, not only did he absent himself from the Church, but he even made no provision for the accustomed celebration of the Holy Communion. The Bishop's theory of Party we need not discuss. We do not know of another prominent man in the Church, Bishop, Presbyter, or Layman, who advocates it *as a principle*. We leave to him the sole glory of defending a rule of action which can only rend in pieces, but which can

never unite : which not only has been but cannot build up : which can only meet misanthropes and animators, and conflicts, instead of love and sympathy and hearty co-operation and co-operation in the one great work in which all Christians ought to engage. His theory of Party as a principle, his address to the "Younger Ministers" in this point, his warning at withering sunset, and his threat that these "wretched" men shall "fall into damnation and be regarded as heretics and useless," has against it the Blessed Saviour's last Prayer, the special warnings of the Apostles, the convictions of reason, the experience of the past, and the universal sentiment of Christians of all names. And there we leave it. Its defense and commendation added a distinct feature to the drings of the Meetings which we are noticing, and so we could not pass it by.

Thus far, we have been dealing only with the outside of the real principle involved in this whole question. We refer now distinctly to the Missionary Work of the Church, and to the position taken and maintained by the "Church Missionary Society." Assuming the existence of the Church, and that she has a Missionary Work to do, and that she has agencies and instrumentalities for the accomplishment of it, and that she has, already, formally and officially, entered upon that work,—and this she did do in A. D. 1835—then the ground occupied by these gentlemen takes altogether another character. This is the real, and the great point, at issue between these two Societies ; and it is not to be either concealed or evaded, by side thrusts at Ritualists, nor by broadcast and cruel attacks upon the Clergy as "unconverted men."

The question is one of Constitutional Law, and Order, of Government, of official duty and obligation. And we ask distinctly, and we call for an answer, if Secession is a crime in Civil Government, then, is Secession not only right, but praiseworthy, when it raises its banner, and marshals its forces, within the Fold of the Church ? If Civil Government cannot stand, if our national existence is destroyed, under the assumed right of Secession, then can the Church remain unharmed, when any and every little clique of malecontents may deny her authority, and set up organizations for them-

selves? That is the question, and it is the only question in this whole matter.

It is enough with every loyal Christian Churchman simply to state it. We remember, that at an early period of the late War, when a great and excited public meeting was held in New York, the Rev. Dr. Tyng was reported as leaving his profession, and coming forward at that meeting, and, after making an inflammable speech, trampling upon a Secession Flag, which had been captured and brought to the city, and that, too, with a physical energy which "brought down the house." It would have been a pretty sight for the Rt. Rev. Bishop Johns, of Virginia! who, we observe, was present and took part in these recent Meetings. But will the Rev. Dr. Tyng tell us, whether he is now, as a Christian soldier, a Churchman, marching and rallying his forces, under the Flag of the Union, or under the Flag of Secession?

Dr. Tyng may, perhaps, say, that the Missionary Board of the Church is narrow and exclusive in its policy, and is less Catholic and comprehensive, than the spirit and principles of the Church herself. But he can make no such defense as this. We aver boldly, and we ask that our words be remembered, and, if they are doubted, that they be tested; we repeat, we aver that there is not a man in the employ of the Church Missionary Society to-day, whom the Domestic Committee of the Church Board would not adopt and send to such Diocesan and Missionary jurisdiction as the friends of the "Church Missionary Society" would select. If they are eclectic in their sympathies, if they prefer to build up the Church in Ohio, or in Kansas, rather than in Wisconsin or Minnesota, the opportunity will be given them to their hearts' content. Gentlemen! do all that you can do; do it where you choose to do it; exercise the utmost liberty as to the field to be occupied, and the men to be sent; provided, only, that they be men whom our Mother, the Church, has ordained; but, we ask you to do it in harmony and in unity with that Church whose authority is trampled upon by self-constituted cliques and clans.

We examined this question, of Loyalty and Constitutional obedience to Church authority, at the time that the "Church

missionary Society" was first formed ; and we must refer the reader to an Article then published in this Review, (*Am. War. Ch. Rev.*, Vol. XIII. pp. 390-422.) We took up carefully every plea that was offered for this schismatical and treasonable movement ; and we showed, that the real struggle then, was for power. We proved this, by the confessions even of the parties themselves. To speak plainly, that is the question, and the whole question now. In respect to these late Meetings, it was evidently thought, that an impression could be made, and the Laity frightened, by raising, just at this time, a hue and cry about Ritualism. Gentlemen, the Church will take care of Ritualism. And we assure you, that so far as sound Church principle is a question of power or majorities in the Church, that matter is passing more and more out of your control ; and, of course, such things as election to office, and "loaves and fishes," go with it. That this has become an exceedingly tender point with these gentlemen, is evident from what occurred at these Meetings in reference to the late election to the Episcopate of Maine. The Rev. Dr. Tyng said :—

"Bishop McIlvaine will leave a man after his own heart ; while Bishop Burgess is succeeded by one who is pledged to oppose the Evangelical Knowledge Society in its work. *He thought we were now in need of bold radical men and measures.*"

We beg to ask Dr. Tyng, did he think exactly after this fashion, when, as a candidate for the Episcopate of Pennsylvania, he preached and published his famous Convention Sermon, "A PLEA FOR UNION" ? What these "bold and radical measures" are, which Dr. Tyng and his friends propose to make use of, was, perhaps, in part illustrated at the recent election of the Bishop of Maine. We are informed, that these party radical men gave the laymen of the Maine Convention distinctly to understand, that, if they would insist on a man of a particular type of Churchmanship, a man who would use a certain shibboleth, and march under a certain Flag, there should be no trouble about the endowment of the Episcopal Fund ! The Churchmen of Maine, as Christians and gentlemen, scorned such Simony, such intermeddling and mischief-making, with the contempt that it deserved. They knew, that

the Church can never be built up in such a country as ours, covered and cursed not only with schisms and divisions multiplying endlessly, but with a learned, bitter, specious Infidelity, that is assuming every possible form and shape, except upon her own Scriptural, positive principles, honestly and frankly avowed ; and they acted accordingly.

There are things in the extract given above from the Address of the Rev. Dr. Tyng, which we cannot pass by ; and yet which we cannot allude to at all, without great plainness of speech. His language was simply horrible. Alas ! for the Church, if such men are the sole guardians of "Evangelical" Doctrine and piety within her fold ! Surely, we may well say :

Tantene animis coelestibus iræ ?

And yet, we forewarn our readers, that a fitting, manly response to such bitter and wrathful denunciations, will be met with the charge of "dealing in personalities." Personalities ! Gentlemen, are you to claim a monopoly of Evangelical Doctrine and experimental piety ; and then, hurl your anathemas at your brethren in the Ministry, as "unconverted men ?" Are you to stigmatize their Churches and their Sunday School Book Depository as "Ritualistic Menageries," so foul and vile, that your representative speaker declared "he would as soon put his feet within the pale of Hell as in such places" ? Are you to humbug the earnest, honest laity with such stuff as this, in order that you may arouse their prejudices, and levy upon their purses to carry out your own partisan schemes ? And then, is no defense to be made against such wicked, calumnious misrepresentations ? You are asking quite too much. You have said all these harsh, wicked, cruel things, openly and publicly. You have scattered such frightful language as this to the four corners of the earth ; and you shall be held responsible for it.

And, first, with regard to the use of such denunciation by Dr. Tyng, and his condemnation of his brethren in the Ministry, as "unconverted men." Is the Rev. Dr. Tyng quite sure, that all those of our Clergy who may happen to differ from himself on questions of Doctrine, and Polity, and Worship, are in fact "unconverted" ? What is his test of Conversion ? Is a vaulting ambition, which scruples not as to the use of

means, and is unsparing in its resentments under disappointment,—is this one of his tests of a truly converted man? Is an imperious, ungovernable temper; is an unbridled tongue, which exhausts the “King’s English” in pouring forth its scathing, blasting epithets at the objects of bitter hate; are ebullitions of fitful anger, so violent as to suspend the functions of memory,—are these among Dr. Tyng’s tests of genuine Conversion? In one of his addresses, the Rev. Dr. is reported to have threatened the Rev. Dr. Dyer, who sat face to face before him, that if the Evangelical Knowledge Society published such and such sentiments, he would hang Dr. Dyer upon the next lamp-post. Is such an exhibition of temper as this, a test of genuine Conversion? Whether the Rev. Dr. Dyer has been trained to cower like a whipped spaniel before such an insult, or whether he resented it like a Christian gentleman, we do not know. Perhaps it will be said, that Dr. Tyng did not threaten Dr. Dyer at all. Very well, it may be called a sweet promise, if they will. Or perhaps it will be contended that Dr. Tyng’s language was only meant to be figurative. We will grant this also, and we will leave Dr. Dyer dangling from the lamp-post, only in imagination, if we may but be sure that we have got hold of what the Rev. Dr. Tyng really regards as a genuine test of a truly “converted man.”

We are more than willing to admit, that the want of sincere, earnest, whole-hearted personal piety, in all her members, Clergy and Laity, is the great want of the Church in these, our times. But we remind Dr. Tyng, that even among the Twelve Apostles themselves, chosen by our Blessed Saviour, one was a devil; and it proved to be one whose pretended honesty had made him the keeper of the Church’s purse. Yet he was a thief and a traitor. Suppose every twelfth man now among the Clergy to be as bad as Judas was; this is not the slightest ground for denying or deserting that Church, which Christ purchased with His own blood, or for betraying her in her appointed work.

The Rev. Dr. Tyng is reported to have used the expression about “putting his feet within the gates of Hell,” in reference, in part at least, to the publishing Office of the Sunday School.

Union and Church Book Society. We need not enter upon any defense of that Society, now and here. All our readers know, that a few years ago, in order to appease a noisy clamor, a Committee was appointed to thoroughly revise all the publications of that Society. It was a Committee composed of men known throughout the whole Church as holding what are termed moderate views. They did their work, and did it thoroughly. They expunged, and altered, for the sake of peace and unity, to an extent quite as wide as the most expansive charity could desire. And what was the result? Has the tongue of clamor been silenced? Was it peace, and unity, and truth, that had been really sought for, by those who had so noisily complained? The late Meeting of the Evangelical Knowledge Society settles that question.

But let us look a little at the present management of the Church Book Society. Dr. Tyng's charge is a sweeping one; and was meant, in its influence, to reach the opinions and the purses of the Laity, as well as Clergy, so far as the claims and wants of that Society are concerned. Among the late preachers of the Annual Sermons in behalf of that Society, we find the names of the Rt. Rev. Bishops Burgess, Clark, and Coxe; and the Rev. Drs. Morgan and Pitkin. Are these men to be held up before the Church as advocates of an Institution, within whose precincts the Rev. Dr. Tyng would no sooner enter, than he would "put his feet within the pale of Hell"? Did the scholarly, sainted Burgess go down to his grave with such an imputation upon him? It is enough to ask such a question, to fasten upon the author of that imputation the verdict which he deserves. We tell him distinctly, that he may not thus trifle with the reputations of the living; much less with the memory of the cherished dead!

To show in whose hands the interests of this Society are placed, we give, in full, the names of its Officers.

The senior Bishop is always, *ex officio*, President of the Society; and all the other Bishops are, *ex officio*, Vice Presidents.

The Board of Managers.—All the Bishops, one hundred members, Clergymen and Laymen, elected triennially by the Society.

The Executive Committee.—All the Bishops ; and Clerical, the Revs. J. H. Price, D. D., F. Vinton, D. D., J. L. Clark, D. D., I. H. Tuttle, D. D., F. C. Ewer, D. D., G. Leeds, D. D., M. A. DeWolf Howe, D. D., A. N. Littlejohn, D. D., E. A. Hoffman, D. D., W. F. Morgan, D. D., J. F. Young, D. D., H. E. Montgomery, D. D., G. H. Houghton, D. D. ; Messrs. J. W. Mitchell, E. T. Gerry, H. C. Carter, D. G. Mason, S. Davis, E. A. Duyckinck, J. Buckley, Jr., T. B. Coddington, F. W. Welchman, A. V. Blake, J. J. Smith, J. C. Hollister.

When we add, that nearly all the Bishops of the Church, as well as the above Committee, take a lively interest in whatever concerns the welfare and influence of the Church Society, we think we may dismiss from further consideration, what Dr. Tyng must have intended as a withering denunciation. It certainly will not hurt the Society, whatever may be the effect upon its author.

We come now to our extract from the speech of the Rev. Dr. John Cotton Smith. It is in itself the most deserving attention of any speech at those Meetings, which we have seen reported ; indeed it was almost the only one in which there was even the show of argument. We shall speak of it plainly. The great and main burden of his complaint was Ritualism and Ritualistic developments.

And what then ? Suppose that every word which he said, about the spread of Ritualism, and the dangers of Ritualism, to be true ; what has all this to do with the organic work of the Church ; with her Board of Missions ; and with her Sunday School and Church Book Society ? Why set up rival and antagonistic Institutions, and defend them on grounds which have nothing whatever to do with the points at issue ? Did these gentlemen intend to hoodwink and blind the Laity with such miserable, disingenuous sophistry as this ? If so, they will assuredly find themselves mistaken. Let Ritualism be what it may, let the dangers of extreme Ritualism be as great as they may, no one will have the moral hardihood to affirm, that either our Church Board of Missions, or our Sunday School Union and Church Book Society is implicated directly or indirectly, in the slightest possible degree, in what

may be called the Ritualistic movement. Yet this was the burden of complaint, throughout all those days and nights that those Meetings were held. It was Ritualism, Ritualism, Ritualism. And when they had nothing else to say, they could still say—Ritualism.

If these men can defend their Secession, their factious plottings, and their party organizations, on no better ground than this,—and from first to last we heard of little else,—their Party must be in a bad way. Calling hard names, even the crack of the whip at such of the “younger Ministers” as may still persist in being “no party men,” will not answer. No Party, in the Church or out of the Church, can live, that is not based on a great, eternal principle of Truth. And no Institution that is based on such a principle, will ever die,—unless it be by suicide. This much is all that we need, in this present connection, to say about Ritualism, which formed the principal ground of complaint at these Meetings of the “Church Missionary and Evangelical Knowledge” Societies.

In respect to the whole subject of Ritualism, of course this is not the place in which to discuss it. It will be examined, in every possible aspect of the subject, in our pages, before we are through with it. But we take this occasion to observe, that Ritualism is not now before the Church in this country, either theoretically or practically, in any such way as that these men can make party capital out of it. As to the recently published book on Ritualism, by the Senior Bishop of the Church, which Dr. Smith alluded to, both it and the subject of which it treats, are, it is said, in the hands of the Bishops of the Church, whose Opinion will doubtless be made public before these pages are in the hands of our readers. That Opinion, true-hearted and loyal Churchmen will treat with all proper respect. What the present Ritual Law of the American Church really is, is more of a question than they suppose who have not tried to answer it. Thorough discussion and examination are what is needed; and upon this we have already entered, in various Articles in this Review; nor are we yet done with the subject.

In respect to the late Convention Sermon by the Rector of Trinity Church, and the Ritualism which that Church has practically adopted, both which Dr. Smith characterized with great severity, neither of them will prove an adequate foundation for Secession and party organization in the Church. The Church is not responsible for the private opinions of any man, Bishop or Presbyter ; nor for his public teachings, so long as they are within the limits of her recognized standards. If men go beyond these, there is another, and, for the Church's sake, truer method of proceeding. In that Convention Sermon, with all its startling boldness and fidelity of rebuke, there were expressions which we do not fancy. The "Theology of the Incarnation," for example, is phraseology to which, notwithstanding the preacher's careful qualification, we have a great dislike. We have already seen what it is, theoretically and practically, in Wilberforcism. The Theology of the Incarnation, distinctively as such, is in danger of obscuring the Theology of the Cross and of the Resurrection. It logically, and almost of necessity, loses sight of the purchased gift of the HOLY GHOST, THE LORD AND GIVER OF LIFE. It destroys the nature, and disturbs the true place of the Holy Sacraments. But no one, without great injustice, can attribute all these results to the use of the phraseology in the Sermon alluded to, objectionable as we think that phraseology is.

So, also, in respect to the degree of Ritualism adopted in Trinity Church, and the system of Parochial work, upon which it is proposed to enter. The Parochial System, as such, is, and always must and will be, the prevailing System, in all the settled portions of our country. Its origin commenced when Modern Civilization began to break down municipal walls, and scatter the population into agricultural and manufacturing districts. It is utterly unsuited, at present, to the Missionary districts of portions of our own Western field. It will be inaugurated there in time, and with the growth of the country. The Rev. Rector of Trinity Church finds himself, in the Providence of God, charged with the spiritual interests of an immense population, where the Parochial System has failed ; at least, it has utterly abandoned the ground.

Even the very section of the city, which the Church of the Ascension, of which the Rev. Dr. Smith is Rector, once occupied, is now lying absolutely waste ; as thoroughly heathen as any part of our own Western wilds. There, the Rector of Trinity has determined to go ; and, if the Parochial System will not answer, he proposes to try something else. We have heard of no means suggested which Protestantism in England and on the Continent has not used, and used successfully. The population in all those lower Wards of New York is peculiar. It is thoroughly cosmopolitan. The people are impressionable, easily excited. But they never reason ; or, if they do, it is the reason of impulse and feeling. Now, how to save, through CHRIST, those forty, or fifty, or a hundred thousand souls ; how to allure them from the alleys, and dens, and cellars, and attics, where they seek temporary shelter, and herd in crowds ; how to win the confidence of them and their children, to draw them into Churches and Schools, and keep fast hold of them, until they shall be elevated and trained for this life and for the life to come ; how to lead them to Christ, the LAMB OF GOD, Who taketh away the sins of the world,—how to do all this, is a most difficult question, and one not easily answered. Yet that work must be done, and can be done ; and the Rector of Trinity is determined to do it.

Methodism, in dealing with such a population, would try emotional excitement, and by such instrumentalities as Methodism knows how to use. Yet the Methodists have utterly failed in this field. They have done nothing effectually, and can do nothing. The Rector of Trinity Church proposes to reach and gain that population in another way. With the most faithful, pungent, effective preaching of Christ and Him Crucified, and he will have the aid of men who possess this gift ; he will employ an attractive Service in public Worship, something which addresses the eye and ear, and arrests and fastens attention ; and yet he will adopt nothing which the Ritual Law of our Reformed Church does not clearly sanction ; although it may be a degree of Ritualism, which would be neither acceptable nor useful in the great majority of our ordinary congregations. Surely, a little common sense, and a lit-

le Christian charity would convince all unprejudiced persons, that there is no cause for public alarm in all this; and we were glad to notice some timely and sensible observations at these late Meetings, on this whole subject, by the Rev. Bishop Lee, of Delaware.

As to the term, *Ritualism*, in which such charges are perpetually rung, it is a word of varied and unexpressive signification. It means more or less, as it pleases one. The Quakers have their Ritualism, and the Romanists have theirs. Every Parish Church among us has its Ritualism. There can be no Christian public Worship without it. It is a silly, stupid trick to make this word a party Shibboleth, without reference to its meaning.

A mere Ritualist, a man of mortal sensual fancy, will be likely enough to go where he can find such things to his heart's content; and there is, as we have said in these *Discussions*, a class of these sickly sentimentalists in the English Church, who have gone, and as we see by late reports, are still going, over to Rome, where they can gratify their diseased tastes to the full. That same influence and tendency we shall, not unlikely, witness in this country. It is not to be removed with, for there is no reason in it. It must be met in another and more summary way.

A Ritualism which symbolizes the Errors, and Corruptions, and Superstitions of Rome, is another thing. Of this there is, for many reasons, increasing danger. The age is growing æsthetic, rather than well used to careful definitions of the true Primitive Faith. And so men may, almost unconsciously, amid the revived Architecture, and Music, and Painting of Mediævalism, drift into the current of idolatrous and fatal corruption. Against this tendency we are to be carefully and resolutely on our guard.

A Ritualism which symbolizes the true Faith, and that alone, may be of great benefit to multitudes, and especially to persons of culture and refinement. It is, also, undoubtedly true, that the prevailing practice in the American Church does not begin to come up to the ideal embodied, and the liberty allowed, in the Rubrics of the Prayer Book of the Reformed Church. And yet, even here, such is the power of prejudic

and of old associations, that more would be lost than gained, in some, or many, or most of our congregations, by attempting to introduce customs and usages long laid aside, and wholly unobjectionable in themselves. Time, and education, and the advancing culture of the age may, and we believe will, make it proper to restore them.

Such is the general aspect in which the whole subject of Ritualism is presented before the American Church at the present day.

We will not bring this paper to a conclusion without alluding to another matter. Why is it, that the present time has been seized upon by the gentlemen who controlled the late Meetings in New York, to foment alienations and divisions among us, and increase the violence of party spirit in the Church? The question is worth asking. We leave our readers to answer it for themselves. Was all this outside pressure intended as a goad for the Bishop of New York, in return for the stand which he has so nobly taken, and which the Laity of this city are so almost universally endorsing? The public report, as given above, distinctly affirms this. Was it, also, an attempt to keep alive a Church quarrel, to fan the embers of a bitter partisan warfare, which were surely dying out? Was it because of the rapid growth of sound positive Church principles, throughout our whole Church and country? Was it determined to follow up the Meetings of the regular Constitutional Board of Missions, by such fierce attacks and bitter denunciations, in order to destroy the moral power of those Meetings?

Whatever the cause may have been, that effort, and every effort to arrest the growth of Church principles, and stop the progress of the Church as such, will be utterly in vain. The "no party" men, as the Bishop of Massachusetts well terms them, are not in any very immediate danger of being broken upon the wheel of popular contempt. It would not be strange, if the danger should be found to lie in quite another direction. The truth is, the Church is growing, and growing rapidly; not as a Sect, but as the Church; and never so rapidly as now. She is becoming heartily sick of party,

l of party men. The recent elections to the Episcopate ; substantial and rapid increase of the Church in every Diocese, where she is carried in all her fulness by loving, patient, tireless men ; the spiritual barrenness and death which, like a blight, rest upon those portions of the field where a noisy, but hypocritical and treacherous charity is sacrificing her fundamental principles ; the call of the age and times for a positive faith, and that men shall be honest in telling what they believe, if they believe anything,—all these are facts, too important to be overlooked or denied.

[In our examination and estimate of the Meetings of the Church Missionary and Evangelical Knowledge Societies, lately held in this city, we are willing to concede the utmost earnestness and sincerity of motive, on the part of the gentlemen who conducted them. But they are most certainly mistaken, in the measures which they propose to adopt, for the peace, unity, and prosperity of the cause of Christ. Secession has already been given up, frankly and gracefully, in all matters pertaining to the State. We put it to these gentlemen, as earnest, conscientious men, if it is not about time to abandon in regard to those things which belong to the honor and welfare of the Church of the living God ?

ART. VII.—BIOGRAPHICAL STUDIES.

THIS is an age of books. Every department of literature is fully represented. History, Fiction, Biography, Poetry, Science, Art, Political and Social Economy, Public and Domestic life, Religion and Infidelity, all have their champions in the list of authorship. Nothing is written so foolish, weak, or false, even, that it does not find admiring readers and zealous defenders. No scheme of pleasure or profit, no project of philanthropy or business, and no system of Religion or politics,—neither individuals, communities, States or Nations, can flourish, and attain a vigorous development, becoming firmly grounded and rooted in popular estimation and favor, without the aid of the pen, whose silent power and bloodless victories are mightier than the conquering sword. If the wise man, speaking of his own age, when books were but the curiosities of the learned few, and authorship the especial wonder of the many, could say, "Of making many books there is no end, and much study is a weariness to the flesh," what, what shall be the appropriate motto of this age, when the Press scatters the productions of the pen, as November gales the leaves of the forest?

But there is one prominent, and, as we conceive, much abused department of authorship, to which we wish to call special attention. We mean, Biography. What should be the characteristics of any book which claims to be a Biography? Each of the other divisions of the great field of authorship have their area and boundaries more or less clearly defined, upon and within which they work. While Poetry has greater license than any other department of composition, yet even it has its laws and its sphere of operations. History also has its appointed task; and its mission is faithfully accomplished, only when it gives us a correct and impartial narration and interpretation of past events. Fiction, while free to portray imaginary persons and scenes, and give them "a local habitation and a name," yet may not palm upon us the improbable fan-

cies of an unbridled imagination. It must draw its outlines of character and incident from real life.

No department of authorship, however, is more definitely bounded, or has its peculiar characteristics more distinctly marked, than Biography. Certainly, no species of writing so signally fails to fulfil its required conditions, or so continually transcends its proper limits. We have model Historians, model Poets, model Novelists, model Editors, and model writers on Law, Politics, and Religion; but where can we point to an author, either in ancient or modern times, who is worthy to be styled a model Biographer, when his work is tested by those conditions under which he ought to write? Biographical writings, it seems to us, are radically defective, unsatisfying, and most signally fail of accomplishing what should be their true object. It undoubtedly requires talents and character of the highest order, to successfully execute this species of composition. There is scope for the finest genius and culture, and an imperative need of the power of rigid discrimination and analysis, of Spartan firmness and impartiality, and especially of high moral and religious character. Without the latter qualification, the subject of the Book will be wreathed with a false halo of glory, at the expense of the patience and profit of the reader.

What, then, are the marked characteristics of a proper Biography? We define, first, negatively. It is not, simply, the history of an individual life. It is this; but it is much more. There must be a correct analysis, and impartial summing up of the character, as deduced from the life. A writer who deals only with the former may be a good historian, but he lacks an indispensable qualification of a Biographer. Positively, we affirm, that every Biography should contain two things; first, a complete history of those things which an individual has done; and secondly, an impartial estimate of the individual character. All secular Biographies, when tested by these conditions, fail, and have no right to the name. Plutarch's Lives, for example, fall below the true standard. They are, rather, sketches of exploits and labors, either military, civil, or literary, than complete Biographies. And were our



object, at present, critical, rather than didactic, we would expose the glaring faults of a work, just now so exceedingly popular, Carlyle's *History of Frederick the Great*. It is not a Biography, in any true sense of the word.

No life and character of a person may properly be styled Biographical, unless the entire life and character are impartially and completely portrayed. A bust is not a statue. A sketch is not a Biography. The life and character must be viewed as one compact whole. The writer is not at liberty to cull out and record only, or chiefly, the brilliant epochs, the noble deeds, the strong points, and heroic achievements of the life of his subject. He is bound to show us the selfish in his nature, as well as the generous; the weak, contrasted with the strong; the shrinking and fearful, in the back ground of the courageous and heroic; the good, darkly shaded with the evil. If a painter were to portray a landscape flooded only with the sunlight, and were he to introduce only such objects as were beautiful or graceful, he might give us an ideal representation, but it would be destitute of true power and beauty; and, more than all, the effort would be a libel upon Nature. The beautiful in Nature can be fully revealed, only by the dark back-ground of that which is unsymmetrical, and, taken by itself, positively unsightly. That beauty which can be felt in the lake-like appearance of the waving grass of the meadow, as the morning or evening sun falls upon it, is heightened by the contrast of the sterile peaks, and rocky boulders, and shaggy outlines of the mountain range beyond. Such dark and bold contrasts do not diminish or conceal the majesty, beauty, and loveliness of Nature; they only bring out sharply and strongly what had otherwise been unobserved. The stillness of a Summer's noon-day fills the soul with its sublime quiet, because of the contrast between it, and the confusion and uproar of the tempest in its devastating march. As our minds are so constituted that they love to be roused and subdued by the strong contrasts and opposing forces of Nature, so they reject a uniformity which is untrue, artificial and false, either in Art or Literature.

In like manner, Biography derives its chief interest, power, and value to please, arouse, encourage, and instruct us, by the

natural and necessary contrasts of its glancing light and deep shadows. We could never have had the prophet Nathan's Parable of the "Ewe Lamb," with the startling, indignant application to the royal sinner, "Thou art the man," had those foul sins of David, which, like a dark cloud, lie in the background of his Biography, been suppressed. Nor should we have had the Fifty-first Psalm, with its wail of royal, yet sincere penitence, sounding ever down the pathway of the ages, as a model confession for the penitent sinner of every condition and age.

As before remarked, we demand, in Biography, the real contrast between what a man has done, and what he has been and felt; or, the subjective, as a back-ground for the objective life. We insist on seeing the struggles within the man, as well as without him; the knowledge of his inner life, as well as the outward; the subjective defeats and victories, as well as the objective losses and triumphs. We do not want model men painted up for our inspection, and for the very good reason that they are, and must be, the production of the author's own brain, without any foundation in fact, and, consequently, only the proper stuff for dreams and fiction.

Now we make the deliberate assertion, that all that numerous class both of light and ponderous Religious Biographies, so-called, which flood the Christian world, and which, by many religionists, are so diligently read and revered, are most seriously and culpably defective, just in this direction. Under the mask of Biography, they portray heroes for our admiration, rather than men of like passions with ourselves, for our possible imitation. Such heroes, as are described, never did live, and probably never will. Such Biographies give us the picture of life only in the sunshine, not life as it meets us in the reality of every day's observation. These writers seem to suppose that pious deception will do more good than that Christian honesty and impartiality, which confesses that the subject of the Biography had serious faults, as well as great virtues, and was a corrupt sinner, like all the rest of our race. Perhaps the character is drawn, just at the point where the dramatic and Epic struggles of character and action culmi-

nate in splendid achievement. We are summoned to gaze with awe and wonder upon a supposed result, which, to the reader, is as powerless for good as it is false. Is it too much to say, that amid the entire range of uninspired Biographies, it is almost impossible to find a book which is so true to nature and so judiciously written, as to inspire us with respect for the author's impartiality, sound discrimination, and rigid analysis of that which is truly valuable and indicative of character. Neither Holy Scripture nor observation warrant us in believing that there is, or ever has been a perfect man, except One; and still, Biography insanely persists in manufacturing them to order, and demands that they shall be canonized as true saints, and held up to the world as models. The partial, and not unfrequently highly embellished record of such lives and characters, are thus set up as a Religious shrine, where credulous readers offer blindly the incense of praise and adoration, of which no human life was ever worthy. Biographical reading has thus become a kind of hot-house culture, producing no mature and choice fruits. In many cases, it begets a sickly ideal of character, prompting to desires and aspirations in the reader's mind, which are as powerless for instruction, encouragement and help, in achieving a noble character, as they are one-sided and unreal. Many a person has thus been commemorated in a royal octavo volume or two of unstinted eulogium, whose deeds and character never challenged any marked degree of respect and admiration; and yet, by dint of elegant authorship and pious deception, he rises into the horizon of the literary, moral, or religious firmament, and thenceforth shines as a star of the first magnitude.

The remark of the old philosopher, "that no man can be accounted happy until his death," finds striking exemplification in Biographical writings. The age imperatively needs another kind of Biography. It should be closely modelled upon the specimens contained in Holy Scripture. In the first place, let their wonderful and concise brevity be carefully imitated. The men of our day are quite too busy to read a long, prosy, glorification of any man, however distinguished in literature, ethics, or Religion. The age is especially intolerant

of prosy efforts to improve it, in morals or religion. Wo be to that teacher, whether speaking from the printed page, the pulpit, or the rostrum, who is tedious as well as censorious, and who tries to relieve his intolerable stupidity, by being impudent and ill-mannered. With one of the great oracles of our Modern Pulpit, on whose lips crowds hang with gaping wonder, irreverence is often mistaken for smartness, and low vulgarity for wit. He is capable of better things ; but it would not "pay" in that market, and he is Yankee enough to know it.

And secondly, let the Biographer imitate, by all means, the Scriptural impartiality and honesty. Let him candidly narrate the faults of his subject, as well as his virtues ; his folly, as well as his wisdom ; his failures, as well as his successes ; his weak, as well as his strong traits of character. We want the plain unvarnished tale. Biography would, doubtless, lose much of its false glare, if such a course were pursued ; but it would gain, immensely, in moral power and effect. As the hero takes the place of the man of like passions with ourselves, light, help, and encouragement, would be cast upon our life, and our struggle with temptation and sin. Instead of being pointed to an immaculate Saint, who never lived, we should see the bleeding feet, and bruised body, and the dusty pilgrim, toiling from earth to heaven.

Above all, let God be honored in Biography. Let the reader be constantly reminded, that the Planet, whose orbit, density, velocity, and force, he seeks to describe, shines only by borrowed light, reflected from the Sun, the great central luminary of the visible Heavens above us. When Biography comes to occupy and busy itself upon such a lofty, yet natural sphere of observation, then will it excite interest, awaken sympathy, and possess a power for usefulness, which we can scarcely estimate.

As we have already said, we are not now writing a review of any one of the Biographies which, in such numbers, fill the shelves of our private, Parish and Sunday-School Libraries. We are sick, almost to loathing, of the greater part of them. We do ask, and we demand, that a species of composition which might be made so exceedingly useful, shall be divested of those unrealities which now render this class of publications well nigh worthless, if not mischievous.

NOTICES OF BOOKS.

A COMMENTARY ON THE HOLY SCRIPTURES—Critical, Doctrinal, and Homiletical. By JOHN P. LANGE, D. D., in connection with a number of eminent European Divines. Translated from the German, and edited, with additions, original and selected, by PHILIP SCHAFF, D. D., in connection with American Divines of various Evangelical Denominations.

VOLUME IV. THE ACTS OF THE APOSTLES. An Exegetical and Doctrinal Commentary, by Gotthard Victor Lechler, D. D., Ordinary Professor of Theology and Superintendent at Leipsic. With Homiletical Additions, by Rev. Charles Gerok, Superintendent at Stuttgart. Translated from the Second German Edition, with Additions, by Charles F. Schaeffer, D. D., Professor of Theology in the Theological Seminary of the Evangelical Lutheran Church, at Philadelphia. New York: Charles Scribner & Co. 1866. 8vo., pp. 480.

When we have said, that this massive work is not a Church Commentary, as our readers understand the meaning of that phrase, and that there is in it no positive teaching of sharply defined Christian Doctrine, according to the standard of the Primitive Creeds, we have described it in two particulars of great importance. In what the special value of this work consists, and it has such value, we stated in our notice of the previous Volume (July No., pp. 289-90). As we come down, however, in point of time, from the Gospels, to the Acts of the Apostles, and enter upon the History of the Church, the character and teaching of any Commentary assume a new aspect altogether. The Apostolic Age of the Church is really the great battle-ground of Christianity, between our branch of the Church on the one hand, and Rome and the countless modern Denominations on the other. Admit that such and such things are Apostolic, as the Doctrines of the Trinity, of Infant Baptism, or of the Three-fold Ministry, and we claim, and insist, that they are divine, that they have the authority of the Holy Ghost. The argument never has been answered, and never can be. It is as simple and self-evident as an axiom. The man who denies it, is not a man to be reasoned with.

Now, it is no small credit to the better class of German Commentators and of German scholars generally, that, in all matters of *fact*, they are almost always honest. They will not wilfully deny what they know to be true. But as *reasoners*, they are utterly undeserving of the slightest reliance. We cannot explain this phenomenon, without more space than we have at our command. It is a question, partly of race, and partly of philosophy. It was the one great ruinous fault of the Continental Reformation; and has already made that Reformation almost a failure.

All these excellences, and all these faults, stand out in bold relief, in this Commentary on the Acts of the Apostles. Prof. Lechler admits, that it was the Apostles to whom Jesus Christ gave those instructions during the "forty days." He admits, that Philip, the Deacon, preached at Samaria, and that the Apostles went down and laid hands on the disciples, who received the Holy Ghost. And yet, he will not allow that this was Confirmation; and he contends, that to these Deacons the "Ministry of the Word" was not primarily entrusted; that they "were invested with no Ecclesiastical Office whatever"; and "that no human being, and no finite Ordinance can be regarded as necessary, and absolutely indispensable."

The work, however, as far as we have examined it, and we have tested it in several instances, is "orthodox" in the matter of Miracles, and Inspiration, and Supernatural manifestations, and that, too, in cases where even such a writer as Neander has proved false and trencherous. In this volume, as in the preceding ones, there is a wealth of learning, gleaned mostly from modern sources; and, in the department of Textual Criticism, it is especially rich and valuable.

THE LIFE AND LETTERS OF JAMES BAINE PERCIVAL. By JULIUS H. WARD. Boston: FISKER & FIELD. 1866. 12mo. pp. 563.

In making his debut as an author, Mr. Ward has revealed upon a subject worthy of the very best critical talent and most practiced pen. We do not hesitate to say, that he not only has not failed in his work, but has so far succeeded as to deserve the thanks of all scholars. Reserving a more thorough examination of the volume for another Number, we only remark here that we might have looked for a more judicial estimate of Percival as a poet and a scholar. For a more satisfactory explanation of the eccentricities and almost weird features of his strange history, and for a clearer statement of his religious opinions and character. Mr. Ward will perhaps say, that it was his object to let Percival become his own interpreter, and by means of his Letters and other writings, sketch the features of his own portrait. In ordinary cases, this is undoubtedly, the most successful method of biography. But Percival was an extraordinary man. We knew him from the year 1830, were a member with him of the Connecticut Academy, and had as good an opportunity of studying his character as any one, save the two or three who were admitted to his intimate companionship. He was always an enigma to us, and he is so still, notwithstanding all we find in Mr. Ward's carefully prepared volume. In some respects, the work will correct popular misapprehension. For example, it used to be current among the gossips, that Percival's shyness and misanthropy, were the result of disappointed love, which so crushed his affectionate, sensitive spirit as to unman him, and wreck his otherwise brilliant prospects. There was just enough foundation for this silly story to prevent its being an unmitigated falsehood.

We shall not attempt now a delineation, or an estimate, of Percival's character, the want of which we have spoken of as a defect in this volume. The *Atlantic Monthly*, of Boston, in its Article, "The Pleiades of Connecticut," in February, 1865, asserts, that Connecticut never produced a Poet, and does not even name Percival among those who have made pretensions to the gift of song. We do not hesitate to say, that we believe there was more genuine poetry in Percival, poetry of a truer and loftier type, than in any and all the poets to whom Massachusetts has ever given birth. He did not write ballads for the people, and has no such place in the popular heart as Longfellow and Whittier; but he belonged to another order of men than that, with which the old Bay State is just now afflicted; who have a fatal facility in grinding out doggerel to order, in any quantity, and on any occasion. The Mutual Admiration Society call it Poetry! Percival was a man of different mould. He possessed brilliant genius, the very highest order of talent, and attainments so diversified, and yet so thorough, that he was the wonder of professional scholars in each department. And yet, with all these rare endowments, and these rich treasures of learning, there were weaknesses in his character, we do not mean vices, which lead us now to look back upon him with pity as well as admiration. As proof of his learning in one department, he wrote verse in thirteen different languages; and, it is said, had imitated all the Greek and German metres.

In respect to Percival's religious character, Mr. Ward, although he has scarcely entered upon the subject, confirms us in the opinion which we have long entertained. Had Percival been born in the Church, and had his lofty genius caught its inspiration at her altars, and been brought into communion with the sanctified talent and learning which have worshipped at her shrines, he would have been another man, and might have become the Keble of the American Church. At one period in his history, he seems to have caught a glimpse of the Church, and even determined to enter upon Holy Orders. But alas for him, the narrow, revolting dogmas of Calvinism, which he inherited as his birth-right, cast their pall over his vision, even from his very infancy, and the dark cloud hung between him and the Gospel of Christ, even to the very last. Among the "orthodox" of New England, he was reputed a skeptic. He died in Wisconsin, while engaged in making a scientific exploration of that State,—a position urged upon him, as one of the rewards of his well-earned reputation. By a remarkable Providence, his closing hours were passed in a kind family of that Church to which, in his spiritual gloom, he had once so longingly turned. Here he was most tenderly watched over, and that

eccentric but nobly gifted spirit rested from labor. The following extract from a letter to Mr. Ward, gives an account of his death and burial.

"He expressed no fears of the future. Occasionally we saw him on his knees, engaged in prayer. Two or three weeks before he died, he would frequently exclaim, 'My God! my God!' evidently relying on a Supreme power. He died on the morning of Friday, May 22, 1856. The following Sunday his body was committed to the ground by the Rev. T. N. Benedict, of Galena, Illinois, using the Burial Service of the Episcopal Church."

NOTES ON THE HISTORY OF SLAVERY IN MASSACHUSETTS. By GEORGE H. MOORE, Librarian of the New York Historical Society, &c. New York: D. Appleton & Co. 1866. 8vo., pp. 256.

In entering upon his timely, but most ungracious task, Mr. Moore has not placed himself before the country, either as the defender of, or apologist for, the institution of Slavery. His position as Librarian of the New York Historical Society has made him familiar with the early history of our country, and those old files of Newspapers and Colonial Records—which are among the choicest treasures of the Society—are, as Mr. Moore has had occasion to see, in striking contrast, not only with popular impressions, but with the popular testimony and teaching of the day.

Thus, the Rev. Dr. J. P. Thompson, a Congregational preacher of New York, at a meeting of "The Congregational Union of England and Wales," on the first of May last, made the following bold and surprising statement:—"We of the United States received from you with the Pilgrim Fathers, a boon which can never be too highly prized, that of institutional liberty." * * * "The Puritan brought the family and the Church, as we understand them, and with them liberty and loyalty were incorporated in our commonwealth from the first." * * * "Parallel with this, came another doctrine—that men of a certain race and color might be held and treated as chattels. That became planted in our country, more especially in the South; and these two systems—manhood on the one hand, and chattelism on the other—one based on the recognition of man, and another on the degradation of man—developed side by side, until the final issue came in the conflict through which we have just now passed." But the Rev. Dr. Thompson is not alone in statements of this sort. Historians, lecturers, poets, "Plymouth Rock" orators, compilers of school-books, &c., &c., have echoed and re-echoed the same story. Thus Mr. Palfrey, the historian, says, in his *History of New England*, "In fact, no person was ever born into legal slavery in Massachusetts;" and he expresses the opinion, that, "from the reverence entertained by the fathers of New England for the nuptial tie, it is safe to infer that slave husbands and wives were never parted."

Justice Gray has said: "Previously to the adoption of the State Constitution, in 1780, negro slavery existed to some extent, and negroes held as slaves might be sold, but all children of slaves were by law free." He also asserts that "slavery, to a certain extent, seems to have crept in, not probably by any force of law, for none such is found or known to exist."

Mr. Sumner, of the United States Senate, has declared, that, "in all her annals, no person was ever born a slave on the soil of Massachusetts," and "if, in point of fact, the issue of slaves was sometimes held in bondage, it was never by sanction of any statute law of Colony or Commonwealth."

We need not quote further, to show the high authority, and the stubborn persistence, with which the above historic statement is made and re-iterated, over and over again. But why, it may be asked, take so much pains to correct this statement? We answer, first, because there is not a word of truth in it. We answer, second, because, as seen in the speech of the Rev. Dr. Thompson, religious Sectarianism is craving sympathy and support, in its attempts to fasten itself upon the South, on the strength of this historic falsehood. And, third, which is, just now, the strongest reason of all, because the effort is made, at the present day, all over the North, to excite bitter hatred and animosity against the Southern people, not only for having had the institution of Slavery among them, but also for not adopting now, milder and more beneficent Laws for the protection and improvement of

Freedmen. For all these reasons, the whole subject needs to be ventilated thoroughly, until public sentiment shall become a little more truthful and writable, and until the face of brazen impudence shall be made to blush with shame. We have already discussed this matter, somewhat, in an Article, (Jan. No., 64,) in which we showed, not only that Slavery was established by Law in Massachusetts, and that not only negroes, but Indians and white people, were sold into bondage, but that, when the Slave-trade was re-opened, 1804-9,—which was formally and officially done with and by Northern influence—that these descendants of the Pilgrim Fathers, whom the Rev. Dr. Thompson eulogizes, were the very first to engage in that Slave-trade, and furnished the ships and the capital, with which to steal the Negroes in Africa, and sell them into servitude in this country. In addition to the details, names, and dates, &c., given in the Article referred to, showing that New England was thoroughly responsible for the institution of Slavery, we now state, that we have before us a copy of a Bill of Sale of two Negroes in Connecticut, to which Roger Sherman, one of the signers of the Declaration of independence, was a witness. More than this, the famous Rev. Dr. Edwards, the great Puritan divine, was a Slave-holder; and the Rev. Dr. Dwight, one of the executors of his Will, sold two of those slaves; the proof of which we have in our hands.

In respect to Slavery in Massachusetts, Mr. Moore has simply given the facts, truthfully and plainly. He proves, by indisputable and overwhelming testimony, the existence of the Slave-trade, and then, that hereditary Slavery was established by law in Massachusetts, with slave-breeding and slave-trading. The early law of 1641, which Mr. Moore examines at length, was as follows:—

BOND-SLAVERY.—"It is ordered by this court and authority thereof, that there shall never be any bond-slavery, villenage, or captivity amongst us, unless it be of lawful captives taken in just wars, or such as shall willingly sell themselves, or are sold to us, and such shall have the liberties and Christian usage which the law of God, established in Israel, concerning such persons, doth morally require; provided they exempt none from servitude, who shall be judged thereto by authority."

Concerning this Law, Mr. Moore says:—"Thus stood the statute through the whole Colonial period, and it was never expressly repealed. Based on the Mosaic code, it is an absolute recognition of slavery as a legitimate status, and of the right of one man to sell himself, as well as that of another man to buy him. It sanctions the Slave-trade, and the perpetual bondage of Indians and Negroes, their children, and their children's children, and entitles Massachusetts to precedence over any and all the other Colonies in similar legislation. It anticipates, by many years, anything of the sort to be found in the statutes of Virginia, of Maryland, or South Carolina; and nothing like it is to be found in the contemporary codes of our sister colonies in New England."

To show that this Law was not a dead letter, Mr. Moore cites facts in great number. The following are specimens of Advertisements, in papers of the day:—

"'Very good Barbadoes rum' is offered, with 'A young Negro that has had the small-pox;' and competitors offer 'Likely Negro men and women, just arrived;' 'Negro men, new, and negro boys, who have been in the country some time;' and so, 'Just arrived, a choice parcel of negro boys and girls.' 'A likely negro man, now in the country, and bred a farmer, fit for any service.' 'A Negro woman, about twenty-two years old, with a boy about five months;' 'A likely Negro woman, about nineteen years, and a child six months of age, *to be sold together, or apart*;' and 'A likely Negro man, taken by execution, and to be sold by public auction, at the Royal Exchange Tavern, in King street, at 6 o'clock this afternoon.' The following, in 1780, and 1781, conclude Mr. Moore's list; 'A Negro child, soon expected, of a good breed, may be owned by any person inclining to take it, and oney with it.' 'To be sold, an extraordinary likely Negro wench, seventeen years old; she can be warranted to be strong, healthy, and good natured; *has no notion of freedom*; has been always used to a farmer's kitchen and dairy, and is not known to have any failing, but being with child, which is the only cause of her being sold.'"

There is another peculiar feature of Massachusetts legislation, which is, just now, worthy of special attention. It is seen in the Law passed in Massachusetts in relation to freedmen; and is entitled "An Act for suppressing and punishing of

Rogues, Vagabonds, Common Beggars, and other idle, disorderly and lewd Persons." This Law was passed in March, 1788. By it, "no person being an African or Negro," with the exceptions mentioned in the Law, was allowed "to tarry within this Commonwealth;" and for doing so, "he or she shall be whipped not exceeding ten stripes"; and if they still persist in remaining, "the same process shall be had, and punishment inflicted, and so *toties quoties*." And that same disgraceful Law remained on the Statute-Book of Massachusetts, until April, 1834. Mr. Moore gives a list of *one hundred and sixty* negroes, and of *seventy-seven* Indians and mulattoes, who were warned out of the State at one time under this Law.

We are not surprised at the manner in which this book has been received in certain quarters, and especially in Massachusetts. The general policy has been, to ignore it altogether, if possible; and, if not possible, then, to heap ridicule upon the book, and abuse upon its author. Mr. Moore is, we are sure, too much of a man, and too honest an historian, to cower before such assaults. He has made an important contribution to the true history of the country; and every man, who is not himself a "slave" to passion or prejudice, will thank him for it.

THE RISE AND THE FALL; or the Origin of Moral Evil. In Three Parts. Part I. The Suggestions of Evil. Part II. The Disclosures of Revelation. Part III. The Confirmations of Theology. New York: Hurd & Houghton. 1866. 12mo., pp. 311.

The anonymous author of this volume has endeavored to construct a theory, by which to solve that perpetual mystery in Theology, the Origin of Moral Evil. In this great question there are two difficulties to be met and answered. The first is, why did God create man at all, with His distinct prescience of man's character and destiny? This point the writer does not exactly evade, he attempts to meet it; and yet it stands precisely where he found it, his explanation being merely a distinction without a difference. It still is, and will ever be, the great unsolved question in our apprehension of an infinitely holy and omnipotent Being. We suppose the nearest approach to an answer is, that God has not chosen to limit the freedom of man as a moral and accountable being. Why, we do not know; nor, in this world, do we expect to know. The old theory, which one of the Beechers has revamped as an originality, that Man fell in a preëxistent state of being, is only worthy of a shallow brain. It transfers the difficulty a single step, it does not pretend to remove it.

There is, however, a philosophical difficulty, which the present writer thinks he has solved. That difficulty is, in conceiving how a perfectly holy being *can* become sinful? The author gets along with this, by assuming that the image of God, in which Man was created, was not a moral image; and that the possession of the Moral Sense, or moral faculty, was the result of man's voluntary choice. Now, to this theory there are a multitude of objections. In the first place, it is a mere assumption, without the shadow of proof. In the second place, it is in direct contradiction of the plain testimony of Holy Scriptures. In the third place, it supposes that man sinned, or determined to sin, when, not morally responsible, and so could not sin. We ought to say, that the writer of the book would not admit his liability to this objection. In the fourth place, it makes the possession of the Moral Sense a matter of choice; when, as a matter of fact, his supposed ignorance of it precluded the possibility of any choice on the subject; unless we admit the philosophical absurdity of a man deliberately choosing that of which he has not the slightest possible conception. It is like the man who determined never to venture into the water, until he had first learned how to swim.

We have scarcely begun to approach the objections, which at once present themselves to the author's theory; Scriptural objections, objections from universally acknowledged facts, theological objections. Take, for example, his teaching as to the moral relation which Adam sustains to his posterity: or his explanation of the fact of the universal prevalence and dominion of Sin and Death. Or see what place, in his theory, there can be for the Covenant relationship of the Second Adam. The great trouble with this writer is, that he has written, only with the speculations of a modern effete system before him. It is not strange that men who

we tied to the Christian scheme of the Fall and of Redemption, should be forever trying to get rid of the horrible imagination which the theory itself gives the attributes of God. But believing, as we do, that

In Him [Christ] the Father of all men needs
More messengers than that which men.

we see how men every where and in all ages, not in wilful blindness, and we are willing to leave to the genuine disciples of the Christ, persons whose infinite depths it requires infinite wisdom and knowledge fully to know.

In speaking thus plainly of the writer's theory, we speak as full justice to his cleverness, and the soundness of his style. It is the simple matter of a man, whose the profoundest theologians have never failed. But he has surrounded the subject with objections, which may belong to the notions of a shallow School of Theology.

THE HISTORY OF CHRISTIANITY FROM THE RISE OF JESUS TO THE ESTABLISHMENT OF PAGANISM IN THE ROMAN EMPIRE. By HENRY ELIOT MILMAN, D.D., Dean of St. Paul's. In three volumes. A new and revised edition. New York, W. J. WIDELAYNE. 1866. 12mo. pp. 666, 674, 687.

In certain respects, Milman's History of Christianity stands alone. It is not, strictly speaking, a History, either of Christianity, or of the Church. It is neither a History of the human side of Christianity, if Christianity is its philosophical aspects, in its influence on civilization, and in the influence of civilization on Christianity. Hence, one needs first a History of Christianity itself, such as is given by Mosheim, and then, if he wishes to philosophize about it, he may read Neander, or, better still, Milman. Milman gives an account of the Pagan Religion, and their influence on Society: of the Greek and Oriental Philosophies, and especially the latter, in its power in shaping the Discipline of the post-Nicene Church, when Monasticism and Celibacy crept into the Church; also of the Jewish and Gentile Christianity, and of the Donatist and Arian controversies. We also have in him biographies of several of the most eminent Fathers, St. Chrysostom, Basil, the Gregories, Ambrose, Augustine, Jerome, &c.

In respect to this new edition, we do not see in it any decided improvement upon the first edition published about twenty years ago, and which the Messrs. Harper republished with some valuable Notes by the American editor, and with references, specially made to the American editions of Milman's History of the Jews, and of his edition of Gibbon. The edition before us is very neatly printed. We are glad to see that Dean Milman, in the brief Preface to this new edition, characterizes, as is richly deserved, the works of Strauss, and Raur, and Renan, and the Tübingen School. They have simply adopted his method of writing the History of Christianity. He admits, that it has a human side; they contend, that it has no other. We leave it with him and them, to settle their mutual criminalations between themselves.

AN AMERICAN FAMILY IN GERMANY. By J. ROSS BROWNE, Author of "Yusef," "Crusoe's Island," and "The Land of Thor," etc. Illustrated by the author. New York: Harper & Brothers. 1866. 12mo. pp. 381.

Ross Browne deserves to be summoned before the High Chancery of the Republic of Letters by a bill of indictment. He has been playing the same trick before, with his *Munchausenisms* about good old Robinson Crusoe, in whom every nice little boy and girl of course believes. But this "American Family in Germany" is too bad; it is, in fact, insufferable. Thinking we might some day realize a long cherished dream, and hestle for a summer in one of those cosy little eyries on the Rhine, and then hibernate at Rome, and Thebes, and at one resting place dearer and better than either, we opened this volume looking, like Mr. Gadgrind, for facts. Fie upon you, Mr. Ross Browne! You have trifled with us. You have done worse than that; you have trifled with the land fragrant with the memories of the Goethes, and Schillers, and Beethovens, and Mozarts, and Handels; to say not

one word about the old reformers. For the present, we pass you over to your "Mr. Butterfield," and to your "seven small Butterfields," to suffer unpitied ten-fold more of teasings and vexations than even such a pen as yours has been able to describe. Pshaw, Mr. Ross Browne! what fun you do make of "Faderland"; where so many of our young sprigs of divinity go to learn civilization, theology, manners, and morals! You shock our confidence in the Germans, in all these respects. In addition to the "American Family in Germany," the author gives us a "Whirl through Algeria," and a "Visit to the Salt Mine of Wieliczka."

THE TREASURY OF BIBLE KNOWLEDGE: Being a Dictionary of the Books, Persons, Places, Events, and other matters, of which mention is made in Holy Scripture. Intended to establish its authority and illustrate its contents. By the Rev. JOSEPH AYRE, M.A., of Gonville and Caius College, Cambridge. New York: D. Appleton & Co. 1866. 12mo. pp. 943.

Every reader of the Bible, and especially every Clergyman, and Sunday School Teacher, needs to have just such a hand-book as this. The author is evidently an industrious student, and he has consulted the best authorities. The 943 pages, from diamond type, and in double columns, contain a great amount of well-digested matter. All the persons and places mentioned in the Bible are described, the history and authority of each of the Books are discussed; and much information is given respecting Palestine, the manners, customs, literature, arts, and attainments of the inhabitants. As one illustration of the amount of matter crowded into small space, we refer the reader to the Table of the descendants of Shem, Ham, and Japheth, and the genealogy of the nations that sprang from them. The volume contains five colored and neatly executed maps, fifteen full-paged steel-plate engravings from original photographs, and many hundred pictures from wood cuts. These have great value in giving distinct views of localities in the Holy Land, and in illustrating persons, places, and things. The book is throughout thoroughly prepared and executed, and must be very useful. In its doctrinal character, on such questions as Prophecy, Inspiration, Miracles, &c. &c., it is mildly orthodox; and Ecclesiastically, the author says, he "has desired to state facts rather than to advocate opinions." But what these "facts" are, is sometimes the very question in dispute. As an English Clergyman, he is somewhat loose in his views, and not unfrequently hesitates on points, where even such a writer as Mosheim is more decided in maintaining Church ground.

THE OFFICE OF THE HOLY COMMUNION IN THE BOOK OF COMMON PRAYER. A series of Lectures delivered in the Church of St. John the Evangelist, Paddington. By EDWARD MEYERICK GOULBURN, D.D., Prebendary of St. Paul's, and one of Her Majesty's Chaplains in Ordinary. Adapted by the Author to the Communion Office, according to the use of the Protestant Episcopal Church in the United States of America. New York: D. Appleton & Co., 443 Broadway. 1866. 16mo. pp. 354.

This work does not come up to the Author's previous volumes, in its adaptedness to popular use in this country. The "Lectures" seem to have been prepared for a different class of people from that which composes our Communion. The style is diffuse, and there is a great lack of definiteness and precision of statement.

PAPERS FROM OVERLOOK HOUSE, 12mo., pp. 228. J. B. Lippincott & Co., Philadelphia.

The title of this book does not give a very clear idea of its contents. "Papers" might be elaborate discussions of social or political questions, or criticisms, or Spectator-like Essays on the minor morals; but the "Papers from Overlook House" are like none of these. They are merely stories and poems represented as having been left at an old-fashioned mansion, by the guests, who, from time to time, shared the owner's hospitality. Such is the representation; but that it is not quite correct, is clear to every reader, and it is much better for him that it is not. Fancy the

heterogeneous compound (trash predominating) that the volume would have contained, if it had really been composed in any such manner!

We have often wondered why writers are so unwilling to print a volume of unconnected tales and sketches, as such. They all resort to some little artifice. They bind them together by a thread of narrative, and represent them as the productions of different authors. Boccaccio and Chaucer, Gerald Griffin, Moore, Dickens, and many others of less note, have adopted this plan; but why? It deceives no body. It gratifies no body: for the arrangement seldom adds a particle to the interest of the book, and it often does create confusion in the reader's mind.

In the present instance, the author has allowed about one-fourth of his space (five chapters) to be taken up with this preparation for the remainder; but, after all, we have no reason to complain, for, in this preliminary part, he gives us one of the truest and most pleasing sketches of life in an old American homestead, that we have seen for many years. Cooper, in his 'Pioneers,' drew an elaborate picture of such life,—but his Judge Temple had settled on the very outskirts of civilization. Judge Almora, of Overlook House, is nearer to us in every way; yet he and his family, and his abode, belonged to a class and generation that have almost entirely disappeared. The plainness of exterior, and the substantial comfort of the dwellings, were in thorough keeping with the dignified simplicity, the courtesy and warm hospitality of the owners; but, unhappily, not in keeping with the spirit of this age of Railroads, and shoddy, and other "modern improvements." Things simple, high-toned, and hearty, are out of fashion. The old houses, and the old manners, must pass away. Yet, probably, mankind is not greatly benefitted by the change. At all events, we are old-fashioned enough to love the graceful past, and we thank the author for bringing it so naturally and clearly before us.

We can only mention one or two of the "Papers." They are, "The Welcome," "The Ghost at Ford Inn," (a very touching story in blank verse,) and "The First Attempt at Biography." The author tells a story admirably, and has a keen sense of the ridiculous; his humor shows itself in many places, but in the attempt at Biography, it has full scope. The one thing, however, which, above all others, distinguishes these collected "Papers," is the purity of their tone, and the spirit of reverence for sacred things which pervades them. The reader will often smile, and sometimes laugh; but never at the expense of virtue or religion. And, however much he may enjoy the amusing part of the book, he cannot help feeling in the company of one, whose heart is full of the fear of God and of charity to man.

The author asks, "Will these papers outlive this decaying house? Will men love us because we have sent them forth? Will we, on account of them, be grasped with a kindlier hand? Will they soften hearts in this trying world, and aid men to a greater charity?" We cannot answer these questions; but we believe no one who reads the book can fail to receive some benefit from it. Well would it be for our age and country, if the volumes, that are constantly issuing from the press to amuse the reading public, had something of the same spirit, and were so wholly unexceptionable. We believe the author is the Rev. Frederick Beasley, of Eddington, Pa.

BALLADS, LYRICS AND HYMNS. By ALICE CAREY. New York: Hurd & Houghton. 1866. 8vo. pp. 333.

Alice Carey needs no introduction to our readers. Her writings, both in prose and poetry, have made her name a household word. The first collection of her Poems, was published in 1849; another volume, 'Lyra and other Poems,' appeared in 1852; her 'Clovernook,' first and second series, her Novels, 'Married not Mated,' and 'Holywood,' were published at intervals. The deep and permanent impression of her writings, has in it almost nothing of a factitious element. Indeed, it is the simplicity and naturalness of her style, the entire absence of all straining after effect, her truthfulness to nature in her narratives, and the tenderness, delicacy, and skill, with which the human heart is disclosed to its own vision, that constitute the charm of Alice Carey's works. In the present volume, besides a great number of Ballads, full of fancy and imagination, and of exquisite beauty, we have nearly one hundred and fifty pages of 'Thoughts and Theories,' and about seventy pages of Sacred Hymns and Lyrics. We are not disposed to criticise her ethical and the-

ological teaching. In all her writings, there is a spirit of reverence for God, and an occasional recognition of some doctrine of the Christian Faith; but there is quite too much that is in the vein of our modern transcendental Deism. Here is the first stanza of what she calls MY CREED.

"I hold that Christian grace abounds
Where charity is seen; that when
We climb to Heaven, 'tis on the rounds
Of love to men."

One cannot help regretting, that a genius so richly endowed, so sensitive and susceptible, so well adapted to imbue the American mind with a true Christian sentiment, has not been developed under different influences, and been bathed and illuminated in the heavenly light and glory of that great Fountain of Love, the Gospel of Christ. Then her still sweeter Hymns would have gone down the ages, echoing the angelic song of Bethlehem, and there would have been no dark hours of our present existence, when we could not turn to her pages with satisfaction. There is no melody in them to soothe the wounded spirit; no response to what Pascal calls "the reason of the heart."

The book is beautifully printed and illustrated.

BEETHOVEN'S LETTERS, (1790-1826.) From the Collection of Dr. Ludwig Nohl. Also his Letters to the Archduke Rudolph, Cardinal-Archbishop of Olmütz, from the Collection of Dr. Ludwig Ritter Von Köchel. Translated by Lady Wallace. With a Portrait and Fac-simile. In two volumes, 12mo. New York: Hurd & Houghton. 1867. pp. 234, 257.

The idiosyncrasies, which so often attend upon genius of the very highest order; an ill-adaptedness to struggle with a mercenary, plodding world; the want of sympathy and appreciation, which such men feel as none others can; the cold neglect from the stupid in high life,—all these are seen in this, the fullest Collection of Beethoven's Letters which has ever been published. He was born at Bonn, Dec. 17, 1770, and died at Vienna, March 26, 1827. Notwithstanding the patronage of the Archduke Rudolph, he struggled with poverty all his life-time, and his deafness shut him out from the pleasures and recreations of society. His Letters are a medley. Some of them are worthy of his immortal fame, and most of them throw light upon his character.

A HISTORY OF THE GIPSIES; With specimens of the Gipsy Language. By WALTER SIMSON. Edited with Preface, Introduction, and Notes, and a Disquisition on the past, present, and future of Gipsydom. By JAMES SIMSON. New York: M. Doolady. 1866. 12mo, pp. 575.

The author commenced to delineate this singular people in *Blackwood's Magazine*, but discontinued the work, at the suggestion of Sir Walter Scott, for the reason that "he ought to complete all the information he could collect, before alarming them by a premature publication; as, after he had published, there would be great obstructions to future communications on the subject." In a note to *Quentin Durward*, Sir Walter Scott says, Dec. 1, 1831: "I have personal occasion to know, that an individual, out of mere curiosity, has made himself capable of conversing with any Gipsy whom he meets, or can, like the royal Hal, drink with any Tinker, in his own language. The astonishment excited among these vagrants, on finding a stranger, participant of their mystery, occasions very ludicrous scenes. It is to be hoped this gentleman will publish the knowledge he possesses on so singular a topic. There are prudential reasons for postponing this disclosure at present, for, although much more reconciled to society since they have been less the objects of legal persecution, the Gipsies are still a ferocious and vindictive people." The writer thinks that the Gipsies had their origin in the mixed multitude who went out of Egypt with the Israelites, and who, instead of accompanying them to the Promised Land, went through Arabia to Hindustan. They are now scattered everywhere. The author thinks, that there cannot be less than 250,000 Gipsies, of all castes, colors, characters, occupations, degrees of education, culture, and po-

tion in life, in the British Isles alone, and possibly double that number, and that in Scotland there are not less than 100,000. We have heard it affirmed, that they exist in New York, in no inconsiderable numbers, and are found in positions where they are least suspected. The narrative, throughout, is fraught with amusement and instruction; for, notwithstanding the singular expedients to which the itinerant tribes sometimes resort, in the prosecution of their predatory proceedings, it is impossible not to be struck by, and to admire, the higher principles of virtue, which occasionally crop to the surface in the manners and customs of this singular race. Not the least important chapter in the volume, is that devoted to the language of the Gipsies. Here some suitable food for philological digestion will be found. The text is copiously accompanied by foot-notes, preface, introduction, and a disquisition on the past, present, and future of Gipsydom, by the Editor; and to facilitate reference, a complete index is appended to the book. The work, altogether, is a most exhaustive one, and, on the subject of Gipsydom, it promises to become a high authority.

THE MINOR PROPHETS. With Notes, Critical, Explanatory, and Practical, designed for both Pastors and People. By Rev. HENRY COWLES. New York: D. Appleton & Co. 1867. 12mo. pp. 425.

No part of the Bible presents greater difficulties to the Commentator than the Minor Prophets. The great obscurity of much of the Prophecy; the tangled events of Jewish history, when some of these Prophets wrote; the difficulty of the language itself, especially after the time of the Captivity, when several of these Prophets lived; and last, but by no means least, the influence which the Commentator's private views, and theories, and opinions, must have upon his interpretation,—all these are to be considered, in examining a volume like the present. The work is exceedingly summary, the whole of the twelve Minor Prophets being treated in a volume of only about four hundred pages. The author sometimes rips in his Hebrew; his theory of Christ's Kingdom, of which the later Prophets are full, is of the loosest kind, and he lacks, everywhere, that breadth and depth of reading, which characterize our best modern critics, and especially Dr. Pusey, who has just gone over the same ground. We have not space to justify this criticism, nor is it necessary. In one respect, we are glad to express our approbation of the volume. The author believes in the fact and reality of a Revelation, in the ruthfulness of the prophetic page, that the prophets were honest men, and not mere dealers in myths and fables. In other words, he has no sympathy with that school of modern German Rationalism, which is becoming so prevalent in this country, and is filling the land with infidelity.

THE SCIENCE OF GOVERNMENT IN CONNECTION WITH AMERICAN INSTITUTIONS. By JOSEPH ALDEN, D. D., LL. D., late President of Jefferson College, and Author of "Elements of Intellectual Philosophy," etc., etc. New York: Sheldon & Co. 1866. 12mo., pp. 248.

The author, when President of Jefferson College, was in the habit of lecturing his Classes on the duties of the students, as citizens of the United States; and the present volume has been prepared on the same subject, for general circulation. The early Chapters treat of Civil Government, its origin, nature, object, and powers; of the different Forms of Government; and he then enters upon a historic statement, and a brief but close analysis of Civil Government in this country; the Colonial Governments; the Confederation; the present Constitution, with its history, and the powers, with which, under it, the different departments of the Government are clothed. Not only are the fundamental principles, which underlie our political system, clearly pointed out, but the normal working of the system is distinctly and plainly described. A more important work than this has not lately been published. It should be made a text-book, and should take the place, if need be, of half the *ologies* that are now crowded into our High Schools and Colleges. The young men of the nation should not only be thoroughly drilled in the science of Government, but they should be impressed with the great truth, that whoever robs the Constitution of its authority, aims a blow at the very life of the nation itself.

STATISTICAL HISTORY of the First Century of American Methodism, with a Summary of the Origin and present operations of other Denominations. By the Rev. C. C. Goss. New York: Carlton & Porter. 1866. 12mo., pp. 188.

Mr. Goss has aimed to present a concise and clear statement of the statistical growth of American Methodism, during the one hundred years of its existence. He also compares the growth of Methodism with that of about thirty other Denominations; and in his concluding chapter, he attempts to trace the success of Methodism to its true causes. Assuming the accuracy of the statistical tables in this volume, and we doubt not Mr. Goss has endeavored to make them accurate, they present some facts worthy of note. Thus of "Church Edifices," the Methodists have 19,883, valued at \$33,093,371. The Baptists have 11,221, valued at \$19,799,378. The Presbyterians (of all sorts) have 5,061, valued at \$24,227,359. The Romanists have 2,550, valued at \$26,774,119. The Congregationalists have 2,334, valued at \$13,327,511. The Episcopalians have 2,145, valued at \$21,665,698. The *eight* different sorts of Methodists have, of Ministers and preachers, of all kinds, 29,322. The *nine* different sorts of Baptists, have Ministers, 11,148. The *eight* different sorts of Presbyterians have, 6,705 Ministers. Of Missionary contributions, the Methodists report, last year, *including Salaries of Ministers*, \$10,106,136. The Baptists contributed \$488,260. The Presbyterians contributed \$4,850,223. The Protestant Episcopal Church contributed \$2,700,004. In membership, the Methodists reported in the year 1860, 994,447; and, in 1865, 929,259, a falling off of 65,188! In this Review for April, 1866, we published statistics, showing the decline of Methodism in a number of the large cities of the country.

Mr. Goss, in his estimate of the causes of the success of American Methodism, has judged correctly in part; but he has surveyed the ground superficially. All that was really effective in Early Methodism, both in life and form, it borrowed from the Mother Church of England, and just so far as it is departing from the plan and design and object of its founder, John Wesley, just so far it is ceasing to be Methodism, and is degenerating into a narrow, clannish, bitter Sect. Indeed, Modern Methodism, as a system, seems to be arraying itself more and more against the Church, which John Wesley adhered to, to the close of his life. Only two years before his death, he solemnly and publicly declared; "I declare once more, that I live and die a member of the Church of England; and that none, who regard my judgment or advice, will ever separate from it." And previously, he publicly said; "I fear, when the Methodists leave the Church, God will leave them." The great numbers of the better Class of Methodist preachers, who are constantly returning to the Church, is one of the signs of the times. Methodism had its "mission;" but that "mission" is near to its end. The Protestant Episcopal Church can become, and if she is true to herself, will become, in fifty years from this date, the leading, controlling Religion of this country. To do this, however, she has need to learn two things; first, to distinguish between the *essentials* and the *accidents* of Christianity; which some, at least, of her leaders have not yet learned; and then, she must learn to employ instrumentalities, by which she can reach the great masses of the people. Rome, in this respect, is far wiser than we.

THE CHURCHMAN'S REASONS FOR HIS FAITH AND PRACTICE. By N. S. RICHARDSON, D. D. Third Edition. New York: James Pott, No. 5, Cooper Union. 1866. 12mo., pp. 323.

The second edition of "The Churchman's Reasons," &c., which was published during the War, was carefully revised; several of the chapters were re-written, and two new chapters added. The evidence on which we receive the Church, with her Ministry and Worship, is briefly but plainly stated, and the popular Objections to the Church are met and answered. There are also frequent references, in the margin, for those who would read more thoroughly. We do not know of any other work which covers precisely the same ground as this, and are glad to learn, from Mr. Pott, that this new and third edition is nearly exhausted. In not a few instances, the volume has plead the cause of the Church successfully; nor do we believe that any honest and fair-minded Churchman, who reads it carefully, can ever be seduced into the paths of Rationalism or Romanism. At the present day, especially, Churchmen must be able to give a reason for the hope that is in them.

AUTHORITY FROM GOD Required in those who Minister in His NAME. A Sermon, by the Rt. Rev. WILLIAM MERCER GREEN, D. D., Bishop of Mississippi. New York: James Pott. 1866. 8vo., pp. 24.

If the Gospel is given by Covenant, if that Covenant has Signs and Seals, if God has appointed an Order of men, with authority to administer those Signs and Seals, then who are those men? and where is that authority to be found? These are the questions, which the Rt. Rev. Bishop Green answers, with a clearness and force which are irresistible. A man may be, intellectually and morally, a greater and better man than the President of the United States, but that does not make him President. He can become President in one way, and one way only. It is easy enough to treat the Bishop's argument with a gibe or a sneer. Honest searchers after truth, who value their soul's salvation, will not dispose of the matter in such a way.

There is one feature of Bishop Green's argument, which deserves special attention. It is often flippantly asked, 'Suppose the Apostolic Succession is a true doctrine in theory, yet how can we prove that we have that Succession?' That is the very point which the Bishop has met. Starting with the Early Canons, the Apostolic, which, if not framed by the Apostles themselves, were embodied as early as A. D. 200-250, when persecutions kept the Church pure, and with the Canons of Nice, A. D. 325, which Canons provided that a Bishop should be consecrated by three Bishops, starting also with the acknowledged demonstrable *fact*, that this was not only the Canon Law, but the Common Law of Christendom, Bishop Green has framed a Chart to illustrate the method of Succession, and to show the moral impossibility of the Apostolical authority being lost. Selecting the three first American Bishops, Seabury, White, and Provost, he shows, that not one of all our seventy-eight Bishops is more than three removes from Seabury, White, and Provost; and there is not one, who does not derive his succession from each of these Bishops. So, also, it may be made to appear, that Archbishop Moore, from whom, in part, Bishop White derived the Succession, was, comparatively, but few removes from Irenæus, whom all confess to have been Bishop of Lyons in the Second Century, and who was the Disciple of Polycarp, who sat at the feet of St. John, and was by that Apostle appointed Bishop of Smyrna, and, doubtless, addressed by him, Rev. ii. 8. The argument, as presented by Bishop Green, is cumulative, to a degree which will astonish any one who has not given his attention to the subject. It will silence cavil, and convince the enquiring. The Sermon should be scattered broad-cast over the country. The style is simple, clear, and scholarly, and its tone and spirit are conciliatory.

PERSONAL RECOLLECTIONS OF DISTINGUISHED GENERALS. By WILLIAM T. G. SHANKS. New York: Harper & Brothers. 1866. 12mo., pp. 352.

The author of this spicy volume was correspondent of a leading New York paper during the late War, and exhibits the fruits of personal acquaintance, especially with the Generals and the exploits of the armies of the Ohio and of the Tennessee. Sherman, Thomas, Grant, Sheridan, Hooker, Rousseau, Buell, Rosecranz, Granger, Steedman, Howard, Logan, and Geary, are all minutely described, their personal habits, characteristics, exploits, and merits, freely canvassed. Of all these the volume contains Portraits, which, though done on wood, are well executed. The author says, he has not written with a goose-quill, and that there has been some gall in his ink, but that there is not one word which, living, he intends to retract. Whatever his pen is made of, it certainly is a sharp one, and, occasionally, the author shows discrimination and power. But we differ utterly from him in his estimate of one at least of these Generals. The book is well gotten up, and will, perhaps, make some sensation.

THE GREAT REBELLION: Its Secret History, Rise, Progress, and Disastrous Failure. By JOHN MINOR BOTT, of Virginia. The political life of the Author vindicated. New York: Harper & Brothers. 1866. 12mo. pp. 402.

In October, 1861, the French Consul at Richmond applied to Mr. Charles Palmer for information respecting the real merits and demerits of the whole question of

Rebellion and Secession. At Mr. Palmer's request, Mr. John Minor Botts undertook the answer to that enquiry, which he did in a Letter, that forms the basis of this present volume. He says, that, being suspected of writing the "Secret History of the Rebellion," he was arrested, his trunks, &c., searched, and he himself thrown into a Negro jail, where he was confined for eight weeks. In this volume, Mr. Botts pretends to give an inside view of Southern politics, for the thirty years previous to the War, with a statement of the public leading questions at issue, and the parts which certain prominent politicians played. There were traitors to the Constitution at the North, as well as at the South, but of them Mr. Botts has made too little account. But we shall not criticise the book. Its chief importance consists in the long political experience of the author, and his intimate acquaintance with most of the distinguished men of the Republic, for the last quarter of a century. Whether "the political life of the author is vindicated," or not, is of much less consequence than the disclosures which are made of the intense sectional hostility which has formerly existed, and which all good men everywhere should now seek to remove. The great need is of that divine wisdom, that self-sacrificing patriotism, and that far-seeing statesmanship, which characterized the early Fathers of the Republic.

BRAZIL, THE HOME FOR SOUTHERNERS. Or a practical account of what the Author and others who visited that country saw and did in that Empire. By Rev. BALDARD S. DUNN, Rector of St. Philip's Church, New Orleans, and late of the Confederate Army. New York: C. B. Richardson. 1866. 12mo., pp. 295.

There is one phase of sentiment in the Southern States, generated by the late War, of which little has been publicly known. There is a class of men there, who, having once committed the great questions at issue to the terrible arbitrament of War, are not willing to abide the results of that decision. The Rev. Mr. Dunn is one of these. His Preface, and his two first Chapters, are written as a direct appeal to Southern pride and prejudice, and, apparently, to fan the embers of sectional hate. He revives recollections of Northern barbarity and cruelty, forgetting that there are two sides to that story; and distrusts Northern magnanimity and justice for the future. He even sneers at Northern courage, not remembering that this is an over-loaded weapon, which does more execution at the breech than at the muzzle. This is an old story. We heard it in a Southern State as early as the year 1856, and were told, to our face, that Northerners were cowards; and we resented it, and bade the braggadocio remember our words. Surely, it is high time to put an end to all such bantering and taunting as this. Let us, as far as possible, forget the past; let us, above all, forgive. It is time, now, for conciliation, forbearance, kindness, confidence, and love. Let sectional hate, at the North and at the South, die, and be buried in a common grave.

The ultimate design of this volume is, to persuade Southern malcontents to join a Colony, which the author is trying to plant in Brazil. He describes the country which he has just visited, and especially that part of the Province of Sao Paulo, where it is proposed to make a settlement. The Emperor, Pedro II., who is a remarkable man, and is offering every inducement to colonization, is seeking, in every way, to develop the resources of his Empire. Should the dreams of Mr. Dunn be realized, it may lead to the introduction, into Brazil, of a higher civilization, and of a truer and nobler type of Christianity. His book contains much information, nor do we doubt the entire sincerity and honesty of his motives; but we are sure that his earnestness and ability might well be expended in a country which we are still proud to call our own, and where there are all the elements of national power and glory, and all the incentives to individual enterprise and ambition.

A GRAMMATICAL ANALYZER: Or the Derivation and Definition of Words, with their Grammatical Classification. For the use of Schools and Academies. By W. J. TENNEY. New York: D. Appleton & Co. 1866. 12mo., pp. 227.

Mr. Tenney attempts to familiarize the student with "the principles upon which our language is formed." For this purpose, he has arranged his work in Three Parts; giving, in Part I., a family of words, with the changes which the root un-

dergoes, by means of suffixes; and then, in Part II., the further modifications of the root, by the use of prefixes, as well as suffixes; and then, in Part III., the final modification of the root, by the union with another root, thus forming compound words. We have not the slightest confidence in the practical utility of any such grouping of the words of our language, especially for popular use in our Schools. The language itself is too diversely composite; it is derived from sources whose structural laws are so varied, that any such attempt at inductive scientific classification must, of necessity, prove a failure. The rules must, to a great extent, be arbitrary, and the exceptions will be so numerous as to render the rules almost worthless. A work somewhat similar, in its design, to this of Mr. Tenney, though pertaining more to orthography and to the structure of words, than to the parts of speech, was prepared and published by the late Rev. Dr. A. B. Chapin. He expended a great amount of labor upon it, and never lost confidence in its practical utility and ultimate success. But yet, for the reasons already given, the work made little impression. Mr. Tenney's grouping of words is, as far as it can be, scientific, and is quite comprehensive; but, as it seems to us, is too arbitrary to be of much practical value. A course of familiar lectures and exercises on the subject, for the higher Classes in our Academies, if given by competent teachers, and if the present course of study were not already crowded to excess, would be very useful.

PRINCIPIA LATINA.—Part II. A First Latin Reading Book. Containing an epitome of Caesar's Gallic Wars, and Lhomond's Lives of distinguished Romans, with a short Introduction to Roman Antiquities, Notes and a Dictionary. By WILLIAM SMITH, LL. D., and HENRY DRISLER, LL. D. New York: Harper & Brothers. 1866. 12mo., pp. 375.

Professor Drisler, of Columbia College, has made some change in Dr. Smith's Elementary Reading Book in Latin, by substituting for its First Part, Dr. Woodford's "Epitome of Caesar;" but he retains the Second Part, which is a reprint of Lhomond's "De Viris Illustribus Urbis Romæ," commonly known as "Viri Romæ," a little work which has found its way into the best Schools in England, Germany, and the United States. The work, as now published, has full grammatical notes, a brief sketch of Roman Antiquities, and a Dictionary specially prepared for the volume. It is a good book for the student before he encounters the difficulties of the ancient classical authors.

A PRACTICAL ARITHMETIC. By G. P. QUACKENBOS, A. M., author of "A Primary Arithmetic," "An Elementary Arithmetic," etc. Upon the basis of the works of GEORGE R. PERKINS, LL. D. New York: D. Appleton & Co. 1866. 12mo., pp. 324.

Quackenbos' Series of text-books in Arithmetic, is too well known to need description. He has aimed steadily at clearness in his definitions, and at the natural inductive method in the development of his subject.

ENGLISH COMPOSITION AND RHETORIC. A Manual. By ALEXANDER BAIN, M. A., Professor of Logic in the University of Aberdeen. American Edition revised. New York: D. Appleton & Co. 1867. 12mo., pp. 343.

A leading characteristic of this treatise on Composition and Rhetoric is, that Prof. Bain, instead of burdening the memory of the pupil with technical phrases, seeks, first, to form his judgment, by making him thoroughly familiar with correct principles; and then, he impresses and illustrates these by carefully chosen examples. This is the only way to make a natural and forcible writer. The pupil thus retains his own individuality, and the simple, well-established rules of Rhetoric, which are all based upon reason and common-sense, enable him to perfect his style of Composition, to the greatest degree of which he is capable. The author describes and discusses the various Figures of Speech, the leading Qualities of Style, and the various kinds of Composition; and with the rules and principles he presents illustrations from the best writers. In the Appendix he also gives several Extracts, thoroughly analyzed. The book is prepared with much care, and deserves the attention of teachers in High Schools and Colleges. The work is also a good

one for the use of the Clergy, as an aid in guarding against a slovenly and vicious style of writing.

ON PROVISION FOR THE INSANE POOR OF THE STATE OF NEW YORK; and the Adaptation of the "Asylum and Cottage Plan" to their wants; as illustrated by the history of the Colony of Fitz James, at Clermont, France. By CHARLES A. LEE, M.D. Albany. 1866. 8vo. pp. 32.

We can do little more than ask careful attention to this pamphlet, which Prof. Lee has recently issued. His own reputation as a scientific man and a lecturer, gives to his suggestions great importance; and his paper, carefully prepared, is the work of a scholar, and a philanthropist. Now that the great State of New York has taken up in earnest this question of the condition of the Insane as a practical matter, we ask those who are charged with the responsibility of inaugurating plans, of erecting buildings, and establishing a system of treatment, to pay attention to the simple, well attested facts, which Dr. Lee has here so plainly set forth. Insanity is a disease. In its early stages, 70 to 80 per cent. can be cured. The treatment of the insane has hitherto been, to a large extent, not only unreasonable but cruel. There are 6000 insane persons in the State of New York to-day, and as many more proportionably in the other States. On the mere ground of economy, instead of paying \$6.00 to \$7.00 per week, as is done at the State Asylum at Utica, such institutions may be made self-supporting, and at the same time their benefit to the insane themselves be increased beyond computation. And this, of course, is the main thing. The account given in this pamphlet, of the "Asylum and Cottage Plan," at Clermont, France, which has been fairly and successfully tested, should be studied carefully by those who are called to act in such matters.

GODEY'S LADY'S BOOK. Edited by Mrs. SARAH J. HALE. Philadelphia. November and December. 1866.

Under the watchful supervision of Mrs. Sarah J. Hale, this well-known and popular monthly more than maintains its established reputation. Her exquisite taste and good judgment are evinced in everything admitted to its pages. While contending always for the true dignity of her sex, Mrs. Hale has no sympathy with that brazen-faced infidelity of the day, which, in contending for "woman's rights" would rob woman of that nobility of character which is her crown of glory. We have been interested in an Article in which Mrs. Hale protests against the use of the terms *male* and *female* to distinguish the human sexes; as degrading and vulgar. She also, in a very ingenious Article, pleads for a distinguishing termination of all words which denote the relationship, professions, pursuits, &c. of woman, and gives a long list of words in illustration. The following are specimens:

Actor.	Actress.	Porter.	Portress.
Artist.	Artiste.	Preceptor.	Preceptress.
Author.	Authoress.	Professor.	Professoress.
Doctor, Dr.	Doctress, Drss.	Scholar.	Scholaress.
Horseman.	Horsewoman.	School-boy.	School-girl.
Host.	Hostess.	Sculptor.	Sculptress.
Householder.	Housekeeper.	Songster, Vocalist.	Songstress.
Hunter.	Huntress.	Shepherd.	Shepherdess.
Husbandman.	Housewife.	Sorcerer.	Sorceress.
Instructor.	Instructress.	Steward.	Stewardess.
Juggler, or Astrologer.	Fortuneteller.	Student.	Pupil.
Landlord.	Landlady.	Shopman.	Shopwoman.
Man-Milliner.	Milliner.	Shopkeeper.	Shop-girl.
Man-Midwife.	Midwife.	Tailor.	Tailoress.
Man servant.	Maid-servant.		Seamstress.
Men-servants.	Women-servants.	Teacher.	Teacheress.
Master, Mr.	Mistress, Mrs.	Tutor.	Governess.
Monitor.	Monitress.	Waiter.	Waitress.
Painter.	Paintress.	Wizard.	Witch.
Postmaster.	Postmistress.	Workman.	Workwoman.
		Workingmen.	Workingwomen.

We commend Godey's Lady's Book as worth reading, from beginning to end; while its patterns, receipts, &c., must make it valuable to all ladies who wish to keep an eye on the *modes*, or who have anything to do with house-keeping.

THE LAW OF RITUALISM EXAMINED IN ITS RELATION TO THE WORD OF GOD, TO THE PRIMITIVE CHURCH, TO THE CHURCH OF ENGLAND, AND TO THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES. By Rt. Rev. JOHN HENRY HOPKINS, D.D., LL.D., Bishop of Vermont. New York. Hurd & Houghton. 1866. 12mo. pp. 98.

An examination of this volume will appear in the next Number of this Review

KOON WOCKEYIYE WOWAPI. QA ISANTANK MAKOCE. Kin En Token Wohduze, Qa Okodakiciye Wakan En Tonakiya Woecon Kin, Hena De He Wowapi Kin Ee. SAMUEL DUTTON HINMAN, Missionary to Dakotahs. St. Paul. 1866. 8vo. pp. 321.

This translation of the Prayer Book into the Dakotah language by Mr. Hinman is one of the fruits of our Mission to the Indians. It is in itself a noble tribute to Christianity, as showing its influence in elevating and civilizing the Heathen tribes of the West. The language, notwithstanding that it abounds in gutturals, is full of vowel sounds, and must be exceedingly soft and melodious.

THE CRITERION; a Means of Distinguishing Truth from Error, in Questions of the times. With Four Letters on the Eirenicon of Dr. Pusey. By the Right Rev. A. CLEVELAND COXE, D. D. New York: H. B. Durand. 1866. 12mo. pp. 129.

One great difference, we do not say it is the only one, between the Rev. Dr. Pusey and the Rt. Rev. Bishop Coxe, in dealing with Rome, is this. Dr. Pusey theorizes, from the retirement of his cloister. Bishop Coxe handles the matter of Unity, as one of the living questions of the times. Rome has her *Esoteric*, and her *Exoteric* side, on all points of Doctrine and Discipline. The latter is Romanism as it is; as we see it; and meet it; and combat it; from day to day. Romish apologists are in the habit of retreating behind these, what they pretend to be, the only responsible Romish Standards; and they demand to be met on that ground, and that ground alone. And they demand, too, that we shall shut our eyes to the abominable Idolatries and Corruptions, and to the cruelties, and under-handed plottings and deceptions, of which the System is practically guilty. Bishop Coxe treats the whole scheme, in its actual workings, in its diabolic character, spirit, and designs, as well as in its formally defined statements. He carries the war boldly into the very ranks of the open, avowed enemy of the Reformed Catholic Apostolic Church of England, and the United States. He remembers the Fires of Smithfield; and he knows, as we know, that Rome stands ready to kindle them again, and would do it, to-day, if she could. That is the real difference between the *Eirenicon* and the *Criterion*. Our readers may choose between them. Rome understands the matter quite as well as we do. We shall take up the *Criterion* on another occasion.

The following new publications have been received:

THE HOME LIFE IN THE LIGHT OF THE DIVINE IDEA. By James Baldwin Brown, B.A., Minister of Clayland's Chapel, Clapham Road, London, author of "The Divine Life in Man," "The Soul's Exodus and Pilgrimage," &c. New York: D. Appleton & Co., 443 Broadway. 1866. 16mo. pp. 327.

MORNING BY MORNING; or Daily Readings for the Family or the Closet. By C. H. Spurgeon. New York: Sheldon & Co. 1866. 12mo. pp. 408.

FREDERICK THE GREAT AND HIS COURT. An Historical Romance. By L. Mühlbach, Author of Joseph II. and his Court. Translated from the German, by Mrs. Chapman Coleman and her daughters. New York: D. Appleton & Co. 1866. 12mo. pp. 434.

THE SANCTUARY: A Story of the Civil War. By George Ward Nichols, Author of "The Story of the Great March." With Illustrations. New York: Harper & Brothers. 1866. 12mo. pp. 286.

BOUND TO THE WHEEL. A Novel. By John Saunders, Author of "Abel Drake's Wife," &c., &c. New York: Harper & Brothers. 1866. 8vo. pp. 213.

ALL IN THE DARK. A Novel. By J. Sheridan Le Fanu, Author of "Guy Deverell," &c., &c. New York: Harper & Brothers. 1866. 8vo. pp. 107.

KISSING THE ROD. A Novel. By Edmund Yates, Author of "Land at Last," &c., &c. New York: Harper & Brothers. 1866. 8vo. pp. 160.

THE RACE FOR WEALTH. A Novel. By Mrs. J. H. Riddell, Author of "Maxwell Drewitt," &c. New York: Harper & Brothers. 1866. 8vo. pp. 168.

SIR BROOK FOSSBROOKE. A Novel. By Charles Lever, Author of "Charles O'Malley," &c., &c. New York: Harper & Brothers. 1866. 8vo. pp. 202.

THE RT. REV. BISHOP WHIPPLE'S Sermon at the Consecration of Bishop Clarkson, Nov. 15, 1865, and **BISHOP CLARKSON'S** Address to his Congregation, in St. James' Church, Chicago, on accepting the Missionary Episcopate. 1866. 8vo. pp. 25.

THE RT. REV. BISHOP CLARK'S ADDRESS at the Funeral of Bishop Burgess, May 30, 1866. 8vo. pp. 21.

THE RT. REV. BISHOP ELLIOTT'S SERMON, at the Funeral of the Rev. Dr. E. C. Ford, in St. Paul's Church, Augusta, Ga., Sunday after Christmas, 1862. With an account of the Obsequies, &c. 8vo. pp. 21.

THE REV. DR. M. A. DEWOLFE HOWE'S SERMON on the Primitive Mode of conducting Home Missions, in St. Andrew's Church, Philadelphia, May 24, 1866. 8vo. pp. 24.

THE REV. R. H. WELLER'S PARTING SERMON in Christ Church, St. Joseph, Mo. 1866. 12mo pp. 12.

THIRTEENTH TRIENNIAL REPORT of the G. P. E. S. S. U. and C. B. Society. 12mo. pp. 48.

PROCEEDINGS of the Trustees of the General Theological Seminary, June 27-8, 1866. 8vo. pp. 44.

CITY MISSION DOCUMENTS, No. 6. A Missionary Field. 1866. 12mo. pp. 24.

CITY MISSION WORK. Leaf No. IV. Nov. 1866. Lay Coöperation in Church Work.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATIONS.

The Rev. CHANNING MOORE WILLIAMS, was consecrated Missionary Bishop to China and Japan, Oct. 2d, in St. John's Chapel, New York. Morning Prayer was said by the Rev. Drs. J. C. Smith and Littlejohn. The Ante-Communion Service was said by the Rt. Rev. Bishops McIlvaine, McCoskry and Kemper. The Rt. Rev. Bishop Johns, of Virginia, preached the Sermon. The Candidate was presented by the Rt. Rev. Bishops Potter and Talbot to the Presiding Bishop, Hopkins. The Testimonials were then read, the promise made, and the Bishop-elect was vested by the Secretaries, the Rev. Mr. Denison and the Rev. Dr. Twing. The *Veni* was then said, and the Consecration solemnized by the Presiding Bishop, the Rt. Rev. Bishops Lee, Johns, Potter, Whipple, and Payne, uniting in the imposition of hands. The Communion Service followed, by the Rt. Rev. Bishops Odenheimer, Clarke, and the Presiding Bishop, who pronounced the Benediction. Nearly twenty Bishops were present in their robes, also a large number of Presbyters and Deacons, and a full Congregation.

The Missionary Bishop was born in the City of Richmond, Va., on the 18th of July, 1829. He is a graduate of William and Mary College, Virginia, which he attended in the sessions of 1851-52, and 1852-53. He pursued his Theological studies at the Seminary in that Diocese, and was ordained by Bishop Meade, in Christ Church, Alexandria, in June, 1855. In November of that year he sailed, in company with the Rev. John Liggins, for China, and continued his labors in that country until he was appointed, by the Foreign Committee, as a Missionary to Japan. He reached Nangasaki in July, 1859, and there pursued his zealous labors, until recalled by the Church to receive the Episcopate.

THE Rev. JOSEPH PERE BELL WILMER, D. D., was consecrated Bishop of Louisiana, in Christ Church, New Orleans, Nov. 7. There were present, the Rt. Rev. Bishops Hopkins, of Vermont, Green, of Mississippi, Wilmer, of Alabama, and Quintard, of Tennessee, and nearly thirty other Clergy. Morning Prayer was said by the Rev. Dr. Hedges, and the Rev. Messrs. J. Beckwith and R. F. Clute. The Ante-Communion Service was said by the Rt. Rev. Bishops Green, Wilmer, and Quintard. The Rt. Rev. Bishop Hopkins preached, from 1 Tim. iii. 1st. The Bishop-elect was presented to the presiding Bishop, by the Rt. Rev. Bishops Green and Wilmer. The Testimonials were read by the Rev. J. Beckwith. The Consecration Service was then continued, and the Bishop-elect was vested with the Episcopal habit, by the Rev. Drs. D. S. Lewis and C. Goodrich. All the Bishops present united in the laying on of hands, the Presiding Bishop saying the words of Consecration. The Holy Communion followed, the Presiding Bishop saying the Post-Communion Service, and pronouncing the Blessing of Peace.

The Rev. GEORGE DAVID CUMMINS, D. D., was consecrated Assistant Bishop of Kentucky, in Christ Church, Louisville, Nov. 15th. There were present, the Rt. Rev. Bishops Hopkins, of Vermont, Smith, of Kentucky, Lee, of Iowa, Talbot, of Indiana, Quintard, of Tennessee, Clarkson, of Nebraska, and Kerfoot, of Pittsburgh, and more than fifty other Clergy. Morning Prayer was said by the Rev. Drs. E. F. Berkley, H. N. Bishop, and J. N. Norton, and the Rev. Messrs. J. W. Venable,

and Clinton Locke. The Ante-Communion Service was said by the Rt. Rev. Bishops Quintard, Talbot, and Lee. The Rt. Rev. Bishop Lee preached, from St. John, *xx.*, 21-3. The Bishop-elect was presented to the Presiding Bishop, by the Rt. Rev. Bishops Talbot and Clarkson. The Testimonials were read by the Rev J. J. Talbot. The Candidate was vested with the Episcopal habit by the Rev. Dr. Craik, and the Rev. F. M. Whittle. The Consecration Service followed, all the Bishops united in the laying on of hands, the Presiding Bishop saying the words of Consecration. The Communion Service was resumed, Bishop Clarkson saying the Post-Communion Service, and the Presiding Bishop pronounced the Blessing of Peace.

ORDINATIONS.

DEACONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Cassey, Peter Williams,	Kip,	Sept. 13, 1866,	Trinity, San José, Cal.
Heath, J. B. G.	Eastburn,	Nov. 2, "	Emmanuel, Boston, Mass.
Hewett, John,	Green,	Sept. 9, "	St. Mark's, Baltimore, Md.
Kellogg, Justin P.	Vail,	Nov. 12, "	Mediator, Philadelphia, Pa.
Knowles, J.	Elliott,		St. Philip's, Atlanta, Ga.
Raymond, Wm. Wirt,	Coxe,	Sept. 23, "	St. Paul's, Buffalo, W. N. Y.
Stoddard, James,	Coxe,	Sept. 23, "	St. Paul's, Buffalo, W. N. Y.

PRIESTS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Rev. Atwell, B. W.	Clark,	Oct. 6, 1866,	Messiah, Providence, R. I.
" Dunn, John K.	McCoskry,	Sept. 30, "	St. John's, Detroit, Mich.
" Fuller, Wm. A.	Randall,	Sept. 5, "	St. John's, Denver, Colorado.
" Guilford, W. M.	Quintard,	Oct. 14, "	Trinity, Winchester, Tenn.
" Haughton, James,	Chase,	Oct. 30, "	Grace, Manchester, N. H.
" Harrison, J. J.	Lee, A.	Aug. 31, "	St. Thomas', Newark, Del.
" Howard, DeWitt C.	Lee, H. W.	Sept. 23, "	St. James', Chicago Ill.
" Johnstone, W. J.	Whipple,	Sept. 23, "	Good Shepherd, Faribault, Min.
" Murphy, T. Logan,	Odenheimer,	Sept. 25, "	St. Mary's, Burlington, N. J.
" Porter, E. C.	Lee, H. W.	Sept. 23, "	St. James', Chicago, Ill.
" Tiffany, C. C.	Clark,	Nov. 4, "	Grace, Providence, R. I.
" Tucker, Wm. P.	Clark,	Sept. 11, "	Grace, Salem, Mass.

CONSECRATIONS.

<i>Name.</i>	<i>Bishop.</i>	<i>Time.</i>	<i>Place.</i>
Trinity,	McCoskry,	Aug. 26, 1866,	Union City, Mich.
Christ,	Potter,	Oct. 10, "	Riverdale, N. York.
Grace,	Odenheimer,	Oct. 10, "	Crosswicks, New Jersey.
Our Saviour,	Kip,	April 15, "	Placerville, Cal.
St. James',	McIlvaine,	Sept. 29, "	Cross Creek, Ohio.
St. Stephen's,	Chase,	Oct. 5, "	Pittsfield, N. H.
	Scott,	Aug. 19, "	Port Townsend, Wash'n Terr.

OBITUARIES.

THE RT. REV. FRANCIS HUGER RUTLEDGE, D.D., Bishop of Florida, died at Tallahassee, Nov. 6th, aged 68 years. He was a native of South Carolina, and a son of Chancellor Hugh Rutledge; and graduated at Yale College, in 1820. He was, for some time, Rector of St. John's Parish, Tallahassee, the Rt. Rev. Bishop Elliott, of Georgia, being Provisional Bishop of the Diocese. He was consecrated Bishop of Florida, Oct. 15, 1851, in St. Paul's Church, Augusta, Georgia, by the Rt. Rev. Bishops Gadsden, Cobbs, and Elliott.

The REV. E. H. CRESSEY, D.D., Rector of Trinity Church, Trenton, New Jersey, died at Trenton, Sept. 19.

The REV. FRANCIS L. HAWKS, D.D., LL.D., Rector of the Church of our Saviour, New York City, died in this City, Sept. 26th, 1866, in the 69th year of his age. We hope to be able to give a full, and, as far as possible, complete sketch of his life and labors, in the next Number of this Review.

The REV. JOSEPH HOWLAND COIT, D.D., Rector of Trinity Church, Plattsburgh, N. Y., died at that place, Oct. 1st, 1866.

The REV. ROBERT TRAVIS, Jr, Rector of Trinity Church, Jersey City, N. J., died at Jersey City, N. J., Oct. 20th, aged 40 years.

The REV. WILLIAM B. LACEY, D. D., died at Okolona, Miss., aged 85 years, late President of Rose Gales College at Okolona. He was of Northern birth, was ordained Deacon by the Rt. Rev. Bishop Hobart, Oct. 7th, 1813, and Priest, by the same Bishop, in New York City, in 1815. He was an active and successful Missionary in Broome and Chenango Counties, until 1818, when he became Rector of St. Peter's Church, Albany, N. Y., where he remained more than twenty years. He was a Trustee of Union College, a Professor in the University of Pennsylvania, President of a College at Laceyville, near Pittsburgh, Pa., and, in his old age, he sought the more genial climate of the South, and removed to Jackson, La. In 1860 he became President of the College at Okolona, where he died. He was the author of several text books for Schools and Colleges, on Rhetoric and Moral Philosophy; and had prepared a History of the English Church, prior to the time of the Monk Augustine, still in manuscript. He was a Churchman from principle, was thoroughly learned, a strict observer of the amenities of social life, and of earnest piety.

CONVERSIONS TO THE CHURCH.

Mr. WILLIAM G. STONEY, lately a Methodist Minister in Michigan, has become a Candidate for Holy Orders in Michigan.

Mr. E. S. WILSON, lately a Presbyterian Minister, has become a Candidate for Holy Orders in Western New York.

The Rev. Mr. PERRY, lately a Baptist Minister, has become a Candidate for Holy Orders in South Carolina.

The Rev. W. J. JOHNSON, lately ordained Priest in Minnesota, was formerly a Presbyterian Minister.

Rev. B. W. ATWELL, lately ordained Priest in Rhode Island, was formerly a Universalist Preacher.

Rev. J. B. G. HEATH, lately ordained Deacon by Bishop Eastburn, was formerly a Universalist Preacher.

The Rev. W. M. GUILFORD, lately ordained Priest in Tennessee, was for twenty-five years a Baptist Preacher.

The Rev. J. KNOWLES, lately ordained Deacon in Georgia, was formerly a Methodist Preacher.

The Rev. C. C. TIFFANY, lately ordained Deacon by Bishop Clark, in Rhode Island, was formerly a Congregational Minister.

Rev. HENDERSON JUDD, for ten years a Congregational Minister, has become a Candidate for Holy Orders in Ohio.

GENERAL CHURCH INTELLIGENCE.

BOARD OF MISSIONS. The Thirty First Annual Meeting of the Board of Missions was held in Ascension Church, New York, Wednesday, Oct. 3, and continued its sessions until Friday evening. The Annual Sermon was preached by the Rt. Rev. Bishop Lay, of Arkansas. The Report of the Domestic Committee was read by the Rev. Dr. Twing, the Report of the Foreign Committee by the Rev. Mr. Denison, and the Report of the Freedmen's Commission by the Rev. Dr. J. Brinton Smith. Reports were also read by or from the Missionary Bishops, Payne of Africa, Scott of Oregon, Lay of Arkansas, Clarkson of Nebraska and Dakotah, Randall of Colorado, Montana and Idaho. At the public Meeting on Thursday evening, Addresses were made by the Rt. Rev. Bishops Payne, Clark, Clarkson, and the Rev. Dr. Armitage, Bishop-elect of Wisconsin. Resolutions were adopted, commending to the confidence and support of the Church, the Greek Mission.

The Mission at the Sandwich Islands seems to be left in a somewhat anomalous condition. The Board at its meeting in Philadelphia had fully adopted and endorsed the Mission, but the Foreign Committee have declined action in its behalf. A very strong Resolution in favor of the Mission was before the Board at its present Meeting, and would, we think, have been passed by an overwhelming vote; but, for the sake of harmony, it was withdrawn, and the Mission is left to the voluntary support of its friends. If those Islands are to be saved from Romanism, it will be by the instrumentality of the English Mission and our own. The failure, to a great extent, of Congregationalism there, after a fair trial and vast expenditure of means, the secularization, and the political scheming, which are publicly charged upon the Missionaries, may well account for the intense bitterness exhibited by the American Board toward Bishop Staley's Mission. Our Foreign Committee, in their Report, justify their conduct toward the Sandwich Island Mission by one argument which deserves a little notice. It is that of the principle of "non-interference" with other Missionary Societies or Boards. As a precedent for non-interference, they say, that "the Church Missionary Society has refused to listen to urgent solicitations to enter among the Armenians, either in the provinces or the capital. When, less than three years ago, strong appeals were made by members of the Church of England for aid to be extended to a company of converts in Constantinople, who, with an able pastor at their head, had withdrawn from the American mission, and pleaded conscientious convictions in favor of an Episcopal 'Reformed Armenian' movement, the Committee of that great and noble Society, after mature deliberation, unanimously declared 'that the Church Missionary Society could not give' the desired 'countenance or support, as it would be an unjustifiable interference with the great and good work for so many years carried on by the American Board of Missions in Turkey, with the manifest blessing of the God of Missions.' The return, soon afterward, of the disaffected party to cordial relations with the Mission of this Board, and other subsequent developments, attest the wisdom as well as Christian courtesy and justice of that decision."

If our Foreign Committee will examine the early history of this American Mission to the Armenians, they will see that this "principle of non-interference" is the very last plea which the American Board can now urge. That Mission to the Armenian and Oriental Churches was started, in 1830, on that principle and was sacredly pledged to it. For fifteen years the Missionaries declared, again and again, that they had no wish or design to interfere with those Churches, which of course were Liturgic in Worship, and Episcopal in Ministry. They concealed their own character; they wore clerical robes, and made the Sign of the Cross in Baptism, and, on occasions, used Liturgies, like the English Clergy. As soon, however, as they felt sure of their own position, they changed their policy; and, as early as 1844, it was formally resolved, that these converts "are to be recognized as Churches," and "that the reformed Churches are to have no reference to any of the degenerate Oriental Churches." The first formal organization of the "Evangelical Armenian Church," took place at Pera, in 1846.

It will be new to many of our readers, that the English "Church Missionary Society" refused to come forward and save the Primitive Scriptural form of those Churches, when thus appealed to, and that they refused to do it, for the reason

which is now alleged. We noticed, that the Rt. Rev. Bishops Potter, and McCoskry, and Kerfoot, and others, gave their testimony to the importance of the Church Mission at the Sandwich Islands; and we regret, for every reason, the shape in which the whole thing was finally left. The tone of exultation, in which the Sectarian press are indulging over the successful management and disposal of the question, does not surprise us.

The Reports of the two Committees, Foreign and Domestic, must, of course, be the basis of our judgment as to what is actually being done. These Reports are full and encouraging, and will be found in the Spirit of Missions. The presence, and Reports, and Addresses, of the Foreign and Domestic Missionary Bishops, added greatly to the interest of the Meeting, and a decided impulse was given to a work, which is surely more and more finding its way to the hearts of Churchmen.

SPECIAL MEETING OF THE HOUSE OF BISHOPS.—The Rev. Dr. Howe, of Philadelphia, having declined the Episcopate of "Nevada and parts adjacent," the House of Bishops, to whom the nomination belongs, assembled at St. John's Chapel, Oct. 3, and closed its sessions, Oct. 5th. For reasons laid before the House, the question of electing a Bishop of Nevada was referred to the next General Convention.—Montana was erected into a Missionary jurisdiction, the Bishop to have charge also of Utah and Idaho. The Rev. DANIEL S. TUTTLE, Rector of Zion Church, Morris, N. Y., was nominated, we believe, unanimously. Mr. Tuttle is a "self made" man. Having battled from early boyhood with obstacles, he is a man of great physical energy and power of endurance, of practical talent and tact, a man of common sense, of knowledge of the world and of men, of thorough scholarship, of marked success in the Ministry, we believe of true piety, and most certainly not a blusterer nor a Pharisee. He is a graduate of Columbia College, and of the General Theological Seminary, and was ordained Deacon by the Rt. Rev. Bishop Potter, June 28, 1862.

NEW YORK.—DIVISION OF THE DIOCESE.—At the Annual Convention, Sept. 26th, the Rt. Rev. Bishop Potter, in his Address, declared his readiness, not to recommend, but to consent to, the division of the Diocese, and to the erection of two new Dioceses; one, to include Long Island, and perhaps Staten Island; and the other to include the northern portion of the present Diocese; "the proper line of division between that northern section, and the remaining Diocese of New York, would be the southern boundaries of Columbia, Greene, Delaware, and Otsego, throwing those counties, and all north of them, into the northern Diocese, and leaving the counties of Dutchess, Putnam, Westchester, Ulster, Sullivan, Orange, Rockland, and New York, to constitute the remaining Diocese of New York."

The following Resolutions were, after discussion, adopted unanimously:

Resolved, That a committee of fifteen (eight clergymen and seven laymen) be appointed by the President, to whom shall be referred the whole matter of the erection of a new Diocese, or (if they shall deem it inconsistent with Article IV. of the General Convention) of new Dioceses within the limits of the Diocese of New York, in accordance with the conditions suggested in the Bishop's Address just delivered, who shall report thereon at the next meeting of the Convention; that the said Committee be authorized and directed to make inquiry, in such way as they may deem best, as to the wishes and desires of the clergymen and laity of the northern part of the Diocese, and on Long Island and Staten Island, as to the erection of a new Diocese in each of those sections of the State; and also to obtain all such further information, as may be necessary or proper to prepare the subject for the consideration of the Convention at its next annual session.

Resolved, That the Committee be directed to consider and report, if practicable, a plan for an association between the new Diocese or Dioceses, should such be erected, and the Diocese of New York, as shall tend to the protection and preservation of their common interests.

Resolved, That the Committee be directed to confer with the Bishop of the Diocese from time to time, as they shall deem desirable, and whenever he may wish a conference, and to lay before him the results of their inquiries and deliberations before presenting their report to the Convention.

The following were named as the Committee: Rev. Dr. Haight, Chairman, Rev. Dr. Littlejohn, Rev. Dr. A. H. Vinton, Rev. Dr. Tucker, Rev. Dr. W. F. Morgan, Rev. Dr. Hoffman, Rev. S. B. Bostwick, Rev. J. Livingstone Reese, Gov. Fish, Gov. King, Lieut. Gov. Floyd Jones, F. DePeyster, Esq., O. Meads, Esq., H. E. Pierpont, Esq., Edward Jones, Esq.

TRINITY CHURCH, NEW YORK CITY.—A series of services, commemorating the Dedication of St. Paul's Chapel one hundred years ago, was held in St. Paul's Chapel, commencing Sunday, Oct. 28th, and ending Tuesday, Oct. 30th. Sermons were preached by the Rector, the Rev. Dr. Dix, and the Rev. Drs. Haight, Vinton, and Weston. The Rev. Dr. Higbee also read the Sermon, preached at the Dedication, Oct. 30, 1766, by the Rev. Samuel Auchmuty, D.D. The Rev. Dr. Dix, at the concluding Service, thus sketched his own plan of future operations:

"I wish, with God's help, to devote, if not the whole, so much as I can, of our income, whatever it may be, to the spiritual and temporal good of the population of that part of the city, which other religious bodies have forsaken and left to take care of itself. To that end, I would, in the first place, resolve never hereafter to contract a dollar of debt for any purpose; and in the second place, I would never consent to hoard a dollar of income, but spend it as freely as it comes. Now, as to the plan of expenditure. Beginning at the farthest point south, we have Trinity Church, which needs enlargement, so as to make it capable of accommodating the crowds which so often turn, in disappointment, from its doors, unable to get in. Next in order comes this Church, and after it, inclining westward and northward, we reach St. John's: these, our own Chapels, must be maintained. Beyond St. John's Chapel, on the west side of the town, and not too far away, a fourth Church is required, just where St. Luke's now holds the ground and does so good a work. Opposite that point, to the extreme east, somewhere near the head of East Broadway, we should have a fifth Church, and midway between them, near Broadway, on the line of Canal street, a sixth. I cannot see how one of these Churches can be spared, if we are to keep up any landmarks of religion in the wilderness; and, therefore, those six, at the very least, must be maintained. But, in the next place, I would not think of working them, or any of them, as mere Parish Churches. Each should be a Mission Station; each should have attached to it a Clergy House, with men enough in residence to do the parochial work of a large district; to preach, if need be, in the streets, to visit from house to house, to keep up that incessant and untiring pastoral work by which the poor, the careless, and the vicious can be reached. But also, in connection with each of those Mission Churches, I would have Parochial Schools, for boys and girls, furnished with all that is required to make schools desirable. Then, in some central place, or at some suitable and convenient points, I would have Houses of Charity, like St. Barnabas' House, or Saint Stephen's, in Boston, at which the homeless, the poor, the unhappy, the unemployed would be always sure of a lodging, a meal, and a welcome, and of such information, and counsel as the case required. If the City Hospital should be removed, I would put an Infirmary of some kind in its place; and, at any rate, there should never be lacking physicians and dispensaries in connection with each of our Mission Stations, to meet and take care of the sick. The Churches, one and all, should be rendered as attractive, as a suitable ritual, fine music, and artistic embellishment could make them; while, in the work of teaching the young and ministering to the sick, I know that I should find the devoted women, who, assuming the state of life and the habit of Sisters of Charity and Mercy, would enter with enthusiasm on this field of labor, and give themselves up to Christ therein; while I would employ in the clerical force a considerable number of young men, who, free from family ties and domestic cares, and able to live together in community, would constitute "associate missions" in this moral and spiritual wilderness.

Such is, in brief, the plan which has shaped itself in my thoughts, and which, for the first time, I speak of particularly, because it is only now that the way seems opening for its realization."

Dr. Dix estimates the value of the available property of Trinity Parish at about \$6,500,000; and its prospective annual income at about \$250,000. If any body supposes, that the position of Assistant Minister in Trinity Parish means a fixed and well-paid sinecure, Dr. Dix's programme will, very likely, correct such an

impression. His zeal and firmness, and his executive ability, promise great results for the Church in that destitute portion of the metropolis, where the Parochial System is proving such an utter failure.

MAINE.—ELECTION OF A BISHOP.

A Special Convention was held in Christ Church, Gardiner, Oct. 30, when the following balloting for Bishop were made.

Of the Clergy, on the first ballot, the Rev. Dr. Alexander Burgess had 9 votes; the Rev. W. C. Doane had 3 votes; the Rev. W. W. Niles had 1 vote.

On the second ballot, the Rev. Dr. M. A. DeWolfe Howe had 6 votes; the Rev. W. C. Doane had 2 votes; the Rev. W. W. Niles had 2 votes; the Rev. Dr. H. A. Neely had 2 votes; the Rev. Dr. A. Burgess had 1 vote; and the Rev. Dr. George Leeds had 1 vote.

On the third ballot, the Rev. Dr. Leeds had 12 votes; and the Rev. Dr. Neely had 2 votes.

The Laity voted as follows:—for the Rev. Dr. Neely, 9 votes; for the Rev. Dr. Leeds, 1 vote.

The Clerical vote then was, for Rev. Dr. Neely, 7 votes; for Rev. Dr. Leeds, 6 votes; for Rev. Dr. T. M. Peters, 1 vote.

At the next ballot, the vote was, for the Rev. Dr. Neely, 11 votes; for the Rev. Dr. Leeds, 3 votes.

The Laity then concurred unanimously.

The Rev. Dr. Henry A. Neely is an Assistant Minister of Trinity Church, New York. He was ordained Deacon by Bishop DeLancey, Dec. 19, 1852, and Priest in 1853. He was Assistant Minister, and then Rector of Trinity Church, Utica, W. N. Y.; was for several years Rector of Christ Church, Rochester; then Chaplain of Hobart College; and since, Assistant Minister at Trinity.

GENERAL STATISTICAL SUMMARY.

The Editor of the *Church Almanac* for 1867, has compiled the following statistics of the American Church, which are worthy of preservation:—

Dioceses,	34
Bishops,	44
Priests and Deacons,	2486
Whole number of Clergy,	2530
Parishes,	2305
Ordinations, Deacons,	98
Priests,	86
Candidates for Holy Orders,	226
Churches consecrated,	38
Baptisms—Infants,	23,974
Adults,	6,527
Not stated,	808
Confirmations,	19,296
Communicants—added,	14,138
Present number,	161,224
Marriages,	9,900
Burials,	16,828
Sunday School Teachers,	17,570
" Scholars,	157,813
Contributions,	\$3,051,669 64

THE ITALIAN REFORM MOVEMENT.

In the publication of the Papers and Correspondence of the Joint Committee on the Italian Reform Movement, we find a very full account of the work now going on in Italy, as also of the agencies and instrumentalities employed to guide and assist it. There is, in the very heart of the Italian Church, a spirit of earnest en-

quity. Ecclesiastics and Laymen are studying the great question of Reform, as restoration to Primitive purity of Doctrine, and to Apostolic Order and Discipline. Among the noteworthy events, may be mentioned the Pastoral Letter of a Romish Cardinal, Trevisanato, Archbishop of Venice, who has given in his adhesion to the cause of Victor Emmanuel, "the spoliator of St. Peter's patrimony." One of the Joint Committee of the American Church, appointed by the last general Convention, the Rev. William Chauncey Langdon, is about to visit Italy, where he will coöperate with the Rev. Mr. Hogg, and others of the English Church, in this great and important movement. Verily, history repeats itself, yet sometimes in a way of strange contrasts. For what the Italian Augustine did for Anglo-Saxon England in A. D. 596, the English Church will make due return, after the lapse of so many hundreds of years. Boldness was required then, and boldness and heroism will be exhibited again, if the men, who have charge of this movement, come up fairly to the full issues of the occasion.

THE ROMISH CHURCH PLENARY COUNCIL AT BALTIMORE.

This Council, held in October last, before adjourning, issued a Pastoral Letter, which, of course, is a matter of little importance. It is adroitly written; it abounds in generalities, and was evidently meant for the public eye. It rebukes certain popular vices, such as intemperance, indulgence in worldly amusements, the abuses attending fairs, excursions and pic-nics, &c., &c. Archbishop Kenrick, however, in a Sermon delivered after the close of the Council, which Sermon found its way into the papers, was not so reticent as to the doings and designs of the Council. He said, that the Council "was impressed with the necessity of reclaiming to Catholicity" the United States of America, and intimated this to be the grand object of its assembling. There is to be no crusade preached against Protestantism, no offensive thrusting forward the doctrines of Rome upon a population, the great majority of whom are opposed to that Church, but in a quiet way the Clergy are to set about their work of proselytism with energy, perseverance, and industry. He said, if Italy loosens her chains to follow strange idols, America must come forward to the front, and assume a first place among the faithful. If the "Catholic" nations of Europe show signs of decay, and stand but indifferent spectators, while Pius IX is perplexed to find a place where to lay his head, beyond the reach of his enemies, the Church in the United States is to send him words of cheer, and draw from him a tribute of gratitude. The Council has taken the most decided stand on the Papal questions, and pledges the American Church, in as emphatic a manner as the Latin language can convey to his Holiness, its unreserved loyalty and attachment.

It seems that the Freedmen of the South are to form one new Missionary field for these crusaders. In accordance with their sneaking, snakish policy, this work was to have been undertaken in the most quiet, but determined way possible. It was to have been commenced, before Protestants, and especially before our branch of the Catholic Church, could know what Rome was about. Rome has a whole swarm of Jesuits, and Monks and Nuns, driven out of Southern Europe, whom she would like to quarter upon the South. Hence, the intense indignation of Rome at the publication of Cardinal Barnabo's letter to the assembled Bishops on that subject. The letter was received by Archbishop Spalding, who, for the convenience of his brother Bishops, ordered the printing of a sufficient number of copies, with the most positive instructions, that there should be nothing said about it outside of the Council. The printers say, that they know not how the Latin copy could have gotten out of the office, unless stolen by a correspondent of a New York paper.

If the Romanists expect to palm themselves off upon the South, on the ground that they alone abstained from political intermeddling during the late War, the sooner they drop that subject the better. For example, the Mission of the late Archbishop Hughes to the Emperor of France, which he undertook at the request of President Lincoln, and the results which the Archbishop secured, are not yet forgotten. We happen to have a chapter on that subject, which we will publish, for the special benefit of the Romanists, if they wish. Let it suffice to say, that, at one period of the War, Archbishop Hughes did more to foil and thwart the designs of the South, than any other man then living. We know this, and can prove it.

ILLINOIS.

At the Annual Convention, Sept. 14th, an Address was received from the Bishop, dated St. Petersburg, Aug. 8th, from which we make the following important extract:—

"During my stay in Paris, at the close of December and the month of January, I officiated frequently in the Church which, you are aware, is consecrated in that city to the discipline and worship of our American branch of the Church. It is under the charge of the Rev. W. O. Lamson, who is equally known as the faithful minister in his official position, and the attentive friend to his brethren and countrymen, who visit that attractive capital. In addition to many ordinary pastoral functions, I twice held Confirmations. On the first occasion, five were presented, who had been previously prepared, in expectation of my visit; and on the second, six, who were moved to solicit the privilege, from the impression caused by witnessing the first. Among the candidates were, representatives from our own Diocese, and from each of the Parishes to which my Ministry had been devoted,—St. Luke's, Rochester, and St. Thomas's, New York;—a coincidence of singular interest, grouping, as it were, in a foreign land, the Ministry of my life.

While at Madrid, at the request of Sir John Crampton, her Majesty's ambassador at that court, and of the Chaplain, the Rev. W. Adderly Campbell, I consecrated the Cemetery belonging to the English Government in that city. The services, attended by the whole Congregation, were impressive and affecting, as we surrounded "God's acre" with psalmody, and committed to the keeping of the Divine Presence, with prayer and holy offering, the bodies that sleep there, away from kindred and home. In that walled waiting-place of the dead, repose some of our own countrymen.

In Rome I confirmed two persons, in the Chapel of our Embassy, where services are regularly sustained by the zealous labors of the Rev. Dr. Lyman; and, also, on the following Sunday, by request of the acting Chaplain, Rev. Canon Lee, I preached and Confirmed in the English Church, situated outside of the Porta del Popolo, and where I had officiated as a Presbyterian nearly thirty years before.

In Messina, Sicily, and several times in Naples, and in Florence, I preached and administered the Holy Communion, as well as in Paris and Rome.

In Italy, where civil liberty has so wonderfully advanced, the reform movement in the Church is of deep interest, from the progress it has made, as well as the difficulties and hazards which surround it. In various ways I have been in contact with the leading actors in this great work, especially while in Naples.

In confidential intercourse, I was able to testify our sympathy with all real efforts for the reformation of the National Church, and to venture words of counsel and encouragement. The Bishop of Pennsylvania has been engaged in the same work, and, as a member of the Committee of the General Convention, has rendered effective aid and accumulated information for the Church at home. The Bishop of Gibraltar, and Clergy of the Church of England, among whom is foremost in devotion and influence, the Rev. Lewis M. Hogg, judiciously sympathize with the struggle, so that it cannot be doubted, that we and they will be ready to do all that sister Churches can properly do, to guide and help the Church in Italy to cleanse herself from errors and corruptions, and return to the faith and practice of the early centuries.

It is not easy to overrate the importance of the experience and working of the branch of the reformed Catholic Church in the United States, in struggles like those in Italy, against corruption and despotism, and in the changes which every branch of the ancient reformed Church in Europe is destined to experience—one freed from all connection with the State; the support of Religion by voluntary means; an Ecclesiastical government, at once so conservative, and yet infused with the full spirit and order of Republicanism; the active authority of the laity; the simplicity and dignity of our ritual, our ancient creeds—the Apostles' and Nicene—used in correlative authority; our Ministry, so unimpeachable in its Apostolic Succession; our judicious deference to primitive tradition; the election of Pastors and Bishops by the people; the careful training of our Clergy; the strict ideal of Ministerial character, and the practical flexibility of Ministerial labor; our contest for the historic and visible Church, in the midst of all varieties of sect and opinion,—these and other relations make our influence important, and adapted to enable us to exercise it in Catholic love and freedom.

All I have observed has made me believe our branch of the Church to be the purest in Christendom, and vested, in God's providence, with power to do more than any other, for the upholding of primitive Faith and Order, and the restoration of a demonstrative Catholic Unity. May our blessed Lord, who has thus endowed us, fill us with His spirit, 'to think and do always such things as are right.'

"In the winter, I was honored with a Commission from the Bishop of London, to visit, during the summer, in his behalf, the English Congregations in Denmark, Norway, and Sweden. In fulfilling this at Copenhagen, Gothenburg, and Stockholm, I was welcomed with the utmost kindness and respect. My official acts of preaching, Confirmation, and Communion, the private intercourse with the refined and devout Chaplains in charge, and with the hospitable Laymen, who bestowed upon me such graceful courtesies, have not only filled my own heart with grateful esteem, but, I trust, have tended to make our Church better known, and connect more closely the brotherhood between the Church of England and our own.

"At Stockholm, I was favored by affectionate intercourse with the venerable prelates of the Swedish Church. The presence of many of the Bishops in attendance on the Diet, exercising, for the last time, the important legislative functions which they have enjoyed for six hundred years, afforded me an opportunity which could only thus occur. The special courtesy and Christian sympathy of his grace, the Archbishop of Upsala, assisting at our services, partaking at our Altar, and holding me in many relations of confidence and love, the correspondent action of several of the Bishops, the legislative action in the Pastoral Letter, commending their eminent members to our Bishops and Lay Clergy, have enlarged the personal intercourse into a real fellowship between the Church of Sweden and our own in the United States.

"My Northern visitation was rendered more pleasant and effective by the assistance (as my honored Chaplain) of the Rev. F. S. May, of London. His accurate learning, industry and zeal, have long been freely given to the Scandinavian cause, and to his practical energy the whole Church is largely indebted, for what she now knows and feels, on the subject of Northern Christianity, in faith, doctrine, and discipline, and the favorable movements for intercommunion.

"I could not close this glance at the important incidents of my Swedish tour, without the expression of the grief with which I have just heard of the death of the Bishop of Maine.

"Bishop Burgess was the Chairman of the Committee on 'friendly relations with the Church in Sweden,' and from his hands were sent the documents which prepared the way for my reception with such marked results. His sound, practical qualities of head and heart, cultivated taste, systematic diligence, independent judgment, and quiet manners, with the unction of consistent piety, have made him influential and beloved. The work of the Church and the Council of Bishops, will miss his reliable power.

"During my long stay in Russia, and especially in Moscow, where we were detained a month by the serious illness of my son, I have enjoyed opportunities for a familiar acquaintance with the Russo-Greek service, and occasions of full and intimate conference on the state and relations of our respective Churches. In those respects, I owe everything to the unwearied kindness of his eminence, the Bishop of Leonide, Vicar of the Metropolitan, which left nothing more to desire in personal and official recognition. It would, of course, be wrong to draw any inference from such attentions, of formal relations between the Russo-Greek Church and our own, for which neither side can yet be prepared, and which, certainly, no individual intercourse of Bishops could involve; yet I think I may venture to say, that it has materially impressed our minds with the delightful conviction of soul communion in the life of God, and a hope of Ecclesiastical comity, for which we can with patience wait."

WEST INDIES.

The Mission of our Communion from the United States to Hayti, is advancing in strength, and acquiring such stability, that some are already beginning to propose the placing at its head of a Missionary Bishop. At present, Episcopal authority is delegated to Bishop Lee, of Delaware. The late Bishop Burgess, of Maine,

during his recent visitation of the Island, ordained as Deacon, Julien Alexandre, a native colporteur, who had gathered a congregation at Cabaret-Quatre, in the mountains near Léogane; and commissioned Pierre F. Louis, another native candidate for Orders, to act for the present as lay-reader at the same place. This locality is twelve miles inland from Léogane, a town which is itself twenty-four miles from Port-au-Prince, where the Rev. J. Holly has for some years been laboring, and from whence he continues the priestly superintendence of this and the other out-stations. M. Rameau, a third candidate for Orders, at Cayes, was also appointed, by Bishop Burgess, lay-reader. Altogether, it appears, there are already no less than six candidates for Orders, and others are expected soon to follow.

CHRONOLOGY OF THE ATLANTIC CABLE.

Five attempts have been made to lay an Atlantic cable, and the period covered by the different experiments is nine years. In 1857, the expedition failed on the fifth day; the first expedition of 1858 was abandoned on the twentieth day; the second and successful expedition in the summer of 1858 occupied eighteen days, including the run to mid-ocean for splicing the cable, and the return of the *Agamemnon* to Valentia, with one-half of the line; twenty-three days later the Cable became dumb. The expedition of 1865 failed, by the breaking of the cable, on the eleventh day of the Great Eastern's voyage. This year, the whole time occupied in the run of the great ship, was twenty days.

On the 27th of July, 1866, cable landed at Heart's Content, at 8 A. M. First news despatch received from Valentia—Treaty of peace between Austria and Prussia. The average speed of the Great Eastern has been about one hundred and twenty miles a day; her progress having been much slower than that of the Niagara in 1858. The waste of cable has been but twelve per cent.

SUMMARY OF FOREIGN INTELLIGENCE.

IRELAND.—DEATH OF THE BISHOP OF TUAM.

The Right Hon. and Right Rev. Thomas Lord Plunket, D. D., Bishop of Tuam, expired at Tourmakready, County Mayo, at one o'clock on Friday morning, Oct. 19th, after a severe and protracted illness. The late Bishop was the eldest son of William Conyngham Plunket, the great Irish Chancellor, alike distinguished as a lawyer, an orator, and a statesman, and whom he succeeded as second Baron, in 1854. He was born in 1792. He was appointed Dean of Down, in 1831, and was raised to the Bishopric of Tuam, in 1839. He was consecrated at Christ Church, Dublin, by the Archbishop of Dublin, assisted by the Bishops of Derry and Cashel; appointed Ecclesiastical Commissioner, 1851; succeeded his father as 2d Baron Plunket, in 1853; and was patron of 95 livings, in his United Diocese of Tuam, Killala and Achonry. According to *Charles' Church Directory*, the Gross value of the See is 5,265*l.*, and the Net value, 4,039*l.* He did not confine his attention and care to the members of the Church of England in his Diocese, but he threw himself into the Missionary work among the Roman Catholics, with remarkable zeal and energy. No opposition (and he had much to encounter), could daunt, or obstacles deter him, and to his exertions are due, in no small degree, those tangible and indisputable results, in the shape of new Churches, Schools, and congregations of Converts, which will, we trust, remain an everlasting memorial of his piety and zeal. The numerous Churches, which Lord Plunket has from time to time consecrated, filled with Converts, will form the most appropriate monument to his memory, and a detail of the Missionary work in Connaught would furnish his most suitable epitaph. In West Connaught alone, during the last thirty years, notwithstanding the general diminution of the population of the country, an addition of 3,000 to the members of the Established Church in his Diocese, and of twenty-four additional Clergy-

men, sufficiently attest the vitality of the work in connection with which Lord Plunket will now be gratefully remembered by the friends of Protestantism.

The vacant See of Tuam has been given to the Hon. and Rev. Charles Brodrick Bernard, grandson to Charles Brodrick, once Archbishop of Cashel, and brother to the Earl of Bandon. The following account of the new Bishop is taken from Dr. Brady's Cork Records i. 145.—"Charles Brodrick Bernard, of Balliol College, Oxford, A. M., (son of James, second Earl of Bandon,) was born 4th January, 1811. He was ordained Deacon on 28th of June, 1835, and Priest on 11th September, 1836, both at Cork. In 1835 he was licensed as Curate of Desertserges. From 1840 to 1842, he was V. Kilmoccomoge, and in 1842 became P. Kilbrogan. He has distinguished himself as a resident Parochial Minister, and as an earnest and consistent advocate of the Church Education system.

CONSECRATION OF THE BISHOP OF MEATH.—The Consecration of Dr. Butcher, late Regius Professor of Divinity in Dublin University, took place on the 14th day of October, in the Chapel of Trinity College. The consecrating Prelates were, his Grace, the Lord Primate of Ireland, the Lord Bishop of Cork, and the Lord Bishop of Limerick. The prayers of the day were read by the Venerable, the Archdeacon of Dublin, and the Lessons by Mr. Traill, F. T. C. D., and Mr. Tarlton, F. T. C. D. The musical arrangements were under the Direction of Dr. Francis Robinson, and Dr. Stewart presided at the organ. The Gospel of the day was read by the Bishop of Cork. The Rev. Dr. Salmon, F. T. C. D., preached the Consecration Sermon, selecting as his text, 1st Thessalonians, 5th chapter, 12th and 13th verses.

After the Sermon, the Consecration Office proceeded as usual, and the Holy Communion was administered.

ARCHBISHOP TRENCH ON DR. PUSEY'S EIRENICON.—The Archbishop of Dublin, in his late Charge, thus delivered himself respecting the "Eirenicon." Of course, he uses the terms "infallible" and "fallible" in the Roman interpretation.

"The second assumption, no less inadmissible as it seems to me, is, that any transaction with Rome is possible, which shall not begin with an absolute surrender, on our part, of every point at issue between us. How can the fallible and infallible confer together, unless on every occasion of difference, the fallible is prepared to give way? No doubt Rome would joyfully accept such a submission—and, this submission once made, might show herself ready to concede this point of detail or that, upon which we had set our hearts, just as she allowed to the Bohemians, at the Council of Basle, the Communion in both kinds; but any other terms of re-union, such as should be carried out between parties dealing with one another on an equality, she neither would nor could accept, without thereby declaring that all her pretensions, advanced through a thousand years, were utterly futile and false; and, for myself, I cannot but feel thankful to the Roman Ecclesiastics, who have, with such plainness of speech, told us as much, and bid us to come as suppliants, if we come at all. If re-union between the Churches means submission of our Church to the Church of Rome, then it is possible; on any other terms it is impossible. Let us do nothing to make the breach wider; but there can be no gain, but the contrary, in attempting to conceal from ourselves or from others how wide it is. What God, in His infinite pity, may have in store for His Church, it is impossible to say; but here, as it seems to me, is a knot so complicated, that some wonderstroke of God's grace may possibly cut it—no art or skill of man will ever untie it."

SCOTLAND.

There are cheering indications that the old Church of Scotland is about to assume her true place. Hitherto, her position has been anomalous and disgraceful. It has been, and still is, a delicate matter for English Churchmen to touch. By the "Article of Union," of 1807, it is declared, that "the Church of Scotland, and all the four Universities of that kingdom, are *established for ever*, and all succeed-

ing Sovereigns are to take an oath inviolably to maintain the same." In accordance with that oath, Queen Victoria, when she resides in Scotland, attends upon, and gives her sanction to, the established "Presbyterian Church" of Scotland; while the true Church of Scotland, and the only true Church of Scotland, according to the Scriptural, Apostolic and Primitive model, is officially branded, and treated as a Dissenting Sect! Of course, with the revival of genuine Church principles, such an anomaly cannot last. How it is to end, God only knows. Possibly, it will be, with the entire disruption of the "Establishments," as such, both in England and Scotland; and the clearest heads and truest hearts in England are, evidently, forecasting in their minds such a future contingency. As lookers on at a distance, united by so many ties to the Churches of Scotland and England, we, as American Churchmen, hail, with satisfaction and gratitude to God, every evidence that the Church in both countries is preparing for her future trials and responsibilities. The Synodal Councils in Scotland, the revised Convocations in England, the firm, intelligent convictions, which are there avowed from time to time, and, not least, the Christian life and earnestness which are exhibited,—all these are great realities, and they will prove to be such, when the hour comes, that the issue shall be fairly and squarely made; and come, sooner or later, it assuredly will.

We are led to make these observations, by an event which has lately taken place, of great interest and significance. The Archbishop of Canterbury, on the 18th of October, was present and assisted at the laying the Foundation Stone of the Cathedral at Inverness, in the Diocese of Moray, Ross, and Caithness. Besides the Archbishop of Canterbury, there were present seven Bishops of the Scotch Church, and our own excellent Bishop, Atkinson, of North Carolina. There was also, in attendance, an immense concourse of Priests and people, of singing men and singing women. The Services were imposing and cheering. After these were over, a banquet was given, at which some of the best talent of Scotland was called out. Historic allusion, distinct enunciations of the great, living questions of the day, now before the Churches of England and Scotland, imparted flavor to this "feast of reason and flow of soul." The American Church was duly remembered; and, we need not say, was worthily represented.

That excellent periodical, *The Scottish Guardian*, to which we are indebted for a full report of these important meetings, uses, uniformly, a certain peculiar phraseology, to which we cannot but allude. It is always, "the Church of England" and "the Episcopal Church in Scotland." Why not, on an occasion like this, call the Church of Scotland what she really is, an integral branch of the One Catholic Church of Christ? She is this, and all this, or Catholic principle is a sham. If it requires moral courage, now, to speak truly of, or even to allude to, a time-worn treachery, which was cradled amid political convulsions and apparent necessities, yet honesty is the truest policy; and trimming and time-serving are but the most miserable folly, in the end. The whole American Church owes, to-day, so much to our own Seabury, and to Kilgour and Petrie and Skinner, that we cannot but notice this special feature of the noble speeches delivered at Inverness.

This visit of the Archbishop of Canterbury to Inverness, on such an occasion, is causing a great fluttering among the Erastians, and Radicals and Romanists. The uproar at Ephesus, against St. Paul, was scarcely more intense, when the great goddess Diana, and the image which fell down from Jupiter, were likely enough to lose worshippers. The London *Times*, whose Christianity seems to be a matter of Geography, scolds and raves like a fish-woman.

We have before us Reports from nearly all the Dioceses in Scotland. Everywhere there is life and growth. The *Scottish Guardian* says:—"There is no Church in Christendom which has made such a steady advance, within the last twenty years. The work at Dundee has been, perhaps, the most successful evidence of 'life' in the Church. There we have four flourishing Churches, where, formerly, we had but *one*; and besides, seven flourishing schools, where, formerly, we had none. In other parts of the Church we behold progress. The Glasgow Diocese has more than doubled. We have organized, almost entirely, a new machinery of schools throughout the Church. Within the last two years, we have raised nearly £60,000 towards the schemes of the Church." A Scotch Presbyterian paper, admits that the Churchmen of Scotland comprise, *besides a considerable and fast growing portion of the middle classes, the owners of about four-fifths of the*

soil. Of late, this growth has been greatly promoted by the internal distractions, and the waning influence of the Presbyterian Establishment. In the increasing number of communicants, in the enlargement of old Churches, and the erection of new ones, in the opening of Missionary stations, and the establishment of Schools, we see substantial proofs of progress.

ENGLAND.—DEATH OF THE BISHOP OF CALCUTTA.

The Rt. Rev. GEORGE EDWARD LYNCH COTTON, D.D., Bishop of Calcutta, and Metropolitan in India and Ceylon, died by drowning, on Saturday, the 6th of October, at Kooshtea, on the Goral river, aged 53 years. His Lordship had just returned from consecrating the burial-ground at Kooshtea, and was going on board the Lieutenant-Governor's yacht Rotas. The night was dark, he fell into the River, the water was deep and the current strong, and his body had not been recovered.

COLENZO BEFORE THE ROLL'S COURT.—The suit instituted by Dr. Colenso, as Bishop of Natal, against the Treasurer of the Colonial Bishopric Fund, praying that the annual income derivable from that fund and appropriated to the endowment of the Bishopric of Natal might be paid over to him as Bishop, the same having been for some time withheld, came before the Master of the Rolls, Lord Romilly, Nov. 4th. Mr. W. M. James, Mr. Fitzjames Stephen, Mr. Westlake, and Mr. E. Charles appeared for Dr. Colenso; Mr. Selwyn and Mr. Pemberton for the Treasurers of the Colonial Bishoprics Fund; and Sir Roundell Palmer and Mr. Wickens for the Crown. Not unexpectedly to those who know the Judge, judgment was given in favor of Colenso. It seems, according to a previous decision of the Privy Council, that the Established Church has not jurisdiction enough in Natal to sustain the Church there in trying, and deposing, and excommunicating a heretical Bishop; but yet, according to the Master of the Rolls, it has jurisdiction enough to compel the payment of the full salary of that deposed heretical Bishop.

The English *Churchman*, in view of the appalling dangers now threatening the English Church, says, speaking to the Churchmen of England:

"The definite idea which we would have them form and grasp intelligently is this: That the fact that the Church in England has been, and is 'established,' (whatever that may mean,) is an accident, and not of its essence: that it may be dis-established to-morrow, but that it will, nevertheless, continue to be what it is: and that no earthly prince, potentate, or parliament has the right to define one of its doctrines or dictate one canon of its discipline. These words may alarm the timid, and that great company of lotus-eaters, the burden of whose song is, 'Let us alone! But we commend them to the earnest, faithful, and truth-loving people, and ask them to consider, not, 'Are they alarming?' but, 'Are they true?'"

YORK CHURCH CONGRESS.—These meetings of the Church Congress, although unofficial, are yet of great value, and are doing more even than a revived Convocation, for the best interests of the English Church. The discussions are wider and freer. The presence of, and participation in the discussions by the laity, are of vast importance. The English Church is being surely and thoroughly educated up to a resumption of her Synodal duties, national and diocesan; and to this she must come, sooner or later. This Congress at York, which met Oct. 9th, and continued in session three days, was numerously attended, there being present two Archbishops, the Scottish Primus, and more than a dozen English, American, and Colonial Bishops, and a large number of prominent Clergymen and Laymen. Of the American Bishops, we see the names of the Rt. Rev. Bishops Atkinson, Whitehouse, and Stevens, who were most cordially received. The *English Churchman*, (a paper which we commend to our readers,) contains full reports of the papers read, and of the speeches, many of which were thoroughly prepared. As the best description of this Congress, we give the following Programme, which shows what subjects were before the meetings, and also states the names of the gentlemen who engaged in the discussions:

TUESDAY, OCTOBER 9.—Divine Service in the Minster, with Sermon by the Lord Archbishop of Canterbury, 11 a. m.

Congress Hall, 2.30 p. m.—Inaugural address by the President. "Obligation and Due Observance of the Lord's Day." *Papers*—Lord Bishop of Ripon; Rev. T. Espin. *Speakers*—Right Hon. J. Napier; Rev. H. Stevens.

Evening Session, 7 p. m.—"Social Condition and Recreations of the Poorer Classes." *Papers*—Rev. Canon Randolph; Hon. and Rev. Canon Lyttelton.—*Speaker*—Colonel Akroyd, M. P.

Concert Room.—Second Section, 7 p. m.—"Colonial Church and Foreign Missions." *Papers*—Rev. W. Kay, D. D.; Rev. E. Garbett. *Speakers*—Dean of Capetown; E. B. Cowell, Esq.

De Grey Rooms.—Third Section, 7 p. m.—"Cathedrals, their Proper Work and Influence." *Papers*—Dean of Ely; Rev. Canon Raine. *Speakers*—Dean of Chichester; Rev. Canon Walcott, F. S. A.

WEDNESDAY, OCTOBER 10.—*Congress Hall*.—First Section, 10.30 a. m.—"Preaching. (Dogmatic Teaching from the Pulpit.)" *Papers*—Dean of Emly; Rev. Canon Shirley, D. D. *Speakers*—Dean of Cork; Sidney Owen, Esq.

Collective Meeting, 2.30 p. m.—"Female Ministrations." *Papers*—Earl of Devon; Rev. J. S. Howson, D. D. *Speakers*—Hon. Archdeacon Harris; Rev. T. V. Fosbery. "Lay Agency in the Church's Work." *Papers*—Earl Nelson; Archdeacon Hale. *Speaker*—Rev. Canon Durnford.

Conversazione, 3 p. m.

Concert Room.—Second Section, 10.30 a. m.—"Adult and Sunday Schools and Catechizing." *Papers*—Rev. E. Jackson; Rev. Fras. Heesy, D. C. L. *Speakers*—Archdeacon Prest; Rev. J. Bardsley.

De Grey Rooms.—Third Section, 10.30 a. m.—"Diocesan and Parochial Organization." *Papers*—Rev. Canon Atlay, D. D.; Rev. W. Cadman. *Speakers*—Rev. Canon Mackarness; Rev. W. Wilkinson, D. D.

THURSDAY, OCTOBER 11.—*Congress Hall*.—First Section, 10.30 a. m.—"Improvement of the Process in Ecclesiastical Courts." *Paper*—Sir Robert Phillimore, Q. C., D. C. L. *Speaker*—A. J. Stevens, Esq., Q. C., LL.D. "Diocesan Synods in relation to Convocation and Parliament." *Papers*—Archdeacon Bickersteth, D. D.; Rev. Canon Trevor. *Speakers*—Dean of York; A. J. B. Beresford Hope, Esq., M. P.

Collective Meeting, 2.30 p. m.—"State and Prospects of the Churches of Western Europe." *Papers*—Archdeacon Churton; Rev. F. Godfray, D. C. L. *Speakers*—Rev. F. Meyrick; Earl of Harrowby, K. G.

Concert Room.—Second Section, 10.30 a. m.—"Best Mode of attaching the People to the Church of England." *Papers*—Dean of Carlisle; Rev. J. Erskine Clarke. *Speaker*—Rev. R. Gregory.

De Grey Rooms.—Third Section, 10.30 a. m.—"Church Rates." *Papers*—Archdeacon Denison; Rev. H. Master White. *Speaker*—J. G. Hubbard, Esq., M. P.

Concluding Meeting, in Congress Hall, 7 p. m.—"Hymnology." *Lecture*—Sir Roundell Palmer, Q. C., M. P. Illustrated by a choir, under the direction of E. G. Monk, Esq., Mus. Doc.

RULES TO BE OBSERVED AT ALL MEETINGS.—1. None but members of the Church of England and Ireland, or of Churches in Communion with the same, will be permitted to address the Congress, and no person will be allowed to speak twice on the same subject. 2. All questions of order of proceedings are in the discretion of the President, or presiding Chairman, whose decision is final. 3. Any member desirous of addressing the Congress on the subject before the Meeting, shall give his card to the Secretary in attendance, and await the call of the Chairman. 4. Every speaker shall address the Chair only, and is expected to confine himself strictly to the subject under discussion. 5. No question arising out of any paper or subject treated at any meeting is to be put to the vote.

The Holy Communion will be celebrated daily, at 8 a. m., in the Minster, and in the Parish Churches of All Saints Pavement, St. Mary Bishophill Junior, St. Olave, St. Sampson, and Holy Trinity, Micklegate. For the convenience of visitors desirous of assistance in procuring lodging accommodation, a register of apartments will be opened.

Tickets, five shillings each, admitting either a lady or gentleman to all the meetings, and tickets, two shillings and sixpence each, admitting to the meetings on one day only, may be had on application to the Assistant Secretary, at the depot of the

S. P. C. K., 6 Market-street, York; if by letter, accompanied by a remittance. Post office orders to be made payable to Mr. George Wilberforce Trevor.

THE BISHOP OF LINCOLN'S CHARGE.—The Rt. Rev. Bishop Jackson, in a late Charge, uttered the following sentiment. It should be stereotyped, committed to memory, and treated as an axiom. It upsets, at one blow, the mischievous, noisy, shallow philosophy, so called, which is prevailing throughout Protestant Christendom, and is filling the United States with the grossest forms of Infidelity. Speaking of the *Subjective Theory of Religion*, he said:

"Whenever man's subjective judgment was set up under any system, or any form, as the ultimate standard of truth and falsehood, right and wrong, to the depreciation of external evidence, and the contradiction of the teachings of Revelation, the result was invariably Skepticism or Infidelity, whatever name might be given to it."

CAMBRIDGE UNIVERSITY.—The election of a successor to the late Rev. Professor Grote, Knightbridge Professor of Theology, took place on Thursday, Oct. 25th. There were, in all, ten candidates. The election fell upon the Rev. Frederic Denison Maurice, M. A., of Exeter, Oxford, Chaplain of Lincoln's-inn, late Professor of Divinity in King's, London. The Professorship embraces Moral Theology, Philosophy, and Casuistry. There is not in the English Church a man more thoroughly unfitted for such a post, at the present day, than Professor Maurice.

The Rev. Charles Clayton, late Fellow and Tutor of Gonville and Caius College, Cambridge, has addressed a letter to the University, entering his "solemn and public protest" against the appointment of Mr. Maurice to the Professorship of Moral Philosophy, on the ground of "the well known very unsatisfactory character of Mr. Maurice's religious opinions."

RETURN OF PERVERTS.—From time to time, accounts are given of the return to the Church of men who have been ensnared by the wiles of Modern Rome. Some year ago, the name of Mr. Charles Hemans, son of the poetess, was published in the list of perverts. There are some facts in connection with his re-conversion, which are exceedingly important in their bearing on the Romish argument, and so we give the case as we find it, reported in full. The Paris correspondent of the (London) *Guardian*, thus writes:—

"When he first went over to Rome, Mr. Hemans exhibited all the fervent zeal of a new convert. He spent at least ten years in Rome, during which he published, a few years ago, 'Catholic Italy and her Sanctuaries.' He began a careful investigation of the monuments of Rome, beginning with those of the classical and Pagan period, and then proceeding to the catacombs and early Christian monuments. He entered on the latter field of study, with the fullest persuasion, that what he found there would only strengthen and deepen his already strong and fervent attachment to the Roman system. The result of patient, long-continued, and earnest investigation has, in a striking manner, led him to the directly opposite conclusion. Mr. Hemans is, I believe, at present engaged on a work, in which he will fully set forth the conclusions he has arrived at, and his grounds for them. Meanwhile, I am permitted to offer you, for publication, a letter, addressed by him to a friend on the subject, in which he states, briefly, the motives which have actuated his conduct. The contents can, I think, scarcely be otherwise than interesting to English Churchmen. They are as follows:—

"Rev. and dear sir:—In reference to the step I have lately taken, in leaving the Communion of the Roman Catholic Church, it has seemed to me that, as in regard to such solemn questions the experiences of every mind may be worthy of attention, a simple statement of my motives may not be uninteresting. Having been induced, by the many years spent by me at Rome, to examine into the evidences of Christian antiquity in the range of catacomb monuments, and having approached that study with a strong sense of the value of these primitive records, as the incorrupt and pure expression of the mind of the Ancient Church, I have been finally led to see, that between the picture of a past reality there presented, and the actual religious practice of Rome, exists an *opposition affecting essentials—an irreconcila-*

bility, in short, which I believe no amount of ingenious erudition, nor argumentation or sophistry, can either explain away or harmonize. Without entering into controversy, for which I have neither taste nor vocation, I may indicate two points especially, which I believe to be condemned, in their Roman Catholic acceptance, by the testimony of those ancient monuments; *the idea of an absolute earthly headship, to which all rights and prerogatives converge in the successor of St. Peter; and the worship, under whatever modification, of creatures*, implying, of course, that, so prominent in the Roman system, of which the Blessed Virgin is the object—totally wanting the support, and repugnant to the sense, of the evidences deducible from the range of catacombs and epigraphy.

"I must own, that other considerations, for instance, in regard to the Papacy as an institution of government, spiritual and temporal, and the principle lately avowed by it, in a manner so emphatic, have had their weight with me, in leading to a decision so important; but it is, above all, that body of monumental proofs, so strikingly illustrative of the past, and which Rome herself is so wisely careful to preserve and studious to investigate, that has so influenced me, as to cause my abandonment of a religious profession, in which I no longer found peace of mind, or intellectual satisfaction. Not the less do I still appreciate and value much that is beautiful, holy, and useful, in the system I have thus declared myself against, and I must continue to believe that Rome has a great task assigned to her for the furtherance of Christian Civilization. Much, however, that presents itself to the attention, in the course of a long residence at that centre, leads—at least has led me—to the painful conviction, that it is rather the zeal for the interests of a potent system, than a pure, uncompromising love of truth, by which her Ecclesiastical policy is animated, though, assuredly, many pure and truth-loving minds are, and perhaps ever will be, found among her adherents.

CHARLES J. HEMANS."

EASTERN CHURCH ASSOCIATION.—The first Annual Report of the Eastern Church Association contains some interesting statements on the progress of the movement for effecting a union between the Anglican and Eastern Churches. Thus we learn from it, that negotiations are pending for a re-union between the Greek and the Armenian Churches, and an account of their negotiations and of the divisions between the two Churches, written by the Greek Metropolitan of Chios, is given in the Report. The Association has presented a letter of Christian and brotherly greeting to the Synod of the Armenian Patriarchate, assembled at Constantinople for the election of a new "Catholikos" (head of the Armenian Church) at Etschmiadzin. The Patriarch of Constantinople, as President of the Synod, received the letter with great kindness and courtesy. The Association has two hundred and eighty members, and among its patrons are English, Scotch, Colonial, American, and also two Servian Bishops.

AUSTRALIA.—The Diocese of Adelaide has already become self-supporting. The Bishop, in his letter, says: "In these ways a moderate but certain provision has been made for the Clergy of the Diocese of Adelaide, not by damping or repudiating the voluntary principle, but by correcting its unsteadiness and supplementing its deficiencies. If the ordinances of religion are worth having, they are certainly worth paying for. I rejoice to say, that this principle is conscientiously held and extensively acted upon by the members of the Church of England in South Australia. Hence, the early independence of the Diocese of Adelaide of all aid from the Colonial Treasury and the S. P. G.

It will now be proper to show the *progress* of the Church under the above system. With larger funds at the Bishop's disposal, it might perhaps have been more rapidly developed; but I doubt if it would have grown so solidly as by 'self-help,' in dependence on the good providence of God. When the Bishop landed in South Australia, Dec. 28, 1847, there were five Clergy and five Churches, including the wooden barn-like building, so-called, at Port Adelaide. In February, 1866, the actual number of licensed Clergy was thirty-eight, and the Churches completed, or in progress, sixty. No doubt, *with funds*, it is easy to plant Clergy and build Churches in anticipation of Congregations; but the work is more satisfactory when the people themselves feel the want, and impose on themselves the burden of

maintaining their Minister, and building an edifice, in which he may minister to them."

MELBOURNE.—The Bishop of Melbourne, at a recent meeting at Melbourne, reminded his hearers, that fifteen years ago the Colony of Victoria did not exist as such. Melbourne contained only 20,000 inhabitants, and a few other small seaport towns comprised almost all its settled community. In his journeys, he could at times ride for scores of miles without seeing other living things than flocks of sheep and their shepherds. How great was the change in 1866! Recounting the various signs of civilization and prosperity in the Colony, he described this as a thriving, settled, and well-conducted population. But what progress had the Church of England and Ireland made? Fifteen years ago, the number of Clergy in Victoria was seventeen, its Churches five, and its Parsonages four. Now, there were 114 Clergymen, over 100 Churches, and 50 Parsonages, both the latter being on the increase. In 1851, the Bishop was an autocrat, and his will was law, but now he was bound by law to abide by the decision of the Church Assembly, and could no longer move or re-appoint Clergy to their various scenes of labor at his pleasure. The increase in the number of Clergy in Victoria was scarcely wonderful, when the progress of the Colony was borne in mind; in fact, the want of Clergymen was greater now than in 1851. Estimating the members of the Church of England at two-fifths of the population, more than double the number of Clergymen were required to perform the ordinary ministrations of the Church.

INDIA.—Public sentiment, and the pressing wants of the field, are already calling for the erection of new Sees in India, and the Consecration of Bishops for Agra, Lahore, Rangoon, Tinnevely, and other places in that enormous empire. The *Southern Cross* reports that three persons offer 1,000 rs., each, toward endowing the Lahore Bishopric, to be paid, on condition that five more give a like sum; and notes, with satisfaction, that "the S. P. G. have applied to the Council of the Colonial Bishopric's Fund to assist in effecting the increase of the Episcopate in India, especially in reference to Lahore."

The same paper also says: "If we have additional Clergy, we must have additional Bishops. The fact of there being but three in all India, places this Empire in very unfavorable contrast with our Colonial possessions. The chief difficulty seems to be the fact that the Church in India is so entirely dependent on Government. The Government has to consider all religious bodies, and even the maintenance of many idol temples, whose endowments and lands are in our occupation, when making grants under the general head of 'Religion;' and there is the specious difficulty of appropriating the results of taxation of the native population to the spread of Christianity."

The *Southern Cross* also gives a full account of the Missionary Conference held on June 22d, in Bishop's College. There were sixteen Clergymen present, of whom three were Chaplains, and the rest Missionaries, including the Professors of the College. The Rev. J. Long, C. M. S., read a paper on the question, "Is our Liturgy adapted to the Native Church?" and, in conclusion, proposed the following points for consideration: The desirableness of a Native Episcopate; A supplement to the Book of Common Prayer, for occasional Public Service, and also for family use; An indigenous Church Hymn Book; A Convocation of the Native Church; and, A Book of Homilies set forth by Episcopal authority. Professor Banerje made some interesting remarks, regarding the desirableness of investing our Liturgy with a more distinctively Oriental dress, as well as the Occasional Services, Marriage, &c., and the importance of cultivating and improving Native Church Music. The Rev. F. J. DeRosario, C. M. S., thought that the English Liturgy, in a proper and idiomatic translation, was admirably adapted for use in any Church, Oriental or Occidental. The Rev. J. Barton, C. M. S., and several other Clergymen, thought that it was highly desirable to engraft on our Liturgy something more congenial to the Oriental mind. Mr. Burton would recommend to native candidates for the Ministry the study of the Greek Fathers, as being more distinctively Oriental than English Divines.—The Rev. S. Dyson, S. P. G., Secretary of the Conference, thought that we required, as a supplement to the Prayer Book, Occasional Services for the admission of Cate-

chumens, a Burial Service for unbaptized Catechumens, a Harvest Service, a form for blessing a new tank or dwelling-house, and a Book of Family Prayers for Native Christians; and suggested, among other topics, a special prayer to be used while bathing. The following resolution (amongst others) was carried: "That a deputation wait on the Lord Bishop of Calcutta, to explain the views of the Conference as to the desirableness of supplementing the Book of Common Prayer by Occasional Services, &c., for the Native Church."

DECLINE OF ENGLISH METHODISM.—The seventeenth Annual Conference of the Methodist New Connexion assembled in Unett-street chapel, Birmingham, England, Monday, June 11th, 1866. The numerical summary of statistics of the whole Connexion is as follows: England—Total number of members, 1865, 23,589; 1866, 23,298. Home Mission Stations—Total members, 1865, 700; 1866, 766. Irish Mission, 1865, 728 members, 16 probationers, 8 schools, 128 teachers, 992 children; 1866, 692 members, 31 probationers, 7 schools, 99 teachers, 858 scholars.—Canada—1865, members, 8028; 1866, members, 7728—decrease, 300; probationers, 462—increase, 41; Sunday scholars, 5436—increase, 445; Sunday-school teachers, 791—increase, 64; chapels, 189; missionaries, 92. In China, at Tien-Tsin, the members in 1865 were 16, and 5 probationers; and in 1866 there were 14 members and 7 probationers. Australia—1865, 82 members; 1866, 116 members. The total strength of the Connexion last year was 33,147; this year, 32,923, showing a decrease of 524.

The (English) *Wesleyan Times* has the following:

SECESSIONS FROM METHODISM.—We are informed, that the Rev. Samuel Henry Ireson, formerly a Wesleyan minister on the Liverpool south circuit, has recently been ordained by the Bishop of Chester. He is appointed to the Curacy of the Abbey Church, Birkenhead, in which town he has been residing for two years, in connection with St. Aidan's College. We are somewhat surprised to hear also, that nearly 50 itinerants and local preachers have migrated to the same College during the last 18 months, whilst hundreds of others are contemplating the same step.—We have also been credibly informed, that the late Bishop of Chester was applied to by more than 90 Wesleyan ministers, in the course of a few years, for information as to the mode of admission into the Ministry of the Church of England.

The following paper is so important that we preserve it for future reference:

REPORT OF THE COMMITTEE ON A PAN-ANGELICAN COUNCIL.—Presented in the Lower House of the Convocation of Canterbury, June 26, 1866.—In reporting upon the matter entrusted to them, your Committee have to state that they understand that it was intended, in the Address of the Provincial Synod of the Canadian Church, that such a Council as they now propose should be confined to the United Church of England and Ireland; together with those branches of it which exist in the dependencies of the British Crown. Your Committee are, however, of opinion that the thing most to be desired is a Council, comprising the American and Scottish branches of the Anglican Communion, together with all the branches of the United Church of England and Ireland, and its Independent Missionary Churches; not, as in any manner or degree superseding or interfering with Provincial or National Synods, but as supplying the best means, whereby such Churches may take counsel together upon matters of common concern or interest, and may thus more effectually guard their common inheritance. In the event, however, of insurmountable obstacles being found to arise in the way of assembling such a Council, which they see no sufficient cause to apprehend, your Committee are of opinion that no time should be lost in convening a representation of the Churches in lands subject to the British Crown, for the consideration of the special difficulties affecting those Churches, or some of them, at the present time, in respect to their relations to one another, and to the Mother Church.

Your Committee proceed to consider:

A. Some principal advantages to be derived from a Council of the several Churches constituting the Anglican Communion.

B. Whether there be any substantial difficulties in the way of such a Council.

C. If there be any such, in what manner they may be best disposed of.

A. The principal advantages appear to be these:

1. To afford an opportunity for the Churches of the Anglican Communion to confer together upon questions or errors, which may appear in these days to imperil the acceptance of "the Faith once delivered to the Saints."

2. To provide a broad basis, upon which to found attempts to bring about Intercommunion with other portions of the Church Catholic. The blessing of a re-united Christendom is to be longed and prayed for. But, short of this, there may be degrees of Intercommunion; and while, on the one hand, your Committee believe, that it is for the Church of England to take the lead among Churches in this great matter; on the other, they submit that all the Churches of the Anglican Communion have a claim to be consulted upon it: nor, again, can they forget that it is the Church of the United States which has originated in our times that movement toward Intercommunion with the Russo-Greek Church, with which the Provincial Synod of Canterbury has readily co-operated.

3. The discussion and affirmation of the common principle of "a right Ecclesiastical discipline" as "one of the notes of the true Church" [Homily for Whitsunday]; to be applied by the several Churches represented therein, each one to itself, according to its own wisdom, legislative powers, and opportunities of action.

4. The consideration of the principles, upon which Constitutions and Canons applicable to the whole body of the Anglican Communion may best be framed; to be reduced into practice subsequently, as may be found advisable, by each Church for itself.

5. The taking counsel together, as to the best means of sanctifying the commerce, emigration, and colonization of the English speaking populations throughout the world, for the promotion among them of a Christian civilization.

6. The consideration in what ways the Missionary action of the several Churches of the Anglican Communion may be quickened and carried forward in brotherly co-operation, harmony, and fellowship.

Your Committee trust, that such Council would not separate without renewing the appeal to a future General Council made by the Church of England at the time of the Reformation.

The Committee proceed to notice the exigencies of the time specially affecting the Churches of the British dependencies.

1. The altered condition of Colonial Churches, arising out of recent legal decisions, which in some Colonies has raised the question, How far, and in what ways, their connection with the Church of England is thereby weakened and put in jeopardy? An important object, therefore, of the Council, would be to agree on the proper mode of obviating the difficulties and allaying the anxieties connected with this question.

2. This would include the endeavor to devise a course of procedure, by which Ministers of the Church, whether Bishops, Priests, or Deacons, accused of denying the faith, or infringing the discipline of the Church, may be duly tried, in a mode recognized by the whole Communion, as just, both to the accused and to the Church.

3. Another question which might fitly be submitted to the Council would be this: To what extent, decisions of the Ecclesiastical Courts of the Mother Church, involving questions of doctrine, affect the Churches in communion with her, but beyond the jurisdiction of those Courts.

B. Of the difficulties, supposed to be in the way of assembling a Council of all the Churches of the Anglican Communion, three only appear to your Committee to be worthy of consideration. The first two have to do with the act of assembling; the third with the constitution of the assembly.

It is asked, Who is to assemble, and by what authority? This is the first difficulty.

The answer to the first part of the question is, that the act of assembling would belong, *omnium consensu*, to the Archbishop of Canterbury. The answer to the second part is, that your Committee do not contemplate any authoritative assembling, inasmuch as no authority, applicable to all those whom it is proposed to assemble, anywhere exists. What is contemplated, and what appears to your Committee sufficiently to meet the case, is that the Archbishop of Canterbury issue his invitation to assemble in England at a given time.

But it is said further—and this is the second difficulty—Will not such act of assembling be contrary to Article XXI?

Your Committee think, that Article XXI. has no application to such a Council as is here proposed, but only to "General Councils."

The remaining difficulty has to do with the Constitution of the proposed Council. Here, too, your Committee think that a satisfactory solution may be found.

The Church of England is an integral part of the Constitution of England. As such, its framework, its orders, its doctrines, its discipline, its administration, its endowments, rights, and privileges, are part of the common and the statute law of the land. It is therefore represented, both in Parliament and in its Convocations.

In the Convocations or Synods of the Church of England, the laity have no place. They have their place in Parliament. The Convocations or Synods are composed of the Archbishops and Bishops, Deans and Archdeacons, *ex officio*, and of the Proctors, elected by the Cathedral and Collegiate Chapters, and by the Parochial Clergy.

On the other hand, in those Churches of the Anglican Communion, which are not established or national, the laity having, as Churchmen, no representation in the legislature of the country, have, where Synod exists, their representation in the Synod itself.

Under these differences of constitution, there is a difficulty in assembling a Council of Representatives of the Churches of the Anglican Communion, in which lay representation shall find a place, because the United Church of England and Ireland can, on her part, send no such representation from her Synods to the Council.

It appears to your Committee, that the true way of dealing with the difficulty is to take the Established Church and the non-Established Churches as they are found to be; to exercise, upon all hands, a generous confidence, and to throw no difficulties in the way of assembling a Council in the form, which it would naturally take, of a representation from each Church, in the form which it may seem good to each Church to send it; it being understood that every Bishop be included in the invitation.

Your Committee desire, in illustration of the advantages to be derived from such a Council, to cite here some memorable words of the President of the House of Clerical and Lay Deputies of the General Convention of the Church of the United States, in introducing to the House the Prolocutor of the Provincial Synod of Canada, October, 1864. The President said: "Permit me to say also to the Rev. Prolocutor that, during the visit which I had the honor and pleasure to pay to your province not long ago, I was deeply impressed with the fact that God in His providence had brought these two Churches together, side by side, so that they may not only help but instruct each other; that they may communicate to each other that which is peculiar to each and better in each. For I thought I saw that the American Church, in her experiment of independence, had left out some of the ancient things of the Catholic Church, which you are illustrating alongside of us, and which it would be well for us to return to."

In conclusion, your Committee humbly and devoutly give thanks to Almighty God, for that He has put it into the hearts of His servants to seek to take counsel together, after the example of the Holy Apostles and of the Universal Church, for knitting in one, in the unity of the Spirit, all the Churches of the Anglican Communion, by the use of means which are not only natural and legitimate, but necessary to the end in view—the means of common prayer, united deliberation, and concerted counsels upon common interests, surpassing all other in their weight and value. Your Committee believe that no movement has been made, or can be made, more essential to the well-being of the Churches of the Anglican Communion, and therein to the extension of the Primitive Faith and Apostolic Order throughout the world, than that which has arisen out of the Address of the Church in Canada. With earnest prayer that the answer of the Convocations of England may be an answer of sympathy and encouragement, your Committee submit their Report to the consideration of the House.

RUSSIA.

The number of Roman Catholics who have joined the Orthodox Church in 1866 the *Northern Post* says, already amounts to 40,000. The case of Prince Bronislau

Drutakoi-Liubetaki, who embraced orthodoxy on the 28th August last, is given in the public journals, as an example of the eagerness of the Polish noblemen to become true Russians. The Prince, it appears, is descended from Paul Liubetaki, who, in 1817, established a brotherhood to resist the spread of Roman Catholicism and its ally, the Uniat faith. Prince Alexander explains his reasons for embracing the Russo-Greek faith, in a long document, headed, "My Conversion to Orthodoxy." He asserts that he has returned to the religion of his ancestors, after long and mature reflection, for reasons which he recommends to the attention of his fellow-countrymen. * * *

"On one side I see powerful Russia, with millions of a brotherly and united people, and with a Sovereign who is both a reformer and a benefactor; on the other hand is Poland, a country foreign to us, West Russians and Lithuanians, with its Catholicism of the middle ages, its Jesuits, and its infallible Pope. What have we to do with Poland? Long years of disorder, impoverishment, anarchy, decadence of art, and forgetfulness of our nationality, marked the Polish reign; the language, faith, and customs of our ancestors, have all been replaced by "Polonism" and Catholicism. The Emperor and the Russian people call upon us to return to the brotherly family of the great Russian race; Catholicism alone keeps us back. * *

Just think, what would have become of Italy, if she had listened to Pius IX., before the late struggle, and if she had feared his anathemas, and had refused to unite with the friends who sought her? Prince Czartoryski says that we should have neither peace nor repose until Poland shall have been restored. What is the good of that to us? What is it but the Catholic Chapel, that connects us with these revolutionary ravings?" Then follows a formidable impeachment of Catholicism, which winds up with the Mortara case; and the writer then calls upon his fellow-countrymen to abandon a Religion which has become nothing more than a political sect, and to secure their property and their descendants against Polish intrigues, by a sincere and effectual conversion to the orthodox faith.

ROMISH CHURCH IN ITALY.

A late letter from Naples, dated Sept. 29, 1866, gives the following statement of the present condition of the Church:—

"According to the published statistics, there are 84 Religious Orders in the kingdom of Italy. Of these, 80 are possessed of property, and 4 are composed of mendicant Friars, or of Nuns. The 80 Orders are spread over 1,724 Religious Houses, valued at forty millions of francs, and the remaining 4 occupy 658 buildings. The Monasteries number 1,506, and contain 15,494 clerical and 4,466 lay members—a total of 19,960; the Convents, 878 in number, contain 25,000 occupants, of whom about 18,000 are professed, and the remainder lay sisters. Of the total of 45,829 Friars and Nuns, there are about 20,000 mendicants, who beg for their subsistence. The income of the Orders possessing property amounts, according to the official returns—which, doubtless, fall far short of the actual sum—to more than sixteen million of francs, of which seven millions are from lands, two millions from houses, five and a half millions from land mortgages, seven hundred thousand from the public funds, &c.

Italy, which, for administrative purposes, is divided into 59 Provinces, contains 229 Ecclesiastical Dioceses, of which 44 are for Archbishops, and 185 for Bishops. These districts represent an annual income of 7,737,274 francs, as shown by the mortmain roll, consisting of over five millions from rural property, nearly two millions from mortgages, and the remainder from public funds. The Chapters Collegiate, Churches, benefices and chapelries, produce an annual income of 36,912,712 francs, of which nearly 22,000,000 are from rural property. The charities and other Ecclesiastical foundations produce, yearly, 15,400,148 francs. Consequently, the Church in Italy possesses the immense annual income of over 76,000,000 francs, and it is supposed that an exact return has not been rendered to the government by several millions. This sum, if capitalized at the rate of four per cent., gives the enormous total of 1,906,669,400 francs, as the value of the possessions, real and personal, held by this all-powerful body.

THE MENDICANT FRIARS.—The foregoing statistics do not include the yearly collections of the Religious mendicants, amounting to thirty thousand francs, as I have heard from good authority, though the official figures (20,000) must be accept-

ed for the present. But who knows, or who can ascertain, with any degree of certainty, the vast amounts of money and provisions gathered, day after day, by this host of beggars, who swarm in the town and the country. There are no official data; but, from this source we may safely add several millions to the vast total already given as the Church's income. It seems almost incredible that there are twenty thousand professional drones, occupying seven hundred edifices, many of them palatial, whose whole lives are devoted to begging and austerities. The injurious results of a system that paralyzes industry and poisons morals, can scarcely be realized, and it is a grand step in advance, that the nation has resolved to rid itself of this incubus.

SUPPRESSION OF THE MONASTERIES.—The law abolishing Religious Incorporations was passed in June last, but from the war and other causes, little has yet been done, except to collect statistics and make inventories of the property. It is said, that instructions have been sent from Rome to the different Orders, advising them to strive to remain obedient to their Superiors—to continue faithful to their vows—to buy the Convents and Monasteries, if possible, and if not, to procure other buildings to reside in.

THE ROMAN QUESTION.

FRENCH OPINION OF THE NECESSITIES AND DUTY OF THE POPE.—The *Paris Debats*, Sept. 21, says: "The Pope can now put an end to that long separation between the Papacy and Italy, and to that hostility against the Church, which, as Lamennais said, is more a passion than an opinion. But if he refuses reconciliation altogether, and quits Rome because he *finds there more Romans than foreigners*, he will show that there is no place on the same soil for the nation and for the Papacy, and will consummate the separation. We have difficulty in giving credence to these extreme resolutions, which are not in accordance with the traditions of the Court of Rome. Even should the Holy See leave for a moment the ancient capital of the world, it will probably return at no very distant time. *It is, as Bishop of Rome, that the successor of St. Peter is chief of the Catholic hierarchy.* We might even add that this absence would present, apart from its inconveniences, certain advantages, for it would allow the peaceful inauguration, in the Roman government, of the changes which the Pope refuses to make voluntarily. To sum up in a word, the secularization of the government, of the administration, of public situations, the unity of legislation—all these reforms are inevitable and imminent. Doubtless the Holy See will not achieve them, but when they are made, it will accept them. Meanwhile a Bishop of France tells us, in a letter to his clergy, that the Pope has invited him, conditionally, to the *fête* which is to bring together at Rome, next year, a great number of Bishops of the Catholic world."

TREATY OF PEACE.—PRUSSIA, AUSTRIA AND ITALY.

The war in Europe is now fully at an end, a formal treaty of Peace having been signed, by the contending powers, at Prague, on the 23d of August. The following is a comprehensive and correct statement of the results, to the several parties in the struggle, which we compile from the best authorities within our reach.

Of the States engaged in the war, none gain so much as Prussia. The annexation of Schleswig-Holstein, Hanover, Hesse-Cassel, Nassau, Frankfort, Hesse-Homburg, and several districts of Bavaria, will swell her population to more than 23,000,000. The States North of the Main, which will form, with Prussia, the North German Alliance, number about 6,000,000 more; and as they are, from the start, virtually subjects of Prussia, that State may even now be said to number some 29,000,000 of people. The South German Confederation, which, according to the present arrangement, is to embrace Bavaria, Würtemberg, Baden, and part of Hesse-Darmstadt, together with a population of about eight and a half millions of inhabitants, continues nominally independent of Prussia; but already the agitation in each of these States in favor of joining the North German Confederation, is every day assuming larger dimensions, and, both North and South of the Main, the union of the two confederations, under the leadership of Prussia, is regarded as

certain, so soon as it shall be deemed safe, with regard to France and Russia, to consummate it. This makes Prussia, virtually, a State of 37,500,000 people. Toward this, Prussia, or, as it may soon be called, Germany, some 6,000,000 of Germans in the Austrian Provinces will henceforth gravitate, as to their final destiny, giving to Prussia a fair prospect of soon growing to be a State of 43,000,000 inhabitants.

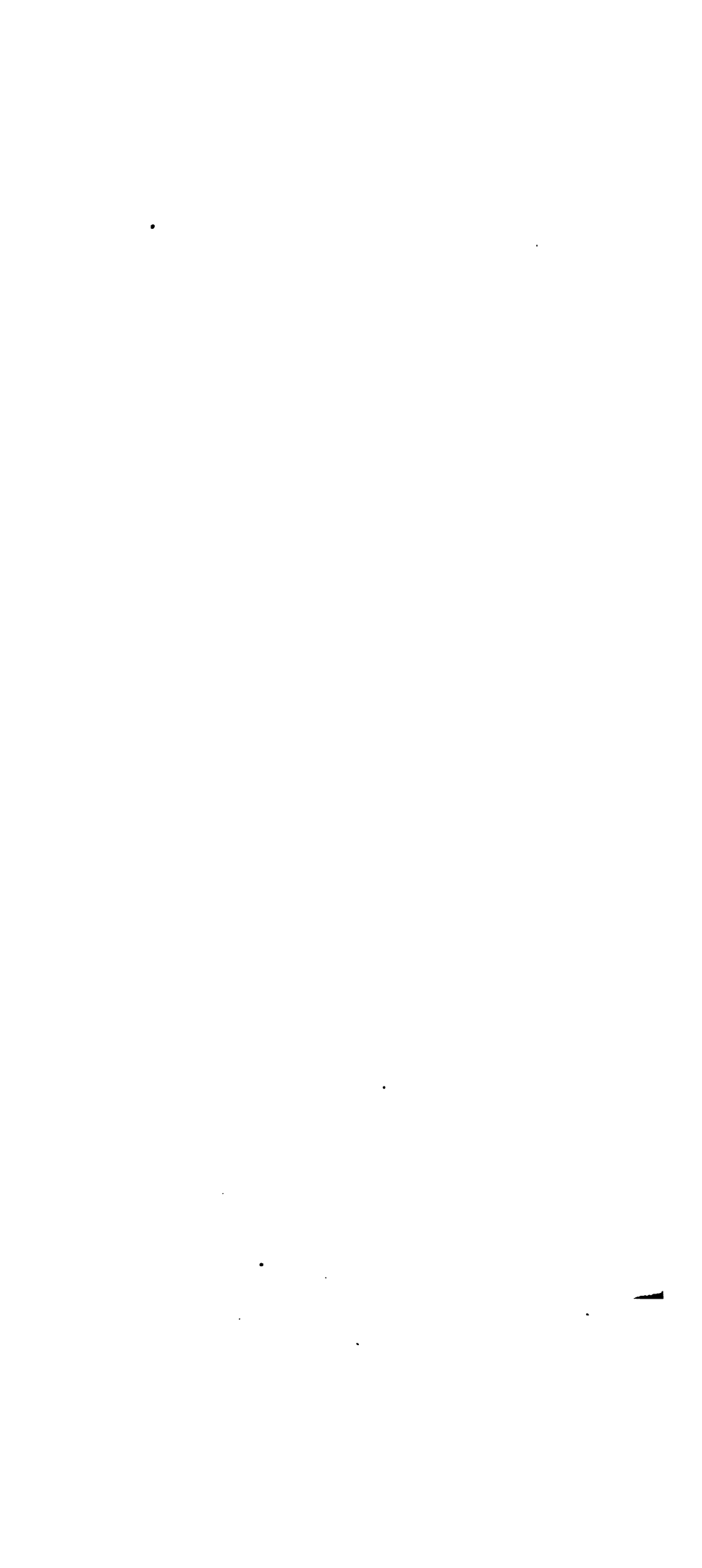
Italy obtains the long-coveted boon, Venetia. Italy had, in 1861, a population of 21,777,334, which, with the average annual increase, was calculated to have reached, by December 31st, 1863, to 22,104,789. Venetia had, in 1857, 2,446,066 inhabitants, thus swelling the aggregate population of the kingdom of Italy to 24,500,000. But this is not the only gain of Italy. It seems to be now certain that, by the end of the current year, the Roman question will be settled, by the annexation of the whole remainder of the Papal dominions to Italy. Thus Italy will receive another addition of 700,000 inhabitants, and become a State of more than 25,000,000 people.

Austria, so far as territory and people are concerned, still remains a powerful State. Her population was, in 1857, about 35,000,000. She loses, by the treaty, nearly two and a half millions, and therefore retains somewhat more than 32,500,000. This would be fully sufficient to perpetuate Austria as a leading power of Europe, if her population were like that of Italy or Prussia, of the same nationality. Such, however, is not the case. All the causes of the weakness of the Empire remain: the violent conflicts of the different nationalities must continue, and bring on new and formidable wars. The prospects of the Austrian Empire are as gloomy as those of Italy and Prussia are bright.

The effectual humiliation of the great Roman Catholic powers of Europe, is one great fact to be noticed. At the Vatican, there is said to be great consternation. The Pope and his Cardinals see what is before them. A Romish paper states, in the following forcible language, the effect on Christendom of the downfall of Austria:—"If Austria succumbs, there will be no State depending upon the Vicar of Jesus Christ. All will have abjured the official character of the Catholic Faith. There will be, numerically, Catholic peoples; the Protestants will dare to call themselves a Protestant nation. England and Russia will make a show of their pretended orthodoxy, and the mass of Catholics in France, Spain and Germany, will let fall the throne of Pius IX.,—that visible sign of the Catholicity of the nations. Remaining faithful to that grand cause, Austria testifies to it by her defeats. If she is irremediably vanquished, she will have all the honor of the combat. She will close the Catholic cycle of modern peoples. The Church and the world will enter upon new struggles,—struggles full of obscurity, the conditions of which it is impossible to determine."

Now, then, let us look for the next great movement at Constantinople, and the overthrow of Mahometanism. Will it be Austria, or Russia,—the Latin, or the Greek Church, that is to strike the blow?

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